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ZINN'S LANDMARK

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Dear Brother Gold:—Some thoughts have just come to my mind which I feel like writing to you. The thoughts are on the will of God, suggesting themselves from reading Eph. 1:3. A correct understanding and due consideration of what is here, and its connections expressed, should make every believer rejoice, especially when he considers the greatness of the blessing emanating therefrom. God first made known his will to Adam, and Adam made known that he had a will contrary to the will of God, and became a transgressor. In this Adam showed a disposition to be governed by his own will, and we are all born of Adam. This same disposition is manifested in the child as soon as born, and I may say remains in him, but is brought into subjection and under control in a measure through the will and influence of another stronger than he. It must be by the exercise of a stronger power than his own that his will is brought to submit. If this power is not exercised the child goes on his own way all the days of his life. Since man was created with a will that was not the will of God, God must have known it. Unless God purposed man should rule and govern himself, and the world that God had created (for God put him over all the works of his hand), and upset all God's plans and frustrate him in everything, unless I say, God intended to ungod himself, it is

evident he never intended man to have his own will, nor to govern himself, nor anything else by it. Now before coming to speak directly about the verse quoted, I want to give some scriptural reason why God has not permitted man to be governed by his own will. Even when it so appeared the whole book of Judges stands in evidence, and is intended, as I believe, to refute the doctrine of man's free agency, and to establish the doctrine that everywhere they were allowed to do as they please they were doing what God would have them to do. Four times it is said in this book: "In those days there was no king in Israel," and twice, "every man did that which was right in his own eyes." Two things are clearly taught in this book. First, how ungodly man is when left to do that which is right in his own eyes. How rebellious, how sinful, how miserable he would make his own condition. And second, that God works all things after the counsel of his own will to the good of His people, to the praise of His grace, and to the exaltation of His own great name. Here is opened a profitable subject to discuss, but it is not my purpose now to take it up, but to show how it would be if man was left to do as seemeth right in his own eyes. And that God rules over evil for good. Oh, Brother Gold, let us thank God that His kingdom is not a free, but a kingly government; not

limited, but absolute, and that God did not just begin to reign over us when we became manifestly subjects of His kingdom. But in the ancients of eternity His will was upon the throne, and He was doing according to His pleasure. This it seems to me this 9th verse clearly demonstrates. "Having made known to us the mystery of His will, according to His good pleasure which He hath purposed in himself," and says, "that which is or was the will of God is a mystery." In another place He says, "in other ages was not made known to the sons of men," and that how He obtained this knowledge was by revelation. He confessed that He knew nothing about it of Himself, nor had any man up to that day found out anything about it. It was a mystery kept hid until God was pleased to make it known, and this was according to His will and pleasure. Included in His will and pleasure was that the Gentiles should be fellow heirs (with the Jews) and of the same body (Christ), and partakers of His promises in Christ, (none out of Him,) by the gospel. This is what the gospel teaches, but hid this day except to those to whom it is revealed. Now let us consider what this mystery which is the will of God embraces. That the Gentiles should be fellow heirs with the Jews. Could a Jew believe that? Just as easily as man can know of his own will. See how insulting it was to his Jewish pride who could boast of an unbroken lineage from that great and God-favored man Abraham. To tell Him that these sinful Gentiles whom we have esteemed as dogs should be fellow heirs with us. Tell me that that sinful, brutish, drunken dog can be an heir with me, who can believe it? This doctrine had a very different effect upon the Jew Paul, but not until he became a prisoner of Jesus Christ. Now this being a pris-

oner means something. If this should come to the attention of any old soldier who was in prison during the war, no matter what his belief may be, let me ask him, how much of his free will did he exercise then? But didn't he want to? Paul was not only a prisoner, but he was respectful to his Master, honored Him, says though I preach the gospel there is nothing to glory of, for necessity is laid upon me, yea, woe is unto me if I preach not the gospel. Not only was necessity laid upon him, but such was the power and effect that it made Paul willing, not only to, but such was the riches of God's grace in this mystery revealed to him that Paul breaks out in unknown strains and says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world." This truth that I have just quoted embraces the mystery how that a Gentile is fellow heir with the Jew and was revealed to Paul as the eternal will, purpose and pleasure of God, "Having made known to us the mystery of His will, according to His good pleasure which He hath purposed in Himself." They were not chosen in Abraham as the Jew believed. They had much better grounds for believing that they were chosen in Abraham than we have than we were chosen in Adam. For they were blessed with all their blessing in Abraham. Whereas we were cursed with Adam's curses in Adam. Yet some brethren say God's children were created in Adam. Paul says they were chosen in Christ, and that before the foundation of the world. Now it seems to me we could no more have been chosen in Christ, and not have had actual existence in Christ, than have been chosen in Christ, and Christ not have an actual existence. The

choice was not that we should at some future time be in Him, but chosen in Him. We must have been there or we could not have been chosen. True, it is a great mystery, but of such vital importance we dare not give it up, since in it lies our only hope of heirship with the Jews. They have another claim other than this. He was their flesh. But when the husbandman undertook the care of the vine, he cut off all these unfruitful branches, and left none but the fruitful ones according to ancient prophecy. Binding His foal unto the vine and His ass's colt (Gentiles) unto the choice vine. Not till after His resurrection was it revealed how the Gentiles were bound unto Christ, or could possibly be made heirs with the Jew. The question arises in my mind, when did we become heirs? Could the heirship have an existence prior to the child, or the heirship be older than the child? First, when did we become heirs? Was it in our original creation? No; not to the kingdom Christ set up here on earth, nor to immortality beyond the grave. For the Apostle says, "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. This settles the point that the inheritance is not through Adam. Was it when Jesus died for sinners? Surely not. The obedience Jesus rendered to the law, and His sacrifice thereto, could have nothing to do with creating or begetting children, nor creating or begetting an heirship for children. What it had to do was to clear away the cloud that hung over the title, to remove that which stood in the way. Nor was it when born again—born of the Spirit. For that simply manifested the child, not the heirship. The Apostle says we are joint heirs with Christ. This solves the mystery, and establishes the fact that our heir-

ship is as old as that of Christ, and "He was set up from everlasting, from the beginning or ever the earth was." If Christ had an actual existence then, so we must have had; one is as great a mystery as the other. In the Sonship we have co-existence. This must be true, for Christ is the only Son of God. It follows if our sonship is not in Him we have none. Levi paid tithes and received blessing in his great-grandfather Abraham long before he had a manifested existence, Heb. 7. So we paid tithes and received blessing in our anti-typical Abraham before we had a manifest existence; As it is written, God blest us with all spiritual blessings in Christ, according as He hath chosen us in Him before the foundation of the world. Not one blessing did the children of Abraham receive but they were not blessed with in Abraham. God did not bestow blessings upon them individually, that is, separate and apart from Abraham. But they were all blest in Abraham. And they, living Abraham's life, the very life of Abraham, obtained the blessings of that life. Neither the blessing of Abraham, who was the type of Christ (for if ye be Christ's then are ye Abraham's seed), nor the curse of Adam could possibly pass upon another life that was not theirs. Adam's curse did not pass upon the life of Christ, but upon the life of Adam, and is this day round wherever that life is, still reigning upon that life. As sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. As it is true the curse of Adam did not pass upon the life of Christ, which is the eternal life of all His chosen, so it is true the blessings wherewith we were blessed in Christ did not by His righteous obedience pass upon the life of Adam. Had it done so, that life would have been changed as claimed by some,

and made a holy and righteous life, and never would have died. The righteousness of Christ, instead of passing up the life of Adam, is imputed to the Adam man, and this puts it upon the grounds of mercy, not of reward. We obtain the penalty of Adam's transgressions by reward. The wages of sin is death. Our sins and iniquities were imputed unto Christ, did not pass upon his life but upon his body. They were imputed unto him. He is our life. Then our life (Christ) bore our (Adam's) sins in His own body on the tree. Then God the Father, by virtue and because of our life (Christ) bore and atoned for the sins of this man Adam, imputes this righteous obedience and satisfaction of divine justice, to this man Adam. To impute is to ascribe or account unto another that which he hath not. God imputed to His own Son sins and miseries which he never had, and imputed unto sinners righteousness which they never had. While this imputation of sin unto Christ made Him to be sin, it did not make Him to be a sinner. He was sin in the sense sin was laid upon Him. So the imputation of the righteousness of Christ does not make the Adam man righteous, only in the sense righteousness is imputed to him. It gives him no claim to righteousness of his own or claim to merit for that which he has, since it is the obedience of another imputed unto him. Nor were the Jews justified in charging Christ with sinning because sin was imputed to Him, since it was the sin of another, and not His own. Paul, in the Rom., 5th chapter, calls attention to Adam's disobedience and Christ's obedience, "not as the offense—so was the free gift." Again, "and not as it was by one that sinned so is the gift." Had there been no difference the Jews only would have been saved; for Christ was of the seed of David, according to the flesh.

That the free gift is of many offenses unto justification shows the difference. It is only in the unity of this life that we can find the grounds for the imputation of the righteousness of Christ unto us Gentiles. Joint heirs with Christ; all that is His is ours also, and fellow heirs with the Jews for the same reason—unity of life. Herein is the mystery of God's will made known now according to His pleasure. That the elect in all nations, kindred and people are one with each other in Christ, and one with Christ, all heirs to the same things, have and will obtain the same. Yours in hope,

E. V. WHITE.

Leesburg, Va., Oct. 25, 1901.

JESUS IS THE CHRIST.

Dear Brethren Gold and Lester—According to the course of nature the time of my departure is drawing near when my labors will be at an end. During the forty-eight years of my ministry, now going on forty-nine years, I have constantly affirmed that Jesus is the Christ in whom there is life, light and immortality. And that there is none other name under heaven given among men whereby we must be saved, see Acts 4, 12. I believe that Jesus is all that is revealed to the sinner when he or they are made alive from the dead. I think that the Godhead dwelt in Him bodily, see Col. 2, 12. So I think that when the sinner receives Jesus as the Saviour he receives all that there is in the Godhead—Father, Son and Holy Ghost,—and that he cannot have a knowledge of Jesus without having also a knowledge of Christ, for Jesus is the Christ, see Matt., 16, 24. Also John 20, 31, reads thus, "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through

His name" (not their name). If I have rightly understood some of the brethren they seem to think one can know or have Jesus and not know or have Christ. I feel to hope that if this meets the eyes of any brother who holds this view, that he will pardon me for expressing a different view. For I confidently believe that if I have Jesus I have the entire Saviour Jesus Christ. I have just completed the count, and if I have read and counted correctly, in Matthew we have the name Jesus 161 times, Christ 20 times, Christ Son of the Living God 1 time, Jesus the Christ 2 times; and in Mark, Jesus 96 times, Christ Jesus 1 time, Jesus Christ 1 time, and Christ 8 times. In Luke we have Jesus 96 times, Child Jesus twice, Christ 12 times, Christ Jesus the Lord 1 time, Lord Jesus 1, and Christ of God 1. In John we have Jesus 244 times, Jesus Christ twice, The Christ 17 times, and Jesus is the Christ 1 time; and in the Acts of the Apostles we have Jesus 39 times, Christ 11 times, Lord and Christ 1 time, Jesus Christ 10 times, Lord Jesus 3 times, Lord Jesus Christ 5 times, a Saviour Jesus 1 time, Jesus is the Christ 1 time, Jesus was Christ twice, Christ Jesus once and Lord Jesus 8 times. In Romans, we have Jesus 3 times, Jesus Christ 14 times, Lord Jesus Christ 11 times, Christ 42 times, Christ Jesus Our Lord 1 time, Christ Jesus 5 times, Jesus Christ Our Lord 4 times, and Lord Jesus twice. In 1st Cor. we have Jesus twice, Christ 44 times, Jesus Christ 9 times, Christ Jesus Our Lord twice, Lord Jesus Christ 10 times, Christ Jesus 3 times, Lord Jesus 3 times, and Jesus Christ Our Lord twice. And in 2nd Cor., Jesus occurs 6 times, Jesus Christ 4 times, another Jesus (11th chapter) 1 time, Our Lord Jesus Christ 4 times, Christ 38 times, Lord Jesus 3 times, Son of God Jesus Christ 1 time, Christ

Jesus the Lord 1 time, and Lord Jesus Christ 1 time. In Gal. we have Jesus Christ 13 times, Our Lord Jesus Christ 3 times, Christ 18 times, Christ Jesus 9 times, Lord Jesus 1 time. In Ephesians we have Jesus 1 time, Jesus Christ 3 times, Christ Jesus 6 times, Lord Jesus Christ twice, Our Lord Jesus Christ 6 times, Christ 27 times, Jesus Christ twice, Lord Jesus 1 time, and Christ Jesus Our Lord 1 time. In Philippians it is recorded thus—Jesus 1 time, Jesus Christ 9 times, Christ Jesus 8 times, Lord Jesus Christ twice, Christ 17 times, Lord Jesus twice, and Our Lord Jesus Christ 1 time. And in Colossians, Jesus 1 time, Jesus Christ 1 time, Christ 19 times, Lord Jesus Christ 1 time, Our Lord Jesus Christ 1 time, Christ Jesus twice, Christ Jesus the Lord 1 time, and Lord Christ 1 time. In 1st Thessalonians it is thus, Jesus 3 times, Lord Jesus Christ twice, Our Lord Jesus Christ 7 times, Christ 3 times, Christ Jesus twice, Lord Jesus 1 time. And 2nd Thes., Lord Jesus Christ twice, Lord Jesus 1 time, Our Lord Jesus Christ 8 times, and Christ 1 time. 1st Tim., Jesus Christ 3 times, Lord Jesus Christ twice, Jesus Christ Our Lord 1 time, Christ Jesus Our Lord 1 time, Christ Jesus 5 times, Christ twice, Our Lord Jesus Christ twice. 2nd Tim., Jesus Christ 3 times, Christ Jesus 7 times, Christ Jesus Our Lord 1 time, Our Saviour Jesus Christ 1 time, Christ 1 time, Lord Jesus Christ twice. In Titus it is thus, Jesus 1 time, Lord Jesus Christ Our Saviour 1 time, Our Saviour Jesus Christ 1 time, Jesus Christ Our Saviour 1 time; and in Philemon it is Jesus Christ 1 time, the Lord Jesus Christ 1 time, Lord Jesus 1 time, Christ Jesus twice, Christ 1 time, Jesus Christ 1 time, and Our Lord Jesus Christ 1 time. In Hebrews we have the name Jesus 8 times, Christ Jesus 1 time, Christ 8 times, Jesus the Son of God 1 time, Jesus Christ 3 times,

and Our Lord Jesus that great Shepherd of the sheep, 1 time. James has Lord Jesus Christ 1 time, and Our Lord Jesus Christ, the Lord of Glory, 1 time. 1st Peter has Jesus Christ 8 times, Our Lord Jesus Christ 1 time, Christ 10 times, Christ Jesus 1 time. 2nd Peter has Jesus Christ once, Our Saviour Jesus Christ 1 time, Jesus Our Lord 1 time, Our Lord Jesus Christ 3 times, Our Lord and Saviour Jesus Christ 3 times. 1st John has Jesus Christ 7 times, who is a liar but he that denieth that Jesus is the Christ 1 time, His Son Jesus Christ twice, whosoever believeth that Jesus is the Christ is born of God 1 time, and who is He that overcometh the world but he that believeth that Jesus is the Son of God, 1 time. In 2nd John we have Lord Jesus Christ the Son of the Father 1 time, Jesus Christ 1 time, and Christ twice. In 3rd John the name of Jesus nor of Christ does not appear, but in Jude Jesus Christ is mentioned twice, and Lord Jesus Christ 3 times. In Revelations we have Jesus 6 times, Jesus Christ 6 times, Christ 4 times, Lord Jesus 1 time and Our Lord Jesus Christ 1 time. Then, if I have made no mistake, the name of Jesus occurs 656 times in the New Testament, and Christ 279 times, Christ Son of the Living God 1 time, Jesus, the Christ 1 time, Jesus is Christ 1 time, Christ Jesus 58 times, Jesus Christ 93 times, Lord Jesus 24 times, Jesus Christ Our Lord 7 times, Our Lord Jesus Christ 43 times, Son of God Jesus Christ 1 time, Jesus was Christ, twice, as a Saviour Jesus 1 time, Lord Jesus Christ 4 times, His Son Jesus Christ 1 time, Child Jesus twice, Christ Jesus Our Lord 3 times, Christ Jesus the Lord 4 times, Lord Jesus 11 times, Lord's Christ twice, Christ of God 1 time, Christ Jesus Our Lord 1 time, Lord and Christ 1 time, Lord Jesus Christ 36 times, Lord Jesus Christ Our

Saviour 1 time, Jesus Christ Our Saviour 1 time, the Lord Jesus Christ 1 time, Jesus the Son of God 1 time, Our Lord Jesus Christ the Great Shepherd of the Sheep 1 time, Our Saviour Jesus Christ 1 time, Jesus Our Lord 1 time, Our Lord and Saviour Jesus Christ 3 times, Jesus is the Christ twice, and Jesus is the Son of God 1 time. I have some fears that in making the recapitulation I may have made some mistakes as I have been hindered several times since I commenced to recapitulate. But I have made no intentional mistake. I have not gone to all this trouble in order to gain the mastery over any brother who may have differed with me upon this subject. I hope my desire is to glorify God if I can, for if Jesus is not the Christ, then I own that I have been preaching wrong from the time I commenced until now. I think that all the descriptive names or titles, such as Christ, Christ Jesus, Lord Jesus Christ, Our Lord Jesus Christ, Christ Jesus the Lord, etc., all center in Jesus—who was the promised Child Jesus. And so I have preached and so I believe. I think that grace reigns through Jesus Christ, the one Mediator who is God with us. I think Jesus is the very Christ, for Matthew tells us that Jesus asked His disciples, "Whom do men say that I the son of man am?" "Some say thou art John the Baptist, some Elias, and others Jeremiah, or one of the prophets," they answered. He (Jesus) saith unto them, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God," see Matt. 16. Now the question was put by Jesus. Peter declares that Jesus was the Christ. Jesus was the name given by the angel, see Matt. 1, 21. Jesus was born of the Virgin, so it is clear that as Jesus was Christ, that he, born of the Virgin, was the

very Christ. So they have Jesus—have Christ with all the graces that are in Him. A knowledge of Jesus is a knowledge of Christ with all the names that are applied to him; yea, have all that is in the Godhead, and there is wonderful grace. Read Matt. 16, 17-20 inclusive. Then read Matt. 1, 17. Read Matt. 2, 4. Read Luke 2, 26. "Simeon was not to see death until he had seen the Lord's Christ." And He came by the Spirit into the temple, and when the parents brought in the child Jesus to do for Him after the custom of the law;" 27th verse, "He, Simeon, took Him in his arms, and professed a willingness to die, for he had seen God's salvation." Now, I ask, did he not hold in his arms Jesus, and holding Jesus was he not holding Christ? Evidently he was; so it is clear to my mind that Jesus is the Christ. When some of the disciples went back and walked no more with him (see John 6, 69), "Then said Jesus unto the twelve, 'will ye also go away?'" Then Simon Peter answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that thou art the Christ, the Son of the living God," John 6, 67-69. Simon Peter, it seems to me, is a good witness, and he affirmed for all the apostles that Jesus was the Christ, the Son of the living God, and not one of the Apostles said nay. So I think, and so I teach. "Phillip opened his mouth and preached Jesus." See Acts 9, 35. Now Phillip did not tell the eunuch Jesus now, and Christ afterward. He, Phillip, seems to have known only Jesus, and it is reasonable to suppose that what he preached was acceptable to God from what followed, "And Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that this Jesus whom I preach

unto you is Christ," Acts 17, 2-3. Then it was Jesus who was crucified, and being Jesus it was Christ crucified, for it was only the one person. So the Apostle declared that "we preach Christ crucified (we know that Jesus was crucified), unto the Jews a stumbling block, and unto the Greeks foolishness," etc. See 1st Cor., 1, 23. Also at 30th verse we read, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption, that according as it is written, he that glorieth let him glory in the Lord," 30, 31 verses, "For other foundation can no man lay than that is laid, which is Jesus Christ." 1st Cor. 3, 11. So then, beloved in the Lord, it is clearly shown in the Scriptures that Jesus is Christ, and they that have Jesus have Christ, and consequently have life, and having life, Jesus, who is Lord, is entitled to have all the praise, honor and glory, now and in the world that hath no end. Then let us ever sing while here—

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the raging billows roll,
While the tempest still is high
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last."

May the grace of our Lord Jesus Christ be with you all, for Jesus sake.

J. C. HALL.

Gogginsville, Va.

MYSTERY OF GODLINESS.

Dear Brother Gold—The following scripture has been on my mind for several days, and by divine permission I will endeavor to offer a few thoughts in connection with it. As I am alone—

all my children being from home—I feel lonely and feel keenly the loss of my dear departed companion, whose memory is daily with me. Oh, with what fondness do I cling to her memory, especially when I am alone; yet I feel today that I am not entirely alone, for there is a faint hope that my blessed Jesus is with me, and hears my every groan, and listens to my every sigh. May he guide my mind so that He will own and bless what I write to His own glory, and to the comfort of His saints.

The text is recorded 1st Tim., 3, 16. "And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Paul was instructing Timothy as to the qualification of bishops and deacons. That if he (Paul) did not come to Timothy soon, that he might know how he ought to behave himself in the house of God, which is the Church of the living God, the pillar and ground of the truth. The Apostle tells in no uncertain language what must be the qualification of both bishop and deacon, which if one possessed would entitle them to fill each of their respective offices in the church as men possessing godliness, without which neither would fill their place in the church after a godly manner. Therefore it is imperative upon the church or a church to look well to this matter, and never ask for the ordination of one until they are well satisfied that they fill the pattern laid down by the Apostle. An ungodly man is not fit for either position. A man may be strictly moral, yet be destitute of godliness. He may be full of talk and fluent in speech, and yet be ungodly. He may have much scripture at command and yet be an ungodly wretch. He may mount the pulpit and

put on much sanctity and discourse well, and yet know nothing of godliness. A godly man, or one who has godliness, seldom if ever brings trouble into the church. He has the honor of him who reveals the spirit of godliness to or in the subjects of his kingdom in view. Therefore he has a godly walk and conversation. Nature cannot impart godliness; man cannot reveal it to man. God only can reveal this mystery. It is so mysterious that it is beyond the ken of mortals. Man can proselyte his fellow but he cannot make him godly. Godliness follows regeneration and man cannot regenerate. Christ the Lord only can do this, and He needs not the puny arm of man to aid Him. He alone can make a godly vessel. Great is the mystery of godliness. There need be no controversy about that. Paul said, "But we speak the wisdom of God in a mystery, even the hidden wisdom which He ordained before the world unto our glory." 1st Cor., 2, 7. Then it would seem that there need be no controversy about the matter, for if God ordained it before the world it is a profound mystery and can only be understood as it is revealed to us by the Spirit. None of the princes of this world knew, for if so they would not have crucified the Lord of Glory. Eye hath not seen, nor ear heard. Neither have entered into the heart of man the things which God hath prepared for them that love Him. The mystery can only be revealed by the Spirit. How mysterious. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things. Yea, the deep things of God. Then without controversy great is the mystery of godliness. God was manifest in the flesh. How wonderful, deep, and profound the mystery manifest, plain, open, clearly evident. Having flesh, and yet God, the almighty, the creator,

the eternal spirit. The wonderful counsellor, the Almighty God, the everlasting Father and the Prince of Peace. See Isaiah. The government upon his shoulders, no end to the increase of His government, and peace upon the throne of David and upon His kingdom, to order it and establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this. Isaiah. All this and yet walking manifestly among men in the flesh. Yes, the Eternal God clothed with flesh; O the great mystery. And why and wherefore? Why, man had sinned. Had ruined himself. Was lost; dead in sin. And his case could not be reached in any other way. None could devise a way by which grace could reign to the recovery of one of the sinful race. But God in His wisdom saw the way from all eternity, a perfect way, a sure way, a way that never could fail, all absolutely devised by God himself. A way that pleased him, yet so full of mystery that He alone can explain. God manifest in flesh, God in the Spirit, or God the Spirit, for God is a Spirit. Had no flesh or blood, never could suffer, never could be bruised, never could be put to grief. Hence His eternal mind conceived the way of life. He would manifest himself in the flesh, take all the iniquities of man, yet without sin; live among men, walk among men, hunger as a man, thirst as a man. "Jesus saith unto her, give Me to drink." John 4, 29. He was weary, even begging for water from the hands of a sinner. Had not where to lay His head, made Himself of no reputation, became obedient unto death, even the death of the cross, suffered all this in order to save sinners. What wondrous love, what amazing grace, what a glorious mystery. He that inhabiteth eternity, His throne in the eternal heaven, yet degrading Himself thus.

How humiliating, and yet how mysteriously glorious. And yet, although thus humiliated, His Godhead shone brightly, for all worlds were upheld by Him, at His word the winds and the sea calm. The sinner is pardoned. Thy sins are forgiven thee. See Matt. 9, 2; Mark 2, 5; Luke 5, 20. The dead arise at His word. God, and yet man. And all of His own will and purpose, all that His glory might be manifested, and His honor not sullied. And His loved, chosen; called and justified bride saved with an everlasting salvation, certain to reign with Him in glory. Great the mystery, wonderful the love, wise the ways and glorious the grace. Sweet the peace. Honored and adored be the God manifest in the flesh, justified in the spirit. Then the eternal Spirit justified his own humiliation, for in this humiliation he shows his undying devotion to his bride, his wife. Granting her full pardon for all her sins. Clothing her with the robe of righteousness wrought out by himself. Though she was not pure of herself yet he made her pure. Though she was not comely he made her beautiful. Though she was poor he gave her all things. Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours. And ye are Christ's and Christ is God's. 1st Cor. 4th chapter. How wonderfully rich is the bride of Christ. How lovely she must appear in his sight. "Thou art all fair my love, there is no spot in thee." Cant. 4:7. Then it is plain that he was justified in the spirit. For the same spirit that sent him to be manifest says, "This is my beloved Son in whom I am well pleased." Matt. 3:17. Again, "This is my beloved Son, in whom I am well pleased, hear ye him. Matt. 19:6. Being thus blessed of her husband, the bride believes in him. For he is seen of angels which I think are

adoring spirits. An angel brought the news down to earth that he should be born of the virgin. See Matt. 1:21. An angel brought the news of his birth unto the shepherds. A multitude of the heavenly host, praising God with the angels, sang his peaceable reign and good will to men. See Luke 2. An angel saw his suffering from Gethsemane's garden, and strengthened him. See Luke 22nd. Angels attended his resurrection; an angel rolled back the stone from the door of the sepulchre, and announced to the women that he had risen. See Matt. 28th. An angel sat at the head and one at the foot of the sepulchre, after Jesus had left. See John 20:12. Then it is proven that he was seen of angels. Preached unto the Gentiles. Peter was first to preach him to the Gentiles, and Jesus manifested his power and love for these poor Gentile sinners. While Peter was preaching to them at the house of Cornelius, the Holy Ghost was given to them, or fell on them. See Acts 10:44. Paul and others preached to Gentiles, and as many as were ordained to eternal life believed. So God manifest in the flesh was believed on in the world. He is yet being preached by God's faithful servants to Gentiles as the only name given under heaven among men whereby they must be saved, and some believe and some believe not. God's chosen people denominated sheep, believe; and will continue to believe until they all, of every nation and tongue, shall be brought in—not one left out; if not so, then it was not God manifest in the flesh and justified in the spirit that spoke. For the spirit never justifies in untruth. And Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. Thus the sheep or bride believe, and if one of the gift of God to the Son is left or cast out, then the grand

plan of salvation is broken, and it is proof positive that Jesus was not God manifest in the flesh, &c., consequently Paul was a false teacher. For he spoke the words at the head of this article, or that this article refers to. Some did not believe, and why? Let Jesus answer: "But ye believe not because ye are not of my sheep, as I said unto you, my sheep hear my voice and I know them and they follow me." John 10:26-27. All the work mongers in the world, with all the schools and all the money that may be given, never change a goat to a sheep, or cause one who is not a sheep to believe in the saving of the soul. The words spoken by Jesus stand as firm as God's eternal throne. And he says: "Ye believe not because ye are not of my sheep." And the sheep, or the bride, hear it and are made to wonder at the great mystery of godliness. Yet they believe, from the fact that they are his sheep and he calls them and they hear his voice. Even the angels desire to look into the wonderful mystery of the Holy Ghost sent down from heaven, as preached by the ministers of God. See 1st Pet. 1:12. Being believed on in the world (not by the world), he was received up into glory; not until he had in every particular finished all that he purposed to do for all eternity—that was to save his people—and every act which he did was to complete the work in every respect. Devils could not tempt him to transgress or turn from the work. Men could not frighten him from the task he came to live, suffer, die, and rise again to life and ascend up into glory. He accomplished all, and this done he was received up into glory. "And he led them out as far as to Bethany, and he lifted up his hands and blessed them, and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24:50. "So then, after

the Lord had spoken to them he was received up into heaven, and sat on the right hand of God." Mark 16:19. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them, in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'" Acts 1:10-11. The evidence is conclusive. He was received up into glory; not until he had completed all that he was to do—had saved his people, as it was said he should do—had perfected by the one offering forever them whom he had sanctified, which must have been his dear bought bride. He had completed her justification. For he was "delivered for our offenses and raised again for our justification." Rom. 4:25. Thus he had triumphed gloriously, and had therefore no need to stay on the earth longer. But he is to come again; not to manifest himself again in the flesh, but to collect all his jewels unto himself in glory. For as he had justified them by his resurrection, he must glorify them; for "whom he justifies, them he also glorifies." See Rom. 8th. It certainly is not a heresy to believe that he justified all his elect body—the church—and that the church is his body, there is not the shadow of a doubt. See Col. 1:18, 24. And he loved the church and gave himself for it. See Eph. 5:25. Then we rejoice in a glorified Saviour, who is received up into glory, where all the saints will ere long be received by him, for he has so said. See John 1st: 1, 2, 3. Then it may be that the great mystery of Godliness will all be made plain. For all who shall attain to that glorious and better resurrection are assured that "it doth not yet appear what we shall be, but we know that when he shall appear we

shall be like him, for we shall see him as he is." 1st John 3:2. This is enough.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

J. C. HALL.

Gogginsville, Va.

The next session of the Dutchville Union is to be held with the church at Mount Lebanon, on Saturday and fifth Sunday in November. All visiting elders, brethren, sisters and friends are cordially invited to attend.

The next session of the Black River Union is appointed to be held with the church at Seven Mile meeting house, Sampson county, North Carolina, on Saturday and fifth Sunday in November, 1913. Elder James H. Johnson was chosen to preach the introductory sermon, and Elder W. G. Turner his alternate. Messengers and visitors will be met at Benson on Friday afternoon. Seven Mile is about 18 miles from Benson. All lovers of the Truth are invited to attend. Elder W. M. Monsees, moderator; Cornelius Hodges, Union clerk.

The next session of the Smithfield Union is appointed to be held with the church at Mt. Gilead, Clayton, Johnston county, N. C., on Saturday and fifth Sunday in November, 1913.

Elder J. T. Coats is appointed to preach the Introductory Sermon, and Elder J. H. Johnson his alternate.

Brethren, sisters and friends especially ministers, are cordially invited.

It is convenient, for all who wish to, to come by railroad.

Yours in hope,

J. A. BATTEN,

Union Clerk.

The Mill Branch Union is to be held with the church at Pleasant Hill, Saturday and fifth Sunday in November.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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WILSON, N. C., NOV. 15, 1913

EDITORIAL

NEW VOLUME—47.

The 15th of November, 1867, (46 years ago), Elder L. I. Bodenheimer issued the first number of Zion's Landmark at High Point, N. C. About four years later the paper passed into my hands.

I know of no other paper in the United States that has been issued so many years by the same editor.

Perhaps you would find it equally unusual to learn that no other paper has held to the same doctrinal sentiments as this one has.

Mutations of times, manners or customs give no room, nor occasion for any change in its teachings, nor require any apology for its utterances. What was dear to its editor more than forty years ago is equally as precious now to him. Scarcely a man is now living that ever saw, or read its first issue; all or nearly all have passed away. Having obtained mercy of the Lord I continue to this present time

testifying the grace of God that brings salvation.

While the former readers have nearly all gone the way of mortal man, God has raised up others that love the same doctrine. Among such as these

I desire to pass the remnant of my days in proclaiming God's praise.

P. D. G.

IN THE REGENERATION.

"And Jesus said unto them, Verily, I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. 19:28. This is an answer Jesus gave to the disciples concerning what they should receive when he entered his kingdom. This kingdom he had not then entered. It was after his crucifixion and resurrection, when he should have suffered the just one for the unjust, should have fulfilled the holy law of God, every precept of which had been transgressed by man, and made an end of sin, abolishing death and the former things having been done away, he should make all things new, that then Jesus in the regeneration should sit in the throne of his glory that the twelve apostles should sit upon twelve thrones judging the twelve tribes of Israel.

He must as a corn of wheat fall into the ground and die, or he would abide alone. But he must go down into the depths to bring up from its deep treasures the hidden mysteries laid secret since the world began. As the appointed heir of all things he must purge, cleanse and make new all in a glorious, incorruptible, spiritual birth, and bring to light the hidden things of darkness.

When the members of his body not yet manifested or perfected while in

continuance being fashioned, now having been redeemed or saved, but he (Jesus) traveling in the greatness his strength and in the deepest affliction of his sorrow, alone trod the wine press of the wrath of God that thereby should be pressed out and poured forth the new wine of the kingdom of God that should make glad the heart of God and man. These mighty events should be fulfilled, and a nation should be born in a day. For when Jesus was crucified the strongest forces of nature stood astonished. Draped in mourning the sun veiled his face, and darkness covered the earth which trembled as a drunken man. The rocks the mightiest of nature's substances, were rent and bursted. The moon was turned to blood. But soon the earth with its forces put on brighter glow and quicker movement.

The king born for this glory now enters heaven whose golden gates fly wide open to receive their ascending, triumphant king. In the gladness of his heart he is crowned in the day of his espousals by his mother; for the Jerusalem above which is free and is the mother of us all shines forth in great glory as Jesus enters heaven with all powers made tributary to him.

The kingdom of heaven as seen by Daniel as a stone cut out of the mountain without hand, no man nor powers of earth having any agency in this glorious kingdom that shall beat down destroy and bring to nothing all the kingdoms of earth, stands up in emblems and figures under the Old Testament worship wherein twelve tribes of Israel tented and marched in their order, and in them is embraced and emblazoned all the beauties of precious stones and jewels. The order of God's house of worship is established. Here the princes of Israel held solemn conference and praised and prayed and behold God's glory.

While these twelve tribes are scattered and seem to be lost, yet their identity is preserved and in the kingdom of heaven Jesus reigns as the ancient of days, and king of righteousness, while the princes or apostles rule in judgment judging the twelve tribes of Israel.

While it seems as if all Israel at times were driven away scattered at the grave's mouth, and dried up as bones, some in great distress, and with no prospect of living, yet God requires that which is past, and fragments are gathered up that nothing be lost. His sheep are in his hand, and though scattered and gone astray, every one turned his own way, yet Jesus gathers them and they follow him.

All through the Bible the same order is preserved, the same doctrine set forth whether in type or precept.

When the Spirit of God moves the tribes they come to the testimony of Israel. God's eye is ever on them, so all Israel shall be saved. For the Son of Man is come to seek and to save the lost sheep of the house of Israel.

There is a sense in which the twelve tribes of Israel instantly serving God day and night hope to come to Mount Zion.

When the Son of Man was on earth how scattered and low sunk was Israel. How little of the glorious ancient reign of David or splendor of Solomon's kingdom was visible. But God counts those things that be not as though they were. "Thy dead men shall live; together with my dead body shall they arise." A seed should be accounted to God for a generation which shall serve him.

In the last book of the New Testament repeated mention is made of the twelve tribes of Israel. There is the same number sealed in each tribe—no difference. The New Jerusalem comes down from God out of heaven. Twelve

patriarchs and twelve apostles of the Lamb appear. In all the Old Testament and the New Testament worship the same order is observed. God does not cast off his people whom he foreknew, nor begin to deliver and then fail. God is faithful by whom we are called to the fellowship of his Son. Being confident of this very thing that he who hath begun a good work in you will perform it to the day of Christ.

Jesus was soon to receive his kingdom, and sit in David's throne, and rule the tribes of Israel, or reign in righteousness forever.

Now these apostles had followed him and forsaken all for him. What then should they receive? They should in the regeneration sit upon 12 thrones judging the twelve tribes of Israel.

A short while back I was traveling on a train. An Episcopalian and his wife who was also a member in a conversation with me, stated that they could prove an uninterrupted succession of Bishops from the days of the apostles, and hence to them it was proof that they are the successors of the apostles, and therefore are the true church of God.

Two questions sprang up between us in this conversation. One was who makes apostles? They referred to the case of the eleven attempting to make an apostle in the place of Judas who fell by his transgression that he might go where he belonged. I stated that the apostles were not told to tarry at Jerusalem to make apostles, but to tarry there until they were endued with power from on high, and that they could bear witness that Jesus is the Christ.

I said that no man, nor all men together are not able to make an apostle, or a gospel preacher. The Lord called whom he would and they came to him.

The further question was this: I asked them if Paul, for instance, whom

the Lord called to be an apostle, had ever ceased to be an apostle? As a man he died when he had finished his course, but as an apostle that he is living now, and is a judge in Israel. He was empowered to write scripture, and set in judgment in Israel, and his word or judgment is as good today as it was when uttered. What he binds on earth is bound in heaven; and what he looses on earth is loosed in or free in heaven.

There has been no vacancy in this matter. All the apostles are living in their apostolic authority today, and are ruling in judgement. If not then where is their authority? We quote Paul, Peter, John or any of the apostles whose word is as good and binding today as it ever was. Hence they have no successors. The twelve sit upon twelve thrones judging the twelve tribes of Israel; but Jesus sits in the throne of his glory. All the power is in him. Their authority is continued, but the authority of Jesus is **all and in all**.

In this glorious kingdom not of this world, not coming by observation, which kingdom is in you—Christ in you the hope of glory, there is no earthly power, nor power from beneath that can destroy it. This is the kingdom of heaven. The subjects of this kingdom do not fight for their king. They that take the sword shall perish with the sword. There is no death in this kingdom. It is resurrection. Blessed and holy is he that hath part in the first resurrection, for over such the second death hath no power. They are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. Because he lives, they also live in him, and reign with him.

How blessed that the twelve apostles of the Lamb feed that flock. They have handled, seen and tasted that the Lord is gracious, and they declare him unto us. Their fellowship is with the

Father and with the Son and we having fellowship with them also have fellowship with the Father and with his Son. They were eye witnesses of his suffering, and of his majesty and his glory. They were men of like passions with ourselves. They confirm the word which Jesus has spoken unto us. All that receive these apostles also receive Jesus. For Jesus says he that receiveth you receiveth me, and he that receiveth me the same the Father receiveth. What a linked, bound together, joined together, coupled, is this kingdom of heaven.

P. D. G.

RUTH.

The dead shall arise. The inheritance of Israel shall not want an heir—for the estate shall be preserved. Because God is not the God of the dead but of the living. This spirit being in Boaz (for the spirit of the Lord is in His people, and shall be fulfilled in them,) He rises up to obey the Lord and raises up seed to the dead. Jesus is the resurrection and the life, and therefore he comes to seek the bride, the Lamb's wife, among his kindred.

There was a provision in Israel concerning the dead without issue, and the obligation of his surviving brother to marry the widow and raise up seed to the dead; and the brother who refused to do this, showed no love for the name of the dead brother (see Deut. 25), and in the gate of his city the widow was to loose his shoe, and spit in his face and say, so shall it be done to the man who will not build up his brother's house; and he shall be known as the man who had his shoe loosed, or lost his standing, or had no standing or strength. He was disgraced and dishonored.

But all that is healed and restored

as Jesus steps righteously in the shoes or standing of the nearer of kin by the consent of all concerned, and fulfills—honors—the law, and raises up seed to the dead, and the reproach is all taken away.

When all impediments are removed, and none can object, Boaz marries Ruth, who by virtue of her relationship to Naomi by marriage, is also related to Boaz. The Gentiles are brought into the fold, and are one with the Jews as a sister. Solomon beheld this mystery, "We have a little sister and she hath no breasts." Can. 8:8. The scripture, foreseeing that God would justify the heathen through faith, preached the gospel unto Abraham, saying, "In thee all nations shall be blessed." Gal. 3:8. Then through faith all nations are blessed—are akin in Christ Jesus—are related. The all nations include all the Gentiles upon whom the name of the Lord is named, Acts 15:17. Upon all, whether Jews or Gentiles, on whom the Lord's name is called dwells this divine favor of being the Lord's people. This includes such as Ruth and the relationship is manifested in marriage. But by nature she hath no breasts. There are no visible supplies of mercy or provision of grace for the Gentiles until the set time to favor them comes. If she be a wall—a good defense—we will build upon her a palace of silver—a home and place of rest. Ruth is a wall, and her breasts like towers. How great are the promises to her, for she finds much favor in the house of Boaz. The people that were in the gate as witnesses said to Boaz, "The Lord make the woman that is come into thy house like Rachel and Leah, which two did build the house of Israel, and do thou worthily in Ephrathah and be famous in Bethlehem," Ruth 4, 8. Here is the direct line of David of whom came, as con-

cerning the flesh Jesus, who is Christ the Lord.

As Rachel and Leah were famous, the mothers in Israel, a wall on which was built so goodly a palace, so Ruth should be one great in Israel, and Boaz be as the house of bread. Jesus is the chief corner stone or foundation on which the house of God—the church—is built. He is also the builder, for he said, on this rock—himself revealed by the Father—I will build my church, and the gates or powers of hell shall not prevail against it.

What a goodly occupation is given to Naomi, a nurse of her grandson. As the glory of old men is their grandchildren, or children's children, so the glory of Naomi is Ruth's child, and she becomes nurse unto it. Now nurses in the king's family were very important and honorable. Naturally a good nurse would soon learn to love the child in her charge. How much must the nurse of Moses then have loved him. Princes in the gospel, such as Paul, become nurses of the little children. No doubt John made a choice one, as he encouraged the little ones to keep themselves from idols. They train the little ones and bring them up in nurture and admonition of the Lord, and are very careful of the food they eat, and of the company they keep.

Where is the Gentile church nursed and by whom? Who is the character that answers to the fathers and mothers, such as Abraham and Sarah, Isaac and Rebekah, the prophets and holy women of old that received their dead brought to life? What good nursing do we find in the Old Testament as we rest in the bosom of the promises made to the fathers. As we behold these answering to Naomi, the widowed mother-in-law, nursing the youthful Obed, and much refreshed in spirit as

she handles one of her kin who is to take the place of the dead, and sees by faith the fulfillment of the blessed promises of the covenant of grace faithfully foreshadowed under the law, but wondrously shining out in the gospel, we see the Gentile church dwelling in the lap of the promises made to the fathers, their poverty no more remembered, and their joys abounding as Japheth dwells in the tents of Shem, and the Gentiles abide with the Jews. What a glorious building of mercy, what a house of bread, no more death nor sorrow, but the fruit is unto holiness and the end is everlasting life. Not a promise fails. The dead are raised up. Here is the marriage supper of the Lamb.

P. D. G.

THE WICKED AS STUBBLE.

Brother T. H. Rudd requests my view of the last chapter of Malachi. "For behold the day cometh that shall burn as an oven," etc. The wicked shall be the fuel for that fire—stubble. There is ability in that fire to burn the wicked, who shall be as chaff. That day is the gospel day, the day of the coming of Jesus Christ. He shall sit as a refiner's fire and as a purifier of silver, and shall purify the sons of Levi? Every one that hates iniquity, that abhors sin, that hungers and thirsts after righteousness, that mourns in Zion, that loves holiness, that fears God and works righteousness, is now (already) blest, already saved, already accepted with the Lord, is now manifested as a child of God. He shall and does bless every one of his people by turning them away from their iniquities, so we can truly and boldly say, such have the seal and mark of the Lord Jesus on them as his sheep. .

Not only the wicked—unbelievers—are lost and shall be burned or consumed at the appearing of the Lord, in the sense that they shall not stand in the congregation of the righteous, but they shall be driven away in their wickedness; for when Jesus came he purified the temple, he established spiritual worship in Israel. There was war in heaven—the legal or first heaven—but the dragon is cast out into the earth. Satan fell as lightning from heaven, and his place is found there no more, hence the wicked are burned up in the sense that they have no more place there.

The gospel heaven is set up on earth, or the kingdom of heaven is with men. This blessed kingdom is now in his people, and such bring forth fruits meet for repentance. It is vain to hope for salvation for any that love iniquity. God may bless them hereafter. We know not as to that. But we hold that if the kingdom of heaven is in one the Son of righteousness has arisen with healing in his wings over all such, and it is discerned between him that serveth God and him that serveth Him not. We are to affirm constantly that they that believe in God shall be careful to maintain good works. The wicked shall not stand in the congregation of the righteous. They shall be as stubble. They do not love holiness nor do the righteous have any fellowship with them, or their wicked works.

Again, the house of Jacob shall be afire, and the house of Joseph aflame, and the house of Esau for stubble. Jacob answers to the vessels of mercy, Joseph answers to the Lord Jesus as a flame of fire in Jacob, and the flesh is represented by Esau that is for fuel. The fire is hot. God's people are in the furnace, and our God is a consuming fire. He baptizes his people with the Holy Ghost and with fire.

Nature is typical of grace. Fruits are wrapped up in their rinds and shells. Corn has its shucks, wheat its chaff, fruit its covering. Precious metals are hid in the earth. The fire is needful for the separation between the dross and that which is precious; so the people of God are imbedded in the earth, and must be separated from their native nests or beds of filth and purified. The fire must serve for that purpose. Again, in a great house (the church as appearing to men) there are vessels to honor and to dishonor—gold, silver, precious metals, and wood hay and stubble. The fire will try these or test them, and tell which are to honor and which to dishonor. Who shall abide the day when the Lord comes. His people feel that they shall die. But God turns man to destruction and says return ye children of men, and he turns the battle to the gate for them. He turns the heart of the fathers to the children, and the heart of the children to the fathers, or gives them all one heart, and they shall dwell together in the faith of Abraham, or that God gave to Abraham, and they shall dwell in love. They shall believe as Abraham did, and they shall sit down with him in the kingdom of God and eat bread or live.

P. D. G.

Obituaries.

OBITUARY.

Elder James S. Woodard died May 3rd, 1912, in the 80th year of his age, on the farm on which he was born, five miles from Wilson, N. C.

In his boyhood he attended the schools of his native county, and at the age of 18 he entered Hamilton College, New York, from which insti-

tution he graduated with honor.

Soon afterwards he married Miss Penelope Woodard, with whom he lived happily until her death in 1877. To this happy union there were born six children, two of whom died in infancy. The surviving children are: Mrs. Kate W. Sugg, Mrs. Pattie W. Uzzell, Mr. James S. Woodard and Miss Lizzie Woodard.

He prepared himself for the practice of law, and being well equipped and enjoying in such large measure the confidence and esteem of the entire community, his practice proved lucrative from the beginning.

Upon declaration of war between the States, he was active in raising a company, and as captain he led his company in defense of his native Southland which he loved so well.

After the close of the war he resumed the practice of his profession, and in recognition of his ability and fitness he was chosen to represent his county in the Legislature, serving with honor to himself and reflecting credit upon his community.

A man of strong character, of deep learning and culture, a loyal friend to whom no one ever appealed in vain for kindly advice, timely assistance and guidance, he was naturally a leader in his community—one of nature's noblemen, indeed, whom all delight to honor.

His learning, dignity, refinement and polish were such as fit men for the more honorable and exalted positions which the State has to offer to her well equipped and best loved sons; and worthily indeed would he have served her in the most exalted of these. But "when it pleased God to call him by His grace, and reveal Christ in him that he might preach Him," he became weaned from the world and began to love the people of God, and very soon he and his wife

united with the church at Wilson, N. C., and together were baptized by Elder R. D. Hart.

It was clear to the minds of the brethren that he had some gift and he was liberated by the church to exercise the same, and in a short time he was ordained to the full work of the gospel ministry.

He was wonderfully gifted in the knowledge and interpretation of the scriptures.

His declining years were spent on his farm (the place of his birth), near the city of Wilson, N. C., surrounded by every needed comfort. Here, under the quiet shades of the grand old oaks he had known and loved since boyhood, he might be seen daily with his bible in hand, reading and meditating upon the scriptures, which had long been his inspiration, and contemplating the goodness and mercy of his blessed Redeemer.

When the final call came, his great pure soul was ready to quit its earthly tenements and wing its way to the God who gave it.

He was a great lover of home, a devoted son, husband, father and friend, faithful in every relation of life and devoted to his family, his church, his brethren and his friends, and labored untiringly in the things whereunto he was called.

His passing was calm, serene, peaceful—"Like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

He leaves a name, and a record his family, his friends and his brethren love to remember and cherish; and those who knew him the best and loved him the most have full assurance of his eternal reward.

J. F. FARMER.

JOHN HARRIS WILLIAMSON.

The son of Thomas Hardy and Ber-

lie Harris Williamson was born the 17th of June, 1912, in Greensboro, N. C., and departed this life the 25th of February, 1913, making his short stay here eight months and eight days.

He was a sweet, beautiful child, with a good disposition. We all hated to give him up so bad, but the Lord saw fit to take him with all our efforts to save him.

He did not seem to be sick but an hour or two before his death. For several days he had not been so well, but his mother took him over to a near neighbor's house that evening before he died, not thinking of anything serious, or that his time was so near. He would smile occasionally while she was there. That night after supper he commenced crying like he was suffering, and they thought he had colic, and they did everything they could do, such as they had given him before to relieve him, but it did not appear to do him any good; so they sent for the doctor, but he died before he could get there. He cried weaker and closed his eyes and fell asleep in Jesus. Oh, what perfect sleep that is.

I can't help from grieving and wish it had been the Lord's will to have spared him, but the Lord's will must be done, and not ours. I only wish I could be reconciled to his will.

He was with me some over two months, and I learned to love him so much, which makes it harder for me to give him up; and besides, when he got in a delicate state I loved him that much the more.

He did not seem to thrive much. We had wet nurses, and tried everything the doctor prescribed to make him grow, though he kept thin most of the time. We could not get anything to agree with him long at the time.

The little fellow was so sweet. His life was short and he soon passed

away.

Elder Ashburn preached his funeral the next day, and he was quietly laid away in Woodland cemetery, Winston-Salem, N. C.

The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

Written by his grandma,

MRS. L. I. HARRIS.

Greensboro, N. C.

SARAH STANCEIL PITTMAN

(In Memory of Grandmother.)

To The Landmark:

Dunn, N. C., Oct. 18.—On September the 27th, 1913, the messenger of death came into our midst and bore away the spirit of our beloved grandmother, Mrs. Sarah Stanceil Pittman, at the age of 74. She was united in early womanhood in marriage to Stephen H. Pittman, in their native county of Johnston, and this happy union existed until nine years ago, when the husband was called home. Eleven children were born to them, two of whom survive her, Mr. J. P. Pittman, with whom she lived, and Mrs. Carrie W. Lane, both of Dunn, N. C. She is also survived by nine grandchildren and three great-grandchildren.

For the past thirty-five years she had been a faithful member of the Primitive Baptist church, having joined the church at Smithfield, together with her husband, under the ministry of Elder J. A. T. Jones. Her Christian influence will live on after her.

The funeral services were conducted from her home by Elder W. M. Monsees, from Isaiah, 40th chapter, 1st and 2nd verses, and the burial was attended by many warm friends. She met the many trials of this life with true heroism and unfaltering Christian fortitude and faith, as she was

resigned to the Master's will in the taking away of her ten children and a loving, faithful husband. Few of us are called upon to go through so much sorrow, but beyond the darkened clouds of sorrow the sun was shining, and she looked through vision to that brighter day. The strength and purity of her character, the wisdom of her counsel, the unselfish spirit which gave her happiness to contribute to the happiness of those around her, the sunshine she carried with her, makes her memory dear to those who knew her; and the tender, unfailing love for those nearest to her, will ever be cherished as a sacred inheritance by us, and we shall rise up and call her blessed.

HER GRANDCHILDREN.

JOSEPH FAIRCLOTH.

Elder P. D. Gold:

Dear Brother—It is with a sad heart I attempt to write the death of my dear father, Joseph Faircloth, who fell asleep in Jesus on November 21, 1912, making his stay on earth 65 years 5 months and 18 days.

He was the son of Luke and Lizzie Faircloth. They were both dead, and had been several years. He has only one brother living, and not a sister living. He leaves a wife and nine children and several grandchildren to mourn over the loss of a kind, loving husband and father.

He was married to Mary Eliza Spivey about 44 years ago, and joined the Primitive Baptist church at Mill Branch about 30 years ago, and did all that was in his power for the welfare of the church. He did not suffer long; he was well that day, and ate a hearty supper and went to bed well. Before day the next morning he woke Mama making a noise, and she asked him what was the matter with him,

and he took her hand and laid it on his breast and said he was hurting there so bad he could hardly stand it. She got up to get him some medicine, and he was dead before she could get to him. We guess it to be heart trouble. Oh, it was a great shock to his friends, as well as family.

Elder George Gore preached his funeral, and he was laid to rest near his home at the family burial ground, where we all hope to be with him some sweet day.

Although we miss him sadly, as we know that he can never return to us, and we can no more hear his gentle voice or see his sweet, patient face on earth again, yet we could not wish him back with us; for we have hope and evidence to believe that he is now at rest, and we feel that our loss is his eternal gain. He had been a member of the Primitive Baptist church for about thirty years, and loved to hear them preach, and feasted on the sweet doctrine they preached. He also loved to read his bible, and talk of the good things he could read in it. He was a man of a noble Christian character, and possessed a lovable disposition, and was a devoted and loving husband. May God in His divine wisdom comfort the bereaved wife and children and may they be made to feel that their loved one was taken from them to make heaven nearer and dearer to them.

Sleep on, dear father, until the morning of the resurrection, when these vile bodies shall come forth arrayed in glorious grace to meet the Lord in glory.

A precious one from us has gone,

A voice we loved is stilled,

A place is vacant in our home

That never can be filled.

Written by his daughter,

MRS. NANCY HAKELSON.

Nichols, S. C.

GUILFORD ANDREWS.

Departed this life August 4, 1913, at his home in Bethel, Pitt Co., my dear brother, Guilford Andrews. Had he lived until November 17 he would have been 74 years old. By the mercy of the Lord he was permitted to live his three score and ten years—the time allotted for man to live. He was the son of Henry and Mary A. Andrews of Edgecombe County, and was the last of five sons. Like his parents, he was very industrious and provided well for his household.

In the year 1871 he married Cinderella Briley of Pitt county, and she, together with their two sons (one having preceded him to the grave), and two daughters, with 20 grand children and two sisters, are left to mourn their loss—but we mourn not as we do for those for whom we have no hope—for we believe he has exchanged this earthly home for a heavenly home—a house not made with hands, eternal, and on high. He professed a hope in Christ and joined the Primitive Baptist church at Flat Swamp in 1897, and was baptized by Elder George Roberson. This was the same church his mother was a member of when she died, it being 29 years ago. He was Clerk when he died, and he rarely ever missed filling his seat at his regular meetings, and it was not until his last sickness that he missed altogether. He had quite a serious operation in February, and though he got well enough to walk about the house and yard, he was never able to attend his meetings any more. He bore his sickness with patience and great Christian fortitude, hardly ever hearing him murmur or complain. On my visit to see him once he remarked that he was just wasting away. While sick his dear wife and children, relatives and friends did all they could to relieve him and make his

stay here on earth pleasant, but no mortal man can stay the hand of death. While at his funeral one of his neighbors said he left behind him one thing that every person don't leave, and that was a good name; a good name is rather to be chosen than great riches. I feel like his last days were his best days, because the longer he lived the more Christ-like he tried to be.

His troubles here are past and o'er,

And he has gone to a peaceful shore,
Where sorrow and pain are felt no more,

To be forever blest.

Written by his sister in the flesh,
and I hope in the spirit.

MARTHA C. MOORE.

Greenville, Pitt Co., N. C.

Oct. 23, 1913.

RESOLUTIONS OF RESPECT

Resolutions of respect of the Primitive Baptist Church at Roxboro, N. C.

In loving remembrance of our sister, Miss Mary Woody.

Sister Mary united with the Primitive Baptist church at Roxboro, Oct. 10, 1909, saying she had stayed away as long as she could. She was a loving, faithful member, often coming to church when she was hardly able to be up. She had tuberculosis, and was sick the last two or three years of her life. Sister Mary was loved by all who knew her. We all loved to see her bright, beautiful face at church, and when she was absent we would think she was not able to come today.

Sister Mary fell asleep in Jesus on the 5th day of August, 1913, and her body was laid to rest August 6th, at Shilo, the funeral services being conducted by her pastor, Elder J. A. Herndon.

She leaves a mother, one brother and five sisters to mourn for her; but

we feel that their loss is her eternal gain; that she is with Jesus on that bright shore, waiting for God the Father to call them to join her. Therefore, be it Resolved—

1. That Roxboro Primitive Baptist church has lost one of its dear members, and we hope by the grace of God to meet our dear sister in heaven above.

2. We assure the beloved mother brother and sisters of sister Mary of our heartfelt sympathy in the loss of their daughter and sister and church member, and we hope God will some day enable us to meet her face to face around his throne.

3. That a copy of these resolutions be recorded on the Roxboro Primitive Baptist church book, and a copy be sent to her family, and copies be sent to Zion's Landmark and to the Roxboro Courier.

MRS. J. A. CARVER,

MRS. J. M. O'BRIANT,

MISS LENA WHITFIELD,

Committee.

Read and approved.

Done by order of the church in conference Oct. 4, 1913.

J. A. HENDERSON, Mod.

J. M. O'BRIANT, Clerk.

Appointments

J. P. VIA.

Buffalo, Dec. 6 and 7.

Mayodan, Dec. 7, at night.

Spray, Dec. 8, at night.

Macedonia, Dec. 9.

Wolf Island, Dec. 10.

Elder G. M. Trent, arrange for Dec.

11.

Pleasant Grove, Dec. 12.

Gilliams, Dec. 13 and 14.

Burlington, Dec. 14, at night.

Raleigh, Dec. 15.

Coats, Dec. 15, at night.

Dunn, Dec. 16.

Benson, Dec. 17.

Hannah's Creek, Dec. 18.

Four Oaks, Dec. 19.

Linville, Dec. 20.

Wilmington, Dec. 20, at night.

Stumps Sound, Dec. 22.

Bay, Dec. 23.

Yopps, Dec. 24.

Wardwill, Dec. 25.

North East, Dec. 26.

South West, Dec. 27.

Maple Hill, Dec. 28.

Cypress Creek, Dec. 29.

M. H., near Fountain, Dec. 30.

Muddy Creek, Dec. 31.

Goldsboro, Dec. 31, at night.

Memorial, Jan. 1, 1914.

Lower Black Creek, Jan. 2.

Upper Black Creek, Jan. 3.

Beaulah, Jan. 4.

Smithfield, Jan. 4 at night.

Durham, Jan. 5 at night.

Helena, Jan. 6.

Roxboro, Jan. 6 at night.

Stories Creek, Jan. 7.

Ebenezer, Jan. 8.

Wheeler, Jan. 9.

Prospect Hill, Jan. 10.

Lynch's Creek, Jan. 11.

Arbor, Jan. 12.

Oak Grove, Jan. 13.

Danville, Jan. 13, at night.

Conveyance needed when off rail-

JOHN WILLIAMS.

Tuesday, Dec. 16—Durham at night.

Wednesday, Dec. 17—Mill Grove.

Thursday, Dec. 18—Pine Hill.

Friday, Dec. 19—White Oak Grove.

Friday, Dec. 19—Greensboro at night.

Saturday, Dec. 20—New Center.

Sunday, Dec. 21—Danbury.

Sunday, Dec. 21—Reidsville at night.

W. T. BROADWAY.

White Oak Springs—Dec. 13.
 Pleasant Hill—14.
 (Funeral of Alex. Wright's wife.)
 Suggs Creek—15.
 J. R. Lucas—16.
 Calicutts—17.
 Rock Hill—18.
 Franklin Trogden—19.
 Old Union—21.
 (Funeral of Noah Yates wife.)
 Peace Chapel—22.
 Toms Creek—23.
 Flat Creek—24.
 Mountain Creek—25.
 Albermarle—26.
 Liberty Hill—27 and 28.
 Meadow Creek—29.
 Crooked Creek—30.
 Conveyance needed off Railroad.

J. S. CORBETT.

Hadnotts Creek, Monday after 1st
 Sunday in December.
 White Oak—Tuesday.
 North East—Wednesday.
 Wards Will—Thursday.
 Yopps—Friday.
 Bay—Saturday.
 South West—Sunday.
 Maple Hill—Monday.
 Cypress Creek—Tuesday.
 Muddy Creek—Wednesday.
 Sand Hill—Thursday.
 Beaver Dam—Friday.

ELDERS A. L. MOORE AND M. P.
 MORAN.

Wolf Island—Dec. 1st; Reidsville at
 night.
 Greensboro—Dec. 2, at night.
 High Point—Dec. 3, at night.
 Abbott's Creek—December 4.
 Bunker's Hill—Dec. 5.
 Saints' Delight—Dec. 6.
 Winston-Salem—December 7, and at

night.

Pilot Mountain—Dec. 8.
 Volunteer—Dec. 9.
 Rock House—Dec. 10.
 Flat Shoal—Dec. 11.
 Clear Springs—Dec. 13 and 14; Wal-
 nut Cove at night.

ELDER R. E. ADAMS.

Peach Tree—Monday, December 1.
 Sappony—Tuesday, December 2.
 Mill Branch—Wednesday, Dec. 3.
 Falls—Thursday, Dec. 4.
 Rocky Mount—Thursday, at night.
 Angier—Saturday, Dec. 6.
 Angier—Sunday, Dec. 7.
 Raleigh—Monday, Dec. 8.

ELDER J. W. SHURFIELD.

Wadesboro—Monday, December 1st.
 Bethany—Tuesday.
 Wadesboro—Tuesday, at night.
 High Ridge—Wednesday, at 2 P. M.
 Pleasant Grove—Thursday.
 Watson—Friday.
 Union Grove—Saturday.
 High Hill—Sunday.
 Liberty—Monday.
 Bro. Harkey's—Tuesday, at night.

ELDER JAMES S. CORBITT.

Blount's Creek—Fifth Saturday and
 Sunday in November.
 Sandy Grove—Monday.
 Bethel—Tuesday.
 Sheffield—Wednesday.
 Mt. Lebanon—Thursday.
 Newport—Saturday and Sunday.

H. M. WILLIAMS.

Widow Deaton's—Nov. 26.
 White Oak Springs—Nov. 27.
 Suggs Creek—Nov. 28.
 Calicut Creek—Nov. 29.
 Rock Hill—Nov. 30.

Pierce's Chapel—Dec. 1.
 Tom's Creek—Dec. 2.
 Flat Creek—Dec. 3.
 Mountain Creek—Dec. 4.
 Albemarle—Dec. 5.
 Salisbury—Dec. 6-7.

Conveyance needed when off railroad.

ELDERS J. E. WILLIAMS AND B. L. TREECE.

Freedom—November 26.
 Harward's Chapel—November 27.
 Brother Reuben Deaton's—November 28
 White Oak Spring—November 29th and 30th.
 Suggs Creek—December 1.
 Calieutt—December 2.
 Pierce's Chapel—December 3.
 Tom's Creek—December 4.
 Flat Creek—December 5.
 Albemarle—At night.
 Conveyance needed.

LANDMARK DELAYED.

On account of shortness of help in our printing establishment, the Landmark is delayed. We hope to have the next number on time.

We republish some articles that some years ago were written for the Landmark and published then. They are good reading now.—Ed.

In October I had an attack of malaria that put me in bed several days. I am again in my usual health, by the mercy of the great healer and preserver.—Ed.

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MINUTES.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G.OLD,

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P. D. Gold Publishing Co.,

WILSON, N. C.

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⑥

ZION'S LANDMARK

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AT
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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform us of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Elder P. D. Gold—Dear brother in Christ, I saw you so plainly in my slumbers last night I feel a great desire to hear from you. Your face shone so brightly with such a pleasant smile, standing preaching so sweetly to me, I felt to bless the Lord for such a glorious gift. I have been so sick for three weeks with neuralgia at my heart, and stomach trouble and inflammation of the bladder—so bad off I couldn't tell what was the matter for ever so long. I am a poor diseased creature for some purpose. I believe a good purpose, for God never does anything but what is good and just. I feel I have got too worldly minded. Evil thoughts and everything to mar my peace. As sick as I was I couldn't have a good thought, it seemed to me. I felt so far from God that he never could restore to me the joys of his salvation. I felt shut up in prison; I couldn't come forth. No light; nothing but darkness and gloom. I felt that his mercy was clean gone forever, and he had turned his face from me for me to die. Can a child of God have such feelings as that? Why can't I feel his presence in my sore affliction? I don't know, only I am so vile and sinful; I feel like if I was a child of God I wouldn't have such feelings. But I don't know how to get away from it, and I have to ask him in my weak and feeble way to give me the light of the knowledge of the glory

of God in the face of Jesus Christ. He is my strength, my shield and hiding place, a present help in time of trouble, and if I never see your shining face no more in this world, may we be together where no sin nor sorrow ever comes. I do wish I could live free from sin. I feel like I would never have a pain. But, oh, this wretched heart of mine is deceitful above all things, and desperately wicked, and how am I to make it better, when I realize that it takes God to purge us from dead works to serve the true and living God. I am dependent on him. I am nothing but a mass of corruption. Nothing to offer as a sacrifice but filthy rags at best. Dear brother, do you ever get as low as this? I don't know why I am afflicted so in this world, only I am so vile and such a sinner that it is to bring me down and show me how frail I am and my helpless condition in his sight. Well, I will close for fear I worry you with my weakness, and ask an interest in your prayers. Wish I could see you once more.

Your sister in Christ, I hope,
ROSA A. FOX.
Roxboro, N. C., Sept. 26.

Dear Bro. Gold:—I send you a notice of a request. On the 11th of January, 1914, (the 2nd Sunday) will be my 80th birthday, and our regular meeting at Bethel church of my mem-

bership. I desire and request that as many of my brethren, sisters and friends as have a mind be with us at that time especially our ministering brethren. I wish the day to be celebrated with gospel preaching. It may be my last birthday. Those desiring to come can write to any of us, and they will be met at Coats, Barelayville or Angier, N. C.

In hope,

JOSEPH E. ADAMS.

COMMUNICATIONS.

Dear Bro. Gold:—Enclosed you will find a good letter from Elder D. S. Webb, also Sister Lula Webb's experience. Both are very precious to me. Hope you will publish both in the same issue of the Landmark. As ever,

Yours in hope,

J. R. JONES.

Revolution Mills,
Greensboro, N. C.

Mr. J. R. Jones.

Dear Brother:—We received your letter yesterday. And I have thought on your "dream." Your gathering fruit on our premises and spreading it in our house, is your requesting of Lula, my wife, to write you the reason of her hope. That is the fruits of the spirit in you to gather up the fruit of God's own hand. As you know we cannot make the fruit, yet your gathered it here at our home. And as you put it before my wife, by request to write her experience, so she began to "sort it out," and as you said, it turned to bread, and you were a hungered, and ready to eat the little piece. That is the way Lula looks at the little "piece." She has sorted out at your request and written to you. She looked for a large piece to give to you but she thinks the piece is so small that it

may not comfort you. But you said, "you saw a large nice piece near you and you picked it up." I hope you may find the piece she has written to you, as the fruits of your gathering, that it may be bread to you. As the fruits of the Spirit in the fellowship of the saints is the manna of God, or the bread of heaven. The voice that said to you, that faithfulness becomes the household of God." Yes, let us glory in the Lord, and speak often to each other of His wonderful works. For if we have tasted that the Lord is good, we have enough to talk of His goodness and mercy as long as we live.

Lovingly, your brother,

D. SMITH WEBB.

REASON OF HOPE.

Mr. J. R. Jones, Revolution Mills,
Greensboro N. C.

Dear Brother in Christ:—As you request me, I will write some of what I hope to be the dealings of the Lord with me.

At an early age of childhood my little sister came to me and said that Mamma said that when this world should end it would be destroyed by fire, and that would be the judgement day, and all that do wickedly should burn in flames of fire forever, and there would be no end to the punishment; and all the good people would go to heaven and live in eternal happiness. It was then that horror first seized my guilty soul. I felt that I was one that would be burned with the wicked. I feared every day would be the judgement. I dreamed one night that Papa raised up in bed and called us to get up, saying, this is the judgement day. I arose from my trundle bed. On looking out I saw the sun rising in flames of fire as red as blood. I thought I would soon be judged, and burn forever in those awful flames. I awoke almost scared to

death. I got up and went out to see if the clouds were red. I thought I must do something good, to try to get to heaven. I got up a little form of prayer, would kneel and repeat it often, but finding no comfort in this I quit it.

After a few years my terror for sin became very severe again. The most awful thoughts would come in to my mind against the Almighty God. I tried with all my might to banish them, but could no more control them than I could a ravenous beast if I were in its clutches. I felt that this must be the unpardonable sin. I felt that my doom was sealed for an eternal burning hell. I felt that this character could not pray. I desired to exchange my chance for heaven with the vilest of criminals. I felt that they might pray, but I could not. I felt I knew that the moment my life ended that I would drop into an eternal burning hell. This state of mind burdened me at times, for three years. Then I felt that God was good and just in all His ways, and if I go to destruction it will only be due me. This burden left me then.

In 1896 I became troubled again on account of sin. I desired to pray but could not pray a word that I felt would be acceptable with God. I felt there was vanity in everything under the sun, the earth seemed to be a barren field with not a sprig of green on it. All I could see or think of was vanity. I felt that what seemed to be enjoyment to others was only empty noise and show. One night in August I slept and dreamed that I looked up and saw the angelic host of heaven. From the Infant to the eldest age were there. They all had wings and were softly moving; they shined with a silvery brightness. While I was beholding the heavenly sight there came a stream of golden light from the heavens to me. I shouted praises to God, and

then thought, how can I feel this way if I have never been changed? I felt that this beautiful light was the way to eternal life. I felt perfectly happy. Then I awoke with my whole system electrified with the glorious vision. I was so delightfully happy that I lay perfectly still to know how long this state of feeling would last. Then it gradually passed away. I felt after this that the fear of death and hell had left me, and if I were to die I would go to heaven. Yet I would not claim this for a hope until I became impressed to go to the church. It seemed that I had to go to the church and had nothing to tell. Then it seemed that the dream that showed me the way to eternal life was what I should tell. So I then became established in my hope. When I went to meeting and the door was opened for the reception of members I became paralyzed almost, for a short time. I wanted to join but I felt so unworthy that I waited two months before I offered myself to the church. During this time I had some wonderful experience. I felt that I was in the way of the Lord, and a spirit of prayer was with me for several days. I was praying, Oh, Lord, be merciful to me and keep me in thy blessed way. I felt like I loved everybody, and that 'those that do wrong things were more to be pitied than blamed. I felt my weakness so much that it seemed that I could not so much as raise my hand without the help of God.

On the first Sunday in May, 1898, I offered myself to the church at Mt. Zion, and was received, and baptized on the fifth Sunday of the same month, by Elder J. M. Jennings. Brother Jones, if this is not a hope of heaven I am not looking for one. I feel very unworthy to be called a child of God, and yet I feel that his grace is sufficient for me. Pray for me when all

goes well with you.

Yours in hope of eternal life,
MRS. D. S. WEBB.

Hillsville, Va.

Dear Bro. Gold:—My grandfather Braswell moved from Rocky Mount, N. C., to Georgia before the Civil War. I don't know, but I think we may have relatives living in North Carolina somewhere. I want to thank three sisters of North Carolina who so kindly wrote to me last winter was a year ago. It was a great pleasure to me to receive letters from those dear sisters whom I have never met and I know I shall never meet face to face in this life. I am very late in writing, but I have such poor health, am very nearly an invalid from neuralgia and nervous indigestion.

I am fond of reading, and always look eagerly for the Landmark. 'Tis a comfort indeed to note the Christian love in so many of the letters.

May God bless and spare you, Bro. Gold, through this year and many more to come. Pray for me.

Your afflicted sister in hope of eternal life.

MRS. EVA. COLLINS.

Blakely, Ga., Nov. 3, 1913.

Dear Brother Gold:—You know, I suppose, that I have for some months, been confined to the house. I try to find some relief from my loneliness in correspondence with those whose faces I am not permitted to see.

I will now offer some reflections on the subject and significance of what is called the Book of Life. At the time when the scriptures were written what is now known as books, and for sale in book-stores, or kept in libraries did not exist, and of course were unknown. What was sometimes called books, was simply rolls, parchment written on one side and rolled up for

preservation and sometimes sealed up. God does not need to preserve records in that way. The record spoken of is said to be the names of those who were redeemed from among men; what this name is it has always been; but there is a time when it becomes our name. In the message to one of the seven churches, the Lord says that he would write upon him that overcometh the name of God and the name of the city of God which is New Jerusalem and his own new name. It is announced by the prophet Isaiah that in the future, when the time to favor Zion should come, that her children should be called by a new name which the mouth of the Lord should name. This name that the mouth of the Lord only can name from henceforth is their name, and though it has always been the name borne by his people it is a new name to them and does not belong to them until the Lord writes it upon them. From the beginning of the race of men upon the earth this name has been the same and it is written upon men by the Spirit of the Living God in a personal experience. This work that we sometime call heart-work, it is said that no man knoweth saving he that receiveth it. Yet like the leaven hid in the meal in due time it will discover itself and show that the recipient now bears a new name. The Lord calls it his name, his new name, he was not known as bearing the name Saviour until he became a Saviour, then it was, as a new name to him. To those who are the subjects of this salvation have all that is embraced in the name saviour conferred upon them. So the Lord writes his new name upon them. His salvation is put upon them so they bear his new name. This name may be traced through all the generations of men. We have account as early as in the fourth chapter of Genesis that then began men to call on

the name of the Lord. There was a time when Samuel did not yet know the Lord and the word of the Lord had not yet been revealed to him, but very soon after their revelation came so that even the Jewish Priest perceived that the Lord had called the child. A list of these names is given by the apostle in the eleventh chapter to the Hebrews together with the peculiar development of that name that the mouth of the Lord doth name. It is a name better than that of sons and of daughters, an everlasting name that shall not be cut off.

We might inquire why this book of life is said to be the Lord's book. The first account we have of this book, it is in the right hand of him who sits upon the throne, and is sealed, and no man in heaven nor on earth, nor under the earth was found worthy to break the seal of this book, or even to look thereon. There was much weeping on this account, and the weeping on this account has never yet ceased. The angel said: "Weep not, for the Lion of the tribe of Juda is found worthy." And this is the cry that is yet to be heard in the ministry of the gospel to these weepers; that though they are all unworthy, there is one found who is worthy, and to them the word comes with power so that their sorrow is henceforth turned into joy. The Lamb that is in the midst of the throne still holds the book, and to this day he continues to break the seals, for all worthiness is in him.

We shall not hear the names that are found in the book of life until we are recipients of that life. And then oftentimes the evidence is sealed up from us for a time. We are unworthy of it, and long days of sorrow and months of weeping result. That worthiness must appear for our deliverance or our weeping would continue. As the prophetic dispensation was drawing to a

close and the moral degeneracy of the people had reached the lowest depths, there were found some who feared the Lord and thought upon his name, and they spake often to one another.

The name that they love is found in that book of life and is had in everlasting remembrance. The points that I have been aiming to present are that he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren. It is his own name they bear and they have right to it as he is their life. It is his good pleasure to bear them witness of their relationship with him.

Yours to serve in the gospel.

E. RITTENHOUSE.

FROM BROTHER SHAW.

Dear Brethren and Friends:—I hereby make a report in full of all moneys received and promised on Norfolk church debt.

In August I received \$25.00, which amount has been previously reported.

During the months of September, October and November, I received in cash and pledges, the sum of \$184.20. The total amount thus reported is \$209.20. Between \$35 and \$38 of this amount have not yet been remitted. Those in arrears will please remit before the 3rd Sunday in January, 1914.

Mr. Hewitt of Norfolk, Va., informs me he will be on hand with his \$100 within 60 days from 3rd Sunday in November, 1913. When this \$309.20 is paid it will leave about \$250 due on the \$1,000 borrowed from a party of Norfolk. The writer can not fully express his gratitude to the dear Lord for His blessing in this matter, nor his thanks to the dear friends and brethren for their kindly sympathy and assistance in lifting this burden. Bless the Lord for His mercy endureth for-

ever.

Affectionately,

JOHN A. SHAW.

List of names of those who have contributed to Norfolk church debt:

I. W. Bass	\$5.00
M. A. White	1.00
M. K. Hyman	1.00
Mary C. Roberson	2.00
J. H. D. Peel	.50
T. L. House	2.00
E. Taylor	1.00
C. D. Lanier	1.00
Mrs. G. B. Roberson	.50
J. D. Burrus	1.00
Mrs. Purvis	1.00
W. M. Biggs	1.00
R. L. Taylor	1.00
Bettie G. Whitley	1.00
H. L. Brake	1.00
J. Dale	5.00
P. D. Gold	5.00
J. A. Shaw	5.00
Dorothy Burrus	1.00
Stephen Outerbridge	5.00
D. C. Moore	5.00
S. Hassell	5.00
H. L. Trevathan	5.00
J. A. Cofield	5.00
J. R. Nelson	1.00
Mrs. Faucett	1.00
G. W. Stokes	1.00
Mr. Staton of Norfolk	10.00
Mollie Staton	1.00
C. A. Hyman	1.00
J. R. Alsbrook, Sanford, S. C.	5.00
J. H. Ayers	1.00
R. L. Salsbury	5.00
Mrs. Salsbury	5.00
C. H. Spivey	1.00
R. A. Bailey	5.00
A. E. White	1.00
Sarah Redmond	1.00
W. A. Everett	1.00
Luey Nobles	1.00
M. P. Smith	1.00
Alonzo Grimes	.25
Ben Jenkins	1.50

A. M. Hyman	1.00
Mary House	1.00
Bessie Brooks	.45
Ferdinand Taylor	1.00
Contentnea Association.	
Sax Sutton	2.00
Ida Hardy	1.00
Milly Ann Williams	1.00
G. B. Causeway	1.00
Ida Rogeson	.25
Johnnie Gardner	.25
Joseph Brake	1.00
Dora C. Adams	1.00
M. A. Gardner	.25
N. G. Sutton	1.00
J. W. Proctor	1.00
J. W. Rogers	.50
D. L. Turnage	1.00
J. R. Webb	1.00
Amos Hayes	1.00
A. W. Horton	.50
Z. R. Gay	.50
B. T. Cox	1.00
J. C. Daniels	5.00
D. A. Mewborn	3.00
Lena Harrington	1.00
Mary E. Gardner	.25
R. L. Davis	5.00
Black Creek Association.	
J. H. Evans	.50
N. D. Joyner	.50
Robt. L. Scott	.25
M. D. Wood	.25
W. H. Chambley	1.00
A. J. Chambley	.50
M. S. Malone	.50
Nettie Bailly	1.00
I. A. Lamm	.50
A. B. Denson	1.00
W. T. Woodard	.50
T. B. Ross, Norfolk	25.00
Bro. Staton, Norfolk	15.00

Self is the greatest enemy I have—not some one else, but I myself. If it is by the faith of Jesus the life that I now live in the flesh then my standing is secure.

P. D. G.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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WILSON, N. C., DECEMBER 1, 1913

EDITORIAL

SCRAPS.

Brother H. M. Duty requests my
view of Scripture as follows Deut.
7:6-7.

The Scriptures make the Hebrew nation prominent above all other people. Since the crucifixion of Christ, which makes them the most disobedient, stiff-necked and rebellious of all people, they have been scattered and persecuted. They said to Pilate, his blood be on us and on our children. It looks like it still is upon them. They are cursed. We see the national Israel highly favored of the Lord. He chose them, not because they were more or greater than any other nation. They were fewer. The Lord did not set his love upon them or choose them, because of anything in them to commend them, but because he loved them, and because he would keep the oath which he had sworn unto their fathers.

They were to be a holy nation, worshipping and serving the Lord alone.

They were to destroy all heathen altars when they took their land, and not suffer a vestige of false worship, or the worship of false gods to remain. They were to be special and peculiar people to the Lord alone, and not worship, serve nor trust in any strange god.

But in ages following they transgressed God's holy law, and corrupted his way, and he gave them up to idolatry, and destroyed their place and nation.

This first covenant demonstrates the weakness of man, the corruption of the flesh, the failure of creature work. For if a nation so separated from all others and favored as were the Jews with divine instruction, and prophetic teachers, walled and hedged with miracles as no nation ever had been, failed to abide in the Lord's commands, even to the retention of an earthly land of promise, how shall carnalized sinners attain through their fleshly works to a spiritual land of rest even an heavenly land?

But the Lord God has made a new covenant, one that never waxes old, as did the first covenant. In the new covenant he gives Christ his Son as the covenant of life and peace. Jesus suffers in the flesh, the just for the unjust. How great and sore were the sufferings of the Son of God. There was never such suffering as that just one suffered.

God chose his people whom he loved in Jesus, who gave his life a ransom for many. He chose them because he loved them. He had a favor unto them. He has loved them with an everlasting love, and that assures an eternal inheritance beyond and above this world.

Luke 16:19.

There was a certain rich man—clothed in purple and fine linen, who fared sumptuously every day. This

rich man represents the Jew in the flesh, or those that depend on their own works—Pharisees.

There was a certain beggar, &c. This represents God's humble poor—the Gentile sinner despised by the Jew, but laid at his gate full of sores, representing his uncleanness.

The rich man after death in hell beholds the happy condition of Lazarus, and implores help. He appeals to Abraham whom he calls father. Though John tells those who are rich in themselves not to say, we have Abraham to our father. Abraham tells him there is no help—that there is an impassable gulf between the two. Then the rich man appeals for warning help for his brethren, but is told that no further help than that which they already have shall be furnished—that if they will not hear Moses and the prophets neither would they hear though one rose from the dead.

One that has never felt the killing sentence of the law, or has never died unto Moses, never hears the resurrection voice of Jesus. But all that are convinced of the truth of the law, and that feel and know their own condemned state under the law, also believe in Jesus whom God hath raised up from the dead.

Pleasant words are sweet and healthful—sweet to the soul and health to the bones. This is the gospel. The experience of the gospel is sweet as honey to the soul—yea sweeter than honey and the honey comb. It is the evidence of the Lord's gracious mercy. The love of God is sweeter than honey. How goodly are the words of the Lord. The exceedingly great and precious words of the Lord God are as apples of gold in pictures of silver. The body of Jesus is holy and pure as silver tried in the furnace. His words are as apples of gold. There is no for-

bidden fruit. It is pure and sweet to taste. It is the wine of my best beloved going down sweetly causing the lips of them that are asleep to speak.

It is also health to the bones. The doctrine which as bones give strength and figure—firmness and power to the body is the strength of truth. The doctrine of God our Saviour in predestination, and election, causing good works and preservation unto glory, and securing health to every part. It brings up the bones out of Egypt. It cannot be broken. It is compact in all its joints and lovely in all the unity. Not a bone of him shall be broken.

P. D. G.

LOCUSTS.

(See Revelation 9:2-11.)

Plagues or woes are in this chapter set forth. The fifth angel sounded, and a star falls from heaven to earth, and to him is given the key to the bottomless pit. When he opens this pit a great smoke issues from it and darkens the sun and moon. This is a plague, a woe to the earth and its inhabitants. The great swarms of locusts that afflict the earth cannot be God's people. They never do that. They are hid, and are above the world.

Smoke denotes darkness and oppression. It is the result of fire, and darkens the vision by obscuring the light.

Locusts are a plague to men. In Pharaoh's day they were sent as a curse upon Egypt. They are very numerous in their swarms, and very voracious, eating up and destroying all fruits of the earth. These locusts came out of the smoke or errors, delusions and lies of the bottomless pit. They have power of scorpions that are poisonous and are very hurtful. While they had power to hurt the men of earth, or those that have not the seal of God, they could not hurt any green

thing or grass of the earth. The Lord's people esteem themselves as grass.

They could not kill the men of earth but sting or afflict them with great pain for a certain time, so that men thus distressed would court death, so great was their distress.

The description of these armies of locusts is one of the most dreadful found in the Bible. The shapes of the locusts were like unto horses prepared unto battle. On their heads were crowns of gold, and their face were as the faces of men. They had hair as the hair of women, with teeth as those of lions. They had breastplates as of iron. Their sound was as of chariots of many horses rushing to battle. Their tails were as scorpions and stings therein. Apollyon, or destroyer, the angel of the bottomless pit, was their king. They had power to hurt men five months.

Now what is this power so great and fearful that men shall seek death, and death will flee from men? It is far worse than death.

It has for years appeared to me as the Mahommedan plague or spirit. It overran Asia and Europe with devastating armies and terrible destruction, poisoning the fountains of thought. It was voluptuous as the arts of beguiling women. It was destructive to morals as the teeth of lions. It was fierce in war as horses furious for the fight. It was painful as stings of scorpions. Darkness as smoke covered its track. Every vestige of bright morals was effaced as it spread and ravaged the country. Conquest was the watchword. Plenty of beautiful, voluptuous women, with every dainty that gluttons crave, would be their paradise. Especially should these things reward all that fell in battle. With every foul and blood-thirsty passion thus let loose and fired, here was an army of Turks and Arabs mustered that no kings or

powers of earth could resist.

What is the religious phase of this state of anarchy in the earth at the present time, or where are we in this prophetic description of time? Evidently the mystery of godliness and that of iniquity are both set forth in the book of Revelation. Now where are we? Watchman, what of the night? The answer is, day cometh and also the night is upon the earth. The day of deliverance approacheth for Zion, and the day of destruction for Babylon. The church is hid in the wilderness, and mystery Babylon possesses and rules in the streets of Sodom and Egypt, or in the darkened earth. They call it religion. It is worship, but not of the true God. Every false principle of earth and emanation of hell is rampant. What think you of the love of money that dominates this earth, and excuses crime, that commands the services of men in religion? What think you of the oppression of the poor for it, and the sighing of the needy which is not heard or regarded? What think you of the wars now raging? What think you of the numerous denominations of earth all claiming to serve God, and thus proclaiming that their god is so short sighted that he has not a definite creed or faith, and that any sort of worship will please him? There are gods many and lords many to the world. In Paul's day when preachers of Jesus were persecuted or attacked they fled from one city to another, but now they call on worldly powers to fight for them, and rescue them, as the missionaries in China are now appealing to men and not to God for deliverance.

Great distress is now coming on the nations, and the spirit now ruling in the world is shadowed forth by the principles of these plagues that blasted the earth as locusts, trampling upon

every principle of the kingdom of Jesus.

In visions, principles, traits, passions, habits of life, good or bad, are exposed or brought to view in the form of persons or animals, actual or described. No one ever saw a living animal or person in the form of this horse shaped scorpion with traits of lecherous persons and ferocious animals. It is intended thus to embody the destructive nature and principles of influence or power at a certain time blasting and plaguing the earth.

How different are the peaceable, lovely, holy and heavenly principles symbolized by a lamb that shows forth traits of the Lord's humble people.

P. D. G.

IS THERE FLESHLY SANCTIFICATION?

If flesh and blood are sanctified in the sense that they are holy, then why do they die—or enter a state of putrefaction at death?

Flesh and blood cannot enter into the kingdom of heaven, neither doth corruption inherit incorruption.

If there is no sin in the flesh and blood nature of man, why should he go to corruption in death? There was no sin in Jesus, and when he was crucified and buried he saw no corruption. The new and spiritual, holy life of Jesus is manifest in those born of God, and that is above the corrupt mortal life of the natural man, so that such no longer delight in their former life. But they are plagued with a sense of vileness, and they know that in their flesh dwells no good thing.

What then is their sanctification? It is not in being free from pollution or sin, but in being plagued with it, in being dead to it in the sense they delight not in it, but abhor it especially in themselves.

They are sanctified by God the Father, and sanctification is in Christ Jesus. As they by faith see him as their life and hope, and though vile in their own eyes, yet beholding Jesus as their life and righteousness, they see that in him they are complete, free from sin, and holy, without spot or guile, and by the faith of Jesus are justified from all things from which they could not be justified by the law of Moses.

The Holy Ghost, the blessed Comforter, reveals this great truth to them for he takes of the things of Jesus and shows them to the heirs of promise. These are therefore the people that worship God in the Spirit, (the Holy Spirit bearing witness with their spirit, or the spirit-mind of Christ that is in them), rejoice in Christ Jesus, (in his life and obedience,) and have no confidence in the flesh, (or in anything that is of man). These are God's sanctified ones, and they are risen with Christ. Therefore their joy is not of this world, nor in this world.

But while they are crucified with Christ and quickened together with him, and risen with him, their bodies are not yet risen from a state of corruption.

As one before he comes to Jesus must know and feel the power of sin unto death in its reign under and by the law, before in spirit he can know what pardon, peace and joy in the Holy Ghost are, so before we awake in the likeness of Jesus with glorified bodies in the resurrection we must come down to death, the grave and corruption. The wages of sin is death, and therefore we must receive and suffer the wages of sin, death, in our mortal bodies.

The resurrection of the dead, the saints, is just as necessary to complete salvation as any other part of redemption. If the dead rise not then

Christ not risen, and if Christ be not risen ye are yet in your sins, and our faith is vain. The resurrection of Jesus from the dead guarantees the resurrection of all his people; nor can salvation be at all complete without it. How miserable would we be with hope only in this life. If we felt sanctified in body and holy here on earth with no trouble, but all joy, perhaps we would hope for nothing better, and would never find anything any better. This would be our heaven. But this is not our rest. We are absent from home while we are in the body of this death. To depart and be with Christ is far better. We have this hope of the resurrection. This hope is given us in the new birth. Every one born of God hath this hope in himself of the resurrection of his dead body from the dead—and none of them will ever be satisfied until they awake with his likeness, with bodies glorified and, of course, sanctified as without sin or any of its effects.

P. D. G.

SCRIPTURE CHARACTERS,
JOSEPH. NO. 1.

Joseph, the son of Jacob by his beloved Rachel, filled up a measure in the patriarchal dispensation strikingly peculiar to himself and that which he represents. In the first instance he is a son by special providence rather than according to the free course of ordinary generation. His birth removed the reproach of his mother, and was a guarantee of life to her, for she was barren, and had said to her husband, "give me children or else I die." The birth of Jesus was by special providence. The church was barren, his birth forever removed her reproach, and brought unto her the blessings of the covenant of everlasting life.

Joseph was born about the time of the end of Jacob's service to Laban for Rachel, which was fourteen years, however Jacob served yet seven years, making about the length of time our Lord was about his Father's business.

We have no account of Joseph from the time of his birth until he was seventeen years of age, a space of time equal to the time when Jesus began to be about his Father's business of which but little is said, until he entered upon his revealed ministry.

Joseph seems to have possessed inherent virtues which rendered him superior to any of his brethren. There seems to have been nothing in him of an evil tendency, but to the contrary he possessed a character so simple, honest and pure that he could not allow evil doings of himself nor could he keep the evil doings of his brethren from his father. It seems that his father held him in special regard above any of his brethren. No doubt Israel saw in him evidences of a special destiny, a child to the hour born, a son for a purpose given. It is said that Israel loved Joseph more than all his children because he was the son of his old age, but this must have been secondary, because Benjamin was younger than Joseph, and was left motherless in his father's hand. However Israel loved Joseph supremely, and made him a coat of many colors, or pieces, and for his being thus loved his brethren hated him and could not speak peaceably unto him. It is said of the enemies of Jesus that they hated him without a cause, and so Joseph's brethren hated him.

Joseph was a dreamer and he dreamed dreams, and told them to his brethren, for which they hated him the more. They saw enough of what seemed to them the evident interpretation of his dreams to make them hate him yet the more. By this time their hat-

red had become intense, bitter and cruel. Even so was Jesus hated by his brethren. In these dreams were revealed the future, and while salvation, and that according to the sovereignty, predestination and election of God the Father, the revelation by Jesus Christ and the regeneration, resurrection and glorification of the saints by the Holy Ghost was presented therein, yet there was humiliation, reverence and worship in it, and for these they hated him. There is that in the world today that does not like dreams nor those that dream, especially those who dream. And while the dreamer is hated the fulfillment of the dream would be prevented if it were possible. In proportion to the revelation of the characters of Jesus the people hated him, not for what he did, not because he might save some one, but because they would have to sustain toward him the relation of subject to ruler. "We will not have this man Christ Jesus to reign over us." Men do not object to dreams which are of the flesh, but that God should cause men to dream they are not ready to admit. Men will allow you to affirm that salvation is by grace provided you do not also declare that it is not by works. Some will give their assent to your preaching provided you do not preach Christ, and others again will not object unless you preach him crucified.

Joseph's brethren understood his dreams to indicate that they should bow down to him in the fulfillment, and that he should reign over them. The objection does not seem to be to being reigned over but to the reign of Joseph, one of their father's sons whose birth, education, advantages, or rather disadvantages in life, and whose manner of life they knew. They saw nothing in him fitting him above that of themselves for a ruler, besides it

seems to have been in them to hate him as much so as it was in him to dream and finally to rule. What was in this family and what God had before determined concerning each one and all of them must be developed, must be fulfilled. It was as much impossible for wicked men to love Christ and believe him to be the Christ, and to accept his rule, or to withhold from him the violence of their wicked hand as it was for Christ himself to have come short in the slightest detail of doing the will of his Father. It seems to be as certainly sure that wicked men shall do wickedly as that the righteous shall hold on his way. Without both neither would signify anything. Joseph as a simple dreamer amounted to nothing, nor could he as a free man have reached the threshold of the throne of Pharaoh, nor filled the store houses of Egypt with corn, nor saved much people alive. He must be a favorite son, honest, truthful, sincere, obedient and virtuous and as such he must dream, and in the simplicity of his heart he must tell his dreams to his brethren, for all of which their hearts must do what they did, as they according to the wickedness of their thought, to do him evil, but as God meant it unto good, to the saving of much people alive, including these wicked brethren.

Israel sent Joseph to see after the condition of his brethren, and when they saw him coming, yet afar off, they said, behold this dreamer cometh, and they conspired against him. Let us slay him, "and we shall see what will become of his dreams." How truly did they see the end of his dreams! This reminds me of that parable of the Lord, where men were employed to keep the vineyard, who slew the servants of the householder, and finally when he sent his son they said, "this is the heir; come let us kill him, and

let us seize on his inheritance." The Father of all our mercies and the God of comfort sent his son unto his brethren and they hated him, and crucified and slew him, not because he was wicked like themselves but because he was righteous and holy and just and good and attended to the business and did the will of his Father that had sent him, and preached his doctrine which he made known unto the people as the will and purpose and pleasure of his Father, which he had hid from the wise and prudent and revealed unto babes because it seemed good in his sight.

Joseph was sold by his brethren and carried into Egypt and sold to Potiphar, an Egyptian, chief of Pharaoh's executioners, and he became a slave or bondman to his master,—but the Lord was with him and prospered him in the house of his master, and he found grace in the sight of the Egyptian, and he served him, and was made overseer of his house and all therein. How wonderful is the grace of God that gives his people favor even in the sight of the heathen who know nothing of his grace. This Egyptian saw that the Lord was with this Hebrew lad, and favored him and gave him authority and rule over his house, and yet Joseph was in bondage and the Egyptian was no less a stranger to God and the riches of his saving grace. Like as with the ark of the covenant the blessings of the providence of God attended Joseph and gave him favor with his master. When Jesus was in the world going about and doing good, blessings spread forth upon every hand and the hand of God was confessed as being with him but never by the world, who daily beheld his mighty works, and eat bread and meat at his providential hand, was he acknowledged to be the mighty God, the everlasting Father and the prince of peace, and therefore Jesus, though the Lord of

all, remained a servant during his sojourn in the world. Though he was a king yet men could not enthrone him. His kingdom was not of this world. Joseph could not be an Egyptian nor did anything which he did make a Hebrew out of the Egyptian, but gave him favor through which he remained in his house until circumstances so combined as to bring him into prison, for there was a work for him to do in prison through which he must be brought before the king. Other good qualities of Joseph had peculiarly performed their part in bringing him into bondage, but now his virtue and integrity are made to serve in connection with the infidelity and baseness of Potiphar's wife to bring him into prison. While Joseph acted a noble part in the fulfillment of the predestination of God, yet it was no more necessary in the aggregate than the part that the wife of his master did. The conduct of each but revealed the character of each and through them the will of God is done in the furtherance of good to his people and the destruction of their enemies.

P. G. L.

A CROWN OF REPROACH—A BADGE OF SHAME.

Friend George D. Wade, of Virginia, requests my view of Isaiah 3: 16-17.

This scripture sets forth the women of Israel arrayed in garments of vanity and pride. Instead of being attired as Sarah was, in modest apparel, they displayed much haughtiness and naughtiness of spirit in silly dress to attract the admiration of men, and to encourage wantonness which no prudent, godly woman would dare to do.

False religion is set forth in such lewd style of living and worship. They that desire to worship in grand style of worldly wealth do not feel their

vileness, and are not humble before God.

Neatness of dress, the ornament of a meek and quiet spirit and modest behavior—preaching places not squalid with floors covered with filth, and walls open to the shivering blasts of winter, a filthy, slack extreme on the one hand, to be condemned as one with such ragged clothing as would expose his person; or very costly, gorgeous meeting houses with lofty spires, stained windows, and velvet pews, on the other hand, to fatten pride, to be eschewed as one whose person is decked with kings' royal apparel, as proclaiming their pride, an impudent extreme on the other side, are also to be condemned.

One's worship should be an expression of what he is, and is an exponent of what he feels himself to be, and should be a declaration of what he feels himself to be, and should be a declaration of what the object he professes to worship is, and it does show forth the character in which he holds his object of worship.

How shamefully the Jews, shadowing forth their worship through these women putting on ornaments that showed their lewdness! God would put a scab on their head, crown showing they were decayed under disease, loathsome in their filthy conduct; and he would degrade them as without understanding, strength or honor, and would mar their beauty and cause them to be loathed by their filthy lovers; and he would strip them of their false covering and expose their secret parts, or bring to light the filthiness and lewdness of their fornication, or secret worship of idols, and their shame should be upon themselves.

How were they stripped of their pride when the daughter of Zion sat solitary in Babylon and none of her

lovers comforted her, the sport and jest of all passers-by who said, "Is this the city that men call the perfection of beauty, the joy of the whole earth?"
P. D. G.

I have had but little mind to write for sometime, and have felt that perhaps my silence would not lessen the usefulness of the Landmark, nor the interest afforded its readers. I am often engaged in reviewing the pathway along which I have come, and the incidents by the way which have become fixed in my memory as the things of this life allotted to me, and I am made to stand, as it were, in their midst as a little child, and look upon each as a towering monument of the infinite mercies of God, and upon myself as a mere dust of the balance, and not worthy of the least of all his mercy, and therefore I should be still and know that he is God. But when I attempt to be still I find that even this is among the greatest of the gifts of his grace, for to be still is strength and salvation which only comes at the command of him whose words are spirit and life. I have found the sweetest moments of my life to be when I felt to be nothing, and yet to be followed continually by the goodness and mercy of God. O, how wonderfully amazing are the mercies of our God! What a blessed privilege it is to see ourselves as we really are, and to be humbled under that mighty hand from which cometh every good and perfect gift, and to feel that all our times are in his hands, and that he knoweth our frame and remembereth that we are dust.

How blessed the thought that in all our darkness, down sittings, conflicts and afflictions, he has the pre-eminence, and that his everlasting arm is underneath, and his foundation standeth sure, having this seal, "The Lord know-

eth them that are his." But these thoughts are, so transient I can scarcely say they are here till they are gone, and if I am permitted to enjoy the sweet fragrance which lingers upon things made sacred by the heavenly touch, it is but for a moment, and I find myself rushing forth into the streets or ways enquiring, "Where is he whom my soul loveth? Tell me, O, ye daughters, if ye have seen him." And to one who would enquire, "What is your beloved more than another?" At times, I feel that I can give some description of his perfections and beauty, and declare with much assurance that he is mine and I am his, and then directly I feel that I could join with the poet and say,

"Do I love the Lord or no;

Am I his or am I not?"

Of all strangers, surely to me there is none stranger than myself, and of all the ways there is none to me more mysterious than the way along which, or in which, I have come. Sometimes the light falls upon it, and I see God's hand in all the incidents, over-ruling, turning this way and that way, guiding, directing, leading, **keeping and saving**, and I am made to wonder at the working together of all the things which vitally affect me, and I become overwhelmed with the goodness and mercy of God that followed me all the days of my life, and my heart bounds with gladness at the additional assurance that I shall dwell in the house of the Lord forever, and for the time being I feel strong in the faith, and feel fearless of the horse and his rider, and to know that my Redeemer liveth, and shall stand in the earth when all things shall have been put under him, and see the travail of his soul and be satisfied.

In these triumphant moments I feel to stand fast in the liberty wherewith Christ hath made me free and while

looking into the perfect law of liberty, while dwelling upon its power and virtue, in preaching, I have felt, and so declared, that I knew that I had preached the gospel of the Son of God. This is much to say, I know, but if I have ever had any truly spiritual revelations of the truth of the gospel of Christ, it has been while trying to preach that gospel.

"In thy light shall we see light." The gospel is preached in its own light and by its power, so that oftentimes the vessel in which the treasure is can but wonder at the wonderful exercise of his own mind, and the confirmations which bind him, as with three-fold cords, to the sufficiency of the righteousness of his Lord and King. To look upon this side of the picture of this life and admire its beauties, and draw from it the imagery of the prospects of the life to come, is delightful indeed; but there is another side to this life, and it, too, has its pictures from which is drawn lessons in a mysterious sense essential to the perfect experience of the child of God, that he may not only realize the life, and strength, and salvation of God, but may know as well the power of death, his weakness therein and his salvation therefrom. In the experience of salvation it is three-fold—"Who hath delivered us from so great a death and doth deliver, and in whom we trust he will yet deliver." Therefore they do not forget, but remember all the way which the Lord their God led them in their deliverance from the power of darkness and translation into the kingdom of his dear Son. God's people are so taught that the very darkness is made light unto them. As the light makes manifest the darkness, so also does the darkness prove the existence of light to them who see and feel the darkness. Dark, lifeless and comfortless would be my life in spiritual respects but for the light of what

I am sometimes persuaded is eternal life. For days and weeks, and there have been times for months, I have traveled without the light of the sun or stars, and hope has seemed to have almost perished, but the Lord has remembered me again, and for a moment the rays of the sun of righteousness, as of the light of divine life, have pierced the riven clouds, and flashed with dazzling splendor in the face of Jesus Christ, and for the moment I have felt to be strong for the day of adversity, and to bless the Lord because he has said, "I will bring the blind by a way they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." The Lord's people are blind, and to know it is a gift of his grace—the light of his life. The things which accompany salvation are contrary to men and crooked, and the way is dark and none but the living children of God know it, because the Lord has revealed it unto them. For one to know he is a sinner is of God. I feel sometimes to know that I am a sinner, and I am glad that I do, feeling that at least this much I have learned of the Lord. I could not say that I am glad I am a sinner, but being a sinner, even as all men are sinners, I am glad I know that I am. And I am glad to feel that at one time I was the servant of sin, and I also feel sometimes to bless the name of our God that since that time I have felt in my heart I have obeyed that form of doctrine or faith which God has been pleased to deliver me, or unto which I have by the grace of God been delivered. Feeling to be a dependent sinner, I wait for the consolation of Israel.

"I wait for thy salvation, Lord.

With strong desire I wait."

Sometimes I am permitted to look

into the heavens in the night time and behold the handiwork of God in the twinkling stars, and then again the night is shrouded in the thick cloud and the smallest star is hid from view. At times when looking into the face of the church, I feel to liken it to the heavens—now wrapped in clouds, and then standing forth as a glorious firmament studded with twinkling stars, each answering the other in brightness as the heavenly light falls in sweetest rays upon them, and as the sons of God shout for joy these morning stars sing together, and "the heavens declare the glory of God and the firmament showeth his handiwork, and "my heart breaks forth in unknown strains and sings surprising grace." In these heavenly visions I look abroad over the field which the Lord has blessed—the gospel field, the land of Canaan—and with the poet feel to say:

"All o'er these wide extended plains,
Shines one eternal day."

"O, the transporting, rapturous scene,
That rises to my sight;
Sweet fields arrayed in living green,
And rivers of delight."

How wonderfully varied, and in a sense contradictory is the pilgrimage of the children of God, and the fact that I find in myself and the way I take that which the word sets forth as the way of these and the things which accompany them, gives me much assurance at times that I am of that blessed train that filled the temple, and I am glad that, in connection with the revelation of the exaltation of Christ in the salvation of his people, and his people saved therein, there was also the presence of the sinful and vile condition from which the Prophet had been, was being, and should be delivered. How precious the thought that these things were written for our learning, that we through patience and comfort

of the scriptures might have hope—blessed hope.

P. G. L.

WHERE ARE THE NINE?

Bro. H. V. Cole requests my views of the Ten Lepers, Luke 17:12-19.

The coming of Jesus into the world, and all that he did, and all the effects that result therefrom glorify God. While works of creation in general and God's operations in Providence praise him, it is especially true that the redeeming mercies of grace give glory to God, and the exaltation of Jesus, the Lamb of God, as the Saviour of sinners, reveals the gracious purpose of God's creation, and the perfect order and harmony of his character in the obedience of his Son unto death, and the revelation of his righteousness in the presentation of sinners by nature and practice in the glorious obedience of Jesus, without fault, before his throne.

In the case before us for consideration lepers are presented. Leprosy is a loathsome disease, transmissible by heredity and by contact, unyielding to any treatment within man's knowledge, and increases in its rage until death comes, and is a type of sin. Those afflicted with it are burdened with the painful consciousness of its incurable nature, and also of its defiling character, and that it banishes its victims from the ranks of human society. How eagerly, therefore, would such wretches grasp at a hope of relief or cure.

The ten that stood afar off as banished because of their pestiferous disease, and lifted their voice and cried to him for mercy, show that they had heard of Jesus and of his power to save lepers, and of his merciful disposition towards such characters. Hence they cry unto him for mercy. It is never true that any that feel they are

sinners, and loathe themselves as such, fail to cry unto Jesus for help, as they feel that he is near, or that hope in his mercy. Every such knee shall bow and every such tongue shall confess that Jesus Christ is Lord to the glory of God, the Father.

All that come to Jesus must acknowledge the righteousness of the law. They must feel that the law is holy, and be blessed with a desire to obey it, though they are conscious of their failure in every such particular. When saved they sing the song of Moses, the servant of God, and the song of the Lamb. They own the justice of God in their condemnation, and the grace of God in their deliverance, and ascribe all their salvation to the Lord.

Jesus came to fulfill the law. One of the requirements of the law of Moses was that the leper, to be treated, must show himself to the priest, who was to consider the case and tell him what to do. Therefore Jesus said to these ten lepers that cried unto him for mercy, "Go and show yourselves unto the priests." As they went to show themselves unto the priests they were cleansed, and one of them, when he saw that he was healed, turned back and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. He knew where the praise belonged.

Did he violate Moses' law? No. He honored the law. He showed that faith which is satisfying to the law and honors God.

Jesus said: "Were there not ten cleansed, but where are the nine?" There are not found to give God the glory save this stranger (a Samaritan). And Jesus said unto him: "Arise; go thy way. Thy faith hath made thee whole." It is evident there were ten cleansed. Jesus cleansed them all. Nine were Jews who seek a sign, who depend on Moses to some extent, legal-

ists. The Samaritan, the stranger, is not at all depending on his own works under the law or on the law. He is as one who feels there is nothing good in him, and therefore nothing good can come from him, nor is it expected of him. Hence he has greatly the advantage in that the field of faith is cleared of all the undergrowth of weeds and briars that entangles the Jew in his worship. The old cry, "Ye must be circumcised and keep the law of Moses, or ye cannot be saved," entangles the Jew, but the Gentiles' condition is nearer free. By so much as one is depending on Moses or the law of works for salvation, by so much is he the opposer of Jesus Christ.

Are there not many cleansed who do not return and give God all the glory? Where are they? Oh, they say, I am not fit to go to the church. I have not a great experience as some others. Well, would it not be better to feel that you are vile and have no worthiness of your own?

If all that love the doctrine which the Old Baptists preach would be baptized, how it would increase the membership and spirit of the church. How it would encourage them.

You are wrong in withholding or putting under a bushel that which God has given you. Glorify him in your conduct by going to the church and telling what He has done for you, and hath had mercy on you.

I often wonder why so many that love salvation by grace, and have a hope they would not part with for all this world, do not return and give God th glory. Is it unpopular? O yes; it is exceedingly unpopular with the world. They would not join such a church for anything. Ye shall be hated of all men, said Jesus, for my name's sake. But he that endureth unto the end shall be saved. If a man does not hate his own life he can

not be the disciple of Jesus. How different is that from joining a popular denomination that the world speaks well of and where there is no cross.

The leprous Samaritan—once leprous, now clean—shows by faith where his heart is. He acknowledges that Jesus is th Son of God. He glorifies God. His faith has made him whole. He proves his faith by his works, and he has the witness in himself, which is the best of all evidence. If any man do the will of God he shall know of the doctrine, whether it is of God or not. He that believeth hath the witness in himself. Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.

If Jesus did not say to the nine your faith hath saved you, what right have I to say it? It is not every one that saith Lord, Lord! shall enter the kingdom, but he that does the will of God. They that obey the truth—that follow Jesus—and thus return and give God the glory, are the ones that have the blessed evidence. He that is baptized in the name of the Lord Jesus glorifies God, has the answer of a good conscience, and goes on his way rejoicing. He that forsakes all for Jesus finds all in him—and so much better all. But carnal ease, the love of popularity, fashionable religion, a good name with the world, and all such trash and gins as these that men give heed to and do not give glory to God by confessing Jesus as their Saviour, are among the snares and traps the devil uses to decoy mankind away from the glorious simplicity of the gospel. By their works ye shall know them. Every one is judged according to his works, and shall receive according to his works.

P. D. G.

"Now faith is the substance of things hoped for, the evidence of things not seen."

[This is the inspired, Bible definition of what faith is—not of its author, nor of the power which produces it, nor of what it does; but of what it is. The domain of faith is above or out of sight or senses. We walk by faith, not by sight. That is, to walk by faith is not to walk by sight. For the things of faith are not within reach of natural vision, or natural reach of earthly power. They are not attainable by human effort. The things of faith are things hoped for, therefore, they are not in possession; for we do not hope for that we have in our natural or literal possession. Faith is the substance of things hoped for. The things hoped for are not any carnal or worldly things, but they are heavenly or eternal things. They are not such things as a carnal nature ever wants or could desire. One must be born again before he could desire the things of faith.]

Faith is not a shadow, figure or type. It is not a speculation, notion, theory or dogma. It is not that which will be greater sometime than it is now or has been. It is substance of heavenly things. The law was an image or shadow of good things to come. The law could never make such as came unto it perfect, for it made nothing perfect. Faith never deals with anything that is not perfect. It is substance, divine, eternal reality, and the very substance of that which every one that is born of God hopes for; and it is the evidence, witness or proof of that which is not seen. Then what a wonderful thing faith is! It is the just man's income or support—that by which he lives. Without it there is no coming to God, nor pleasing him; but with it the world is overcome, and witness that one is righteous is ob-

tained. There is nothing too hard for faith to do, for to him that believeth all things are possible. All that have ever had this faith have a good standing—have obtained a good report, are owned in heaven as of the seed royal, as of the children of God. It is the correspondence of the children of God with that spiritual world by which they receive of the blessed fullness of Jesus. Faith works by love. While charity or love is greater than faith or hope, yet charity or love owns faith to be of the heavenly family, and always honors her in all her doings. Love thinketh no evil, and faith beholds and owns only what is truth.

The things that faith does are always above nature or natural performances. Look how it guided Abel in his offering, and what witness he received by it that God had respect unto him, and then unto his offering. Noah did by faith what no man had ever done before, or will ever be able to do again. He did that which condemned the world, and by which he obtained witness that he was righteous.

Among all the performances of faith recorded in Heb., 11th chap., there is not one thing done naturally, or as a carnal or natural man does things. Then faith must be substance of heavenly things, or of things hoped for.

Not one of the things faith did when Jesus was on earth was as a natural man does anything. Those that had faith owned Jesus, and received him as God's Son sent into the world; owned him as the just one foretold by the prophets, and as coming from heaven; received him, embraced him, loved him, worshipped him, and trusted him. Faith never questions the power of God to do right, or ever fears he will do wrong, nor does it ever question his power to do as he pleases to do, nor does the soul blest with the faith of

Jesus ever claim any worthiness, or that blessing should come because of any good or meritorious thing he has done. It deals alone with divine power, and rests in the divine will; sees the wonderful, unlimited power of God, and trusts in that. It says, Lord, if thou wilt thou canst. It says, If I may but touch his garment I shall be whole. It says, But speak the word and I shall be made whole, or I know, O Lord, thou canst do everything, and no thought of the heart can be withholden from thee. Creature help or effort is perished in the thought or expectation of him whose faith is in God. He has been translated out of the darkness of the flesh into the spiritual world, and deals now with him who is risen from the dead, and has all power both in heaven and in earth.

As long as one trusts in an arm of flesh there is no faith, nor substance of things hoped for. When one passes into the agony of death as the wages of sin, and thus feels that he receives the due reward of his deeds, then he acknowledges the justice of God in his condemnation, and God reveals his Son full of grace and truth, the end of the law for righteousness to every one that believeth. Jesus shines in glory, and the soul receives him as his Lord and hope, and faith acknowledges him as the Lord, and that soul trusts him. The power, therefore, that is manifested, is God's power and wisdom displayed in Jesus. This is God's power unto salvation. How free this one now is in the faith of Jesus! There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Because the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his

own Son in the likeness of the flesh—~~sin~~—condemned sin in the flesh. Of course if the law itself could not help the sinner, or do anything to justify him, the sinner himself could do nothing to that end. But God laid help upon one that is mighty, whom he made strong for himself. Jesus comes in the likeness of sinful flesh and for sin, and Jesus condemned sin in the flesh—not only in heaven, but in its own stronghold, in the flesh; so that sin shall not have dominion over you, for ye are not under the law, but under grace. Now faith beholds, owns, loves and dwells in all this blessed truth of Jesus crucified and risen, the Lord our righteousness. Faith is the substance of all these blessed things hoped for, for we never hope for that we do not love or desire, nor do we ever hope for that we have no expectation of ever receiving.

Faith dwells and operates in the spiritual world, even the heavenly, or in the gospel kingdom—not in the legal kingdom. It hath no place in earthly kingdoms. Faith says the work is already finished, Christ is already come in the flesh, has already been crucified, is already ascended into heaven. The word of Faith which we preach is nigh thee, even in thy mouth and thy heart, saying, If thou shalt believe in thy heart that God hath raised Christ from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

The faith of Jesus puts his strength in you by putting you in his strength. Your standing is thus in him, and the life that you now live in the flesh you live by the faith of the Son of God. What a life of joy, peace and hope this is! What a pure life, a holy life, and complete life is the life of faith!

The faith of God never fails nor

blunders, nor misleads. It has never blundered. It has never come short of triumph. There is no sin in faith. Surely then this faith is the gift of God!

How do I know I have it? Jesus is precious to him that believeth. It is the knowledge of Jesus, trusting in him, serving, obeying him that proves that we have faith. This faith shows what it is by what it does. It works by love, it purifies the heart, it overcomes the world.

P. D. G.

Obituaries.

ELDER Z. T. TURNER.

Elder Zachary Taylor Turner was born in Henry county, Virginia, January 20, 1847, and departed this life at his home near Figsboro, in the same county, July 28, 1911, in the 65th year of his age. He was a son of Elder Elkanah B. and Elizabeth Turner. He was twice married; first to Miss Nannie A. Jamison, with whom he lived happily for 13 years, when she died. Five children were born unto them, four of whom survive him. He was again married, to Miss Hattie Cook, who shared with him his joys and sorrows, cares and comforts, and survives him together with one son of this union.

In 1881 he professed a hope in Christ, and joined the church at Reed Creek, the home church of his parents, and was baptized by Elder Amos Dickerson. It was so forcibly impressed upon the mind of Elder Dickerson, as he raised Brother Turner out of the water that he had baptized a man of God, who should proclaim the gospel of Christ, he so expressed himself to Elder Elkanah Turner, who was pastor

of the church, which was soon verified, as the young brother soon began to exercise in a gift to the edifying of the church. This gift enlarged and he grew in grace and in knowledge, and found favor in the churches and with men until in 1886, by a presbytry composed of Elders Peter Corn, W. S. McDowell, E. B. Turner and W. S. Minter, he was in the presence of his church and by its authority and with its concurrence, ordained, or separated unto God, unto the work whereunto they felt assured He had called him. In this new relation to divine sanction he was not disobedient to the heavenly vision, but entered immediately upon the work to which he had been assigned and became a feeder of sheep and lambs of the flock over which the Holy Ghost made him an overseer.

At the death of his father in 1887, he succeeded to the pastorate of his home church in which service he was faithful and efficient until the summons came to him to depart and to be with Christ. He had for some time been the pastor of five churches.

Elder Turner enjoyed the confidence of his brethren and was freely given prominence in their councils. His judgments upon discipline and order were good and wholesome. At the death of Elder John R. Martin about 1890, he was chosen clerk of the Pig River Association in which capacity he served with satisfactory proficiency up to the time of his death.

He was well fitted in his gift for the service of pastor. He was one with those of his charge in whatever might have been the dominant condition of each whether strong or weak, rich or poor, whether in chains of bondage, or abounding in liberty, whether filled with abiding assurances, or of hope deferred, so was he one with them. In his "calling" he was made partaker of the feeling of the need of his hearers

and was readily one with them.

Elder Turner was peculiarly sound in the faith and was clear in his conception of the doctrine, and was rich and fruitful in experience. His strength was truly as his day. He fed his hearers with bread and meat, and with bread and milk as occasion demanded, or as the subject required. At times his preaching indicated great boldness in the faith, as if to say, 'Be ye followers of me, even as I follow Christ,' and again he was very weak and humble, sitting with the little ones of the flock, and as less than the least of them declaring unto them the unsearchable riches of Christ, feeding them with the sincere milk of the word, the experienced doctrine of salvation by grace, admonishing, encouraging, comforting, building them up, and establishing them in the faith and ordinances of the church.

He was well rooted and grounded in the doctrine and fairly presented it in his preaching, after the old-fashioned sort, after the well-accepted manner of the fathers. He was not extreme in his conception of the truth of the gospel of salvation by grace, nor was there uncertainty in the sound of the trumpet blown in Zion by him. His life both as a man and a minister was consistent with his profession. He lived and walked and talked the same things.

His was a lovely and beloved character both as a man and a minister. He was a peaceable man, and labored earnestly and faithfully for peace among the churches. He was an orderly man in spirit and in temper and in general deportment. His behaviour in the church was a living and impressive example of how those professing godliness should behave themselves in the house of God. He was an honest man and honorable of purpose to do himself as he would have others do.

He was a clean man, both in principle and in practice, and held in the highest esteem things which were in themselves pure, and things which savored of divine cleansing. He was a living example of a sinner saved by grace and called of God and sent to preach the gospel of his Son.

As a husband and father he filled well the scripture requirements and left to his companion and children as well as to the church and the people at large the heritage of a good name, which is more to be desired than great riches. How sweet is the savor of the anointing which makes precious in our hearts the memory of Taylor Turner! How enduring the substance of such virtue as was reflected in his life and character! How divinely glorious the grace of our God which made him thus, as by the grace of God he was truly what he was.

Elder Turner was truly a server and pastor at home, and did not get far away, however, at the solicitation of the brethren he was from home filling some appointments in North Carolina and was taken ill with pneumonia at the good home of Brother and Sister J. W. Morfield, the 8th of March, and on the 26th of June he reached his home, where he lingered in the loving hands of his faithful companion and children, aided by physicians and friends until the Lord loosed him and bade him come up higher. This last lingering was the extreme time of his life. He loved his home in the full sense of its meaning, and as he gathered about him his companion and children, his neighbors, friends and brethren, he greatly desired to remain with them. But while he desired to live, yet he assured them that he was not afraid to die, knowing in whom he believed and in whom he had trusted all through the years of his pilgrim-

age. When the final summons came he was preaching of the rest that remains to the people of God, and his last audible words were, "Rest, sweet rest," and without a struggle he passed into that blessed sleep which the Lord giveth his beloved, as gently, calmly and sweetly as a little child upon its mother's breast.

How solemn the silence, how awe-inspiring the scene, how triumphant the transition, how serenely beautiful the ending of such a life, how gracious the ripening up of such a character, the gathering in of such a man.

The life, character and services of this humble, sterling, faithful man of God were such and were so indicative of divine ordaining, of gracious calling and of gospel virtue much more might be said truly in his memory, but I must desist from further comment and commend him to the vigilant watch care, the unfailing preservation and keeping of Him who raiseth the dead, and his dear and sorely bereaved companion, who dwelt in his bosom and gave encouragement and comfort in every time of need to the tender mercies of Him who judgeth the widow, and his children to the keeping of Him who is a Father to the fatherless, and the churches to the consideration of the word of the Lord who gave and the Lord who hath taken away.

After divine services by Elder A. L. Moore his remains were buried at Camp Branch church near his home.

This should have appeared more than a year ago, but the manuscript was lost, and not until recently have I felt able to undertake to duplicate in substance my former compliance with Sister Turner's request not long after Brother Turner's death.

In lasting remembrance of our dear departed brother and yoke fellow, and of his dear companion, I am theirs in hope of the gospel. P. G. LESTER.

J. P. VIA.

- Buffalo, Dec. 6 and 7.
- Mayodan, Dec. 7, at night.
- Spray, Dec. 8, at night.
- Macedonia, Dec. 9.
- Wolf Island, Dec. 10.
- Elder G. M. Trent, arrange for Dec. 11.
- Pleasant Grove, Dec. 12.
- Gilliams, Dec. 13 and 14.
- Burlington, Dec. 14, at night.
- Raleigh, Dec. 15.
- Coats, Dec. 15, at night.
- Dunn, Dec. 16.
- Benson, Dec. 17.
- Hannah's Creek, Dec. 18.
- Four Oaks, Dec. 19.
- Linville, Dec. 20.
- Wilmington, Dec. 20, at night.
- Stumps Sound, Dec. 22.
- Bay, Dec. 23.
- Yopps, Dec. 24.
- Wardwill, Dec. 25.
- North East, Dec. 26.
- South West, Dec. 27.
- Maple Hill, Dec. 28.
- Cypress Creek, Dec. 29.
- M. H., near Fountain, Dec. 30.
- Muddy Creek, Dec. 31.
- Goldsboro, Dec. 31, at night.
- Memorial, Jan. 1, 1914.
- Lower Black Creek, Jan. 2.
- Upper Black Creek, Jan. 3.
- Beulah, Jan. 4.
- Smithfield, Jan. 4 at night.
- Durham, Jan. 5 at night.
- Helena, Jan. 6.
- Roxboro, Jan. 6 at night.
- Stories Creek, Jan. 7.
- Ebenezer, Jan. 8.
- Wheeler, Jan. 9.
- Prospect Hill, Jan. 10.
- Lynch's Creek, Jan. 11.
- Arbor, Jan. 12.
- Oak Grove, Jan. 13.
- Danville, Jan 13, at night.
- Conveyance needed when off rail-

H. M. WILLIAMS.

Pierce's Chapel—Dec. 1.
 Tom's Creek—Dec. 2.
 Flat Creek—Dec. 3.
 Mountain Creek—Dec. 4.
 Albemarle—Dec. 5.
 Salisbury—Dec. 6-7.
 Conveyance needed when off railroad.

ELDERS J. E. WILLIAMS AND B. L. TREECE.

Suggs Creek—December 1.
 Calicutt—December 2.
 Pierce's Chapel—December 3.
 Tom's Creek—December 4.
 Flat Creek—December 5.
 Albemarle—At night.
 Conveyance needed.

JOSEPH WILLIAMS.

Tuesday, Dec. 16—Durham at night.
 Wednesday, Dec. 17—Mill Grove.
 Thursday, Dec. 18—Pine Hill.
 Friday, Dec. 19—White Oak Grove.
 Friday, Dec. 19—Greensboro at night.
 Saturday, Dec. 20—New Center.
 Sunday, Dec. 21—Danbury.
 Sunday, Dec. 21—Reidsville at night.

W. T. BROADWAY.

White Oak Springs—Dec. 13.
 Pleasant Hill—14.
 (Funeral of Alex. Wright's wife.)
 Suggs Creek—15.
 J. R. Lucas—16.
 Calicutt—17.
 Rock Hill—18.
 Franklin Trodgers—19.
 Old Union—21.
 (Funeral of Noah Yates wife.)
 Peace Chapel—22.
 Toms Creek—23.
 Flat Creek—24.

Mountain Creek—25.
 Albermarle—26.
 Liberty Hill—27 and 28.
 Meadow Creek—29.
 Crooked Creek—30.
 Conveyance needed off Railroad.

J. S. CORBETT.

Hadnotts Creek, Monday after 1st Sunday in December.
 White Oak—Tuesday.
 North East—Wednesday.
 Wards Will—Thursday.
 Yopps—Friday.
 Bay—Saturday.
 South West—Sunday.
 Maple Hill—Monday.
 Cypress Creek—Tuesday.
 Muddy Creek—Wednesday.
 Sand Hill—Thursday.
 Beaver Dam—Friday.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

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NO. 3.



P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

In Memory of Our Beloved Brother
and Pastor, M. T. Lancaster.

A shining star from our church is gone
Yes, he's gone and left us here to
weep;

But we know for him we should not
mourn,

Because he's in Jesus' arms sleeping
sweet.

Sleep on dear brother and take your
rest,

For we know on earth we'll see you
no more,

But we'll strive to follow in thy foot-
steps,

To meet you again on that beautiful
shore.

Oh! how we'll miss you when to the
church we go,

Oh! how we'll miss the shaking of
your hand:

'Tis sad to know we'll see you on earth
no more,

But will try to meet you in the prom-
ised land.

Dear brothers and sisters, let our
lights shine,

As the dear brother said in his dying
hour,

For we know he was blessed with a
mind

To give God all honor, glory and
power.

We can only mourn over our great

loss,

And yet we feel it is his great gain;
But must stand still and bear the cross,
Until we all shall meet again.

MRS. JULIA A. ROBERSON.
Robersonville, N. C.

Elder P. D. Gold:

Dear brother: If I may have this
sacred relationship, or claim a link''
in that endless "chain of love, that
embraces the dear little Lambs of
God," but I do feel so little and un-
worthy even with the thoughts of ad-
dressing you, or any of His dear
Saints as such." I have been burden-
ed with unceasing desire for a long
time, to tell or write some of my feel-
ings as I hope the wonderful power
of God's great love bestowed on this
"weak, sinful worm of the dust." Ev-
erywhere I go or look I feel and see
the power of His boundless love so
great. I wonder who am I, what am I
that I ever should have been blessed, to
taste, this wonderful love and I feel
that I must express it that others
may enjoy it with me, but it is too
rich, too deep for me, only to behold
in spirit as I hope, by the grace and
mercy of God, I realize my inability
to make it manifest and that God
alone can reveal such beauties. All to
the honor and glory of His dear name.
Insignificant as I am, why should I
desire notice or call attention to, when
the space can be filled as usual with
pure nourishing food, to the satisfy-
ing of hungry souls? I desire the pray-

ers of all the household of faith that I may be worthy and continue to feel that it is God's wonderful love blessing me, I had no thought of writing so much, only to ask you to publish in the Landmark a letter I am enclosing from my precious mother to me. Her letters are always comforting and full of the spirit, and I have rejoiced in this one so much that I feel that I want others to share it with me. (I will copy it). Pardon what I have written in my weak way. May the Lord continue to bless you, and your last days be your best days. Every Landmark seems better, "Isreal's happiness" published October 15th, was a special feast to me. Our Faithful Pastor, Elder Tom Coats, was here Saturday and Sunday and oh! how we feasted on the sweet gospel message, the Lord gave to us through him. We all love him so much. I hope for Christ sake I trust that his last days may be his best days and I feel sure that all will be well with him when the Lord calls him from this world. Oh! how you both will be missed.

Unworthily your little sister, if one at all.

MRS. R. D. LANGDON.

Benson, N. C., Nov. 11, 1913.

Dear Clida:

We have just come from preaching and eaten dinner, now it seems that I must talk to you some and tell you how I feel to have been blessed by our great God, unworthy and mean as I am. I had been in a desperate condition for more than a week; no one ever was more without hope and without God, than I, when my foot was so I could not walk. I had been reading and enjoying it, one chapter would call for another and I could not read enough, but finally I lost all pleasure in reading, I felt that I

was a deceiver, never had been anything but a make like, I got lower and lower as the days drew nearer for our meeting, till I didn't care to go and meet with them, I felt so unworthy for them to claim me as one of them. I felt most sure you and Robert would come Saturday, or Sunday, but dreaded my condition. How can I pass the time with them under my condemnation. I don't want them to be burdened and I know they are deceived in me. I thought I must read some Friday night and gather up a little hope if I could before I retired again. I turned to the ninth chapter of Romans, and read it, which about settled my case. I laid down the book; and retired in deep despair, I could not pray, it was blank to me in every direction. I dropped to sleep and dreamed. I had done something I was trying to run away from and everything I did was the wrong way, I tried to get out of town and unthoughtedly found I was going through a bar room, but did get out on the railroad, but kept on as fast as I could to get away, I met several acquaintances they would say, hello Phoebe; I passed them as easy as possible (everybody else is clear but I am guilty) I had no time to take up, your pa got with me, I in front trying to hurry him on went in an old house to eat a little I had along wrapped in a cloth. In the woods lay a beast looking that way, so I threw a stick at him to make him afraid of us. Your pa says, "now you have attracted its attention and we shall be devoured; if it had not been for you it would lay there, I says, "we must fight," he says, "we have nothing to fight with (no gun) and I shall not try." So here he came. I got a heavy pole and as he came over a log I struck and threw him so I kept on beating, and he lay dead and some of

the blood got on that cloth. Your pa went on and left me to shut the doors and came on and overtook him (so much like my life) have to look out for the front and look after the rear run and catch up again.) But after I was off some distance, I remembered that I left that cloth at the door and would be found with that blood on it, and would furnish evidence against the one it had belonged to. Now after all the running and hiding that cloth will convict me. I was afraid to go back after it for I might be caught and your pa I knew was still going on, expecting me to come, and I was tired clean out, to get over this hill and down in the old low grounds on my papa's land where Louis was gone. I never can get there and am not out of danger here, what shall I do. Oh my doom is at hand, I knew it was close and now it is here, if the Lord does not forgive me I am gone, and I was scared so bad it awoke me in a shudder from head to feet, and these words came to me, "all ready forgiven" I rose up in the bed and looked every way. It was about two o'clock and dark, I felt I must get up and sing "Praise to God," but I knew it would wake your pa, all the former feelings were gone, I was so filled with love and thankfulness to God, my eyes gushed with tears." I lay back down again and enjoyed the sweetest relief I have. For a long time I lay and thought over all the churches, Reedy Prong and those at Benson, I loved them so much, I wondered to myself are they all saved? I recalled to myself that they had all confessed loving God and the brethren which was evidence enough. I said, "Lord that each and every one can be accepted and not one lost, I then slept again and saw the members at each church with a cord run through them and drew up close together in a bunch on a line.

Their faces were smiling, I could see each ones favor for days after. Well, I wanted to get to meeting early as I could that morning and sing I hardly could wait it seemed. I rose early and was singing all the time while cooking and doing around. I could do it all at once, I was singing a song I had forgottn long time ago, and didn't realize it, till I thought, in the morning of joy, "we'll be gathered to glory in the morning of joy." I told your pa lets hurry off so we could sing some. It had been so long since we met there before. But lots of things came in the way. But I felt that all would be right. I could wait with all kinds of patience and sure enough we got there in time, and learned the pleasing news that the church had chosen L. A. Johnson, pastor on the day before. I told them that I could not be there, but I hoped the Lord had done my part. I never saw a more lovely meeting in my life. I could not enjoy anything better, for I felt the Lord was in the midst of the little group, and we sang several hymns and Brother Johnson preached a noble sermon. Surely I ought to thank God for His mercies and blessings. We sometimes get impatient and think he does not hear our prayers, but He is a merciful God, one that knows what we need better than we do ourselves, and at what time it is best for us. Now Clida I have felt so much deliverance through this dream is why I tell you of it. I hope none will be deceived in me. I have held back sending this fearing to deceive someone. But I beg of you that if any good comes to me at any time, give God thanks and know I am not worthy of it at all, that it is only through the grace and mercy of God bestowed on me, while unthoughtedly going astray in unrighteousness. Well, Clida it is Sunday p. m. again. I thought I

would get a letter from you yesterday. We are as common, I wrote this last Sunday and decided not to send it, but I will. Don't reckon you can read it, for it is most rubbed out. I put it in the stove to burn next time I built a fire, but now here it is going to you. Read it if you can and excuse me, I couldn't bar to throw it away. Excuse me for sending my dream, for it is just as plain to me today as if written in big letters over my head and I have feasted on that Saturday night and Sunday ever since.

Have been able to walk over temptations as though with "Golden slippers on my feet," but how long this ray of sunshine will be across my path I cannot tell. I have been at home all day reading in the Old Testament, also in John. "Clida I have tver been at a loss to tell my feelings," for whtn a child my mother often said to me that the Bible says, "if you have a gift bridle your tongue." I don't know of such Scripture, and if there is I think it is "vice versa." I guess I was telling some of my feelings but didn't know what it meant, and no better sense than to talk it. She must have taken it for a gift I was receiving. I was then under a burden all the time. I would sometimes want to talk and that would be the answer I would get from her. I would sometimes feel like if I could not pray I should die; and while at the wheel and cards I would pour out my feelings to God in singing "My God, My Life, My Love," and the others didn't know my feelings, but we had to work on, run two wheels, four of us carding and spinning, mamma and we three girls. I would sometimes feel a rejoicing within me, and the first hymn I ever could sing was "What Wondrous Love is This, O My Soul!" I would often relieve my feelings by singing such songs as, "Thy smiling

face can cheer this dungeon where I dwell; Its paradise when Thou art here; When Thou depart it is hell." It was my feelings then and is now. If hebut removes his residence or hides his face, where is any peace to our poor souls, no matter what else we have or where we are. My road has been a rough one with no better while I live as I can see, but if I knew I would be saved at last all would be well with me here. I would be pleased to see you and dear Robers, I feel to hope he is enjoying life better since uniting with the church. Havent had a letter from Brother John in a good while, but I am at ease about him. Oh if I could only know my four boys were bearing the cross. I can only hope for it to be ere it is too late. Let me know when you will come. We are to visit Sister Bettie soon. Hoping you all much happiness, and may the Lord bless you all, Mamma.

MRS. L. W. LEE.

Dunn, N. C., R. F. D. 2.

SCRIPTURE CHARACTERS

JACOB, NO. 5.

The scriptures do not say in so many words that there is a spiritual man, but speaking to men Paul said: "Ye are not carnal but spiritual," therefore they were spiritual men. There are two Adams, one is of the earth and therefore natural, and the other is from heaven and therefore spiritual. One is earth, the other is Spirit. The multiplication of one produces that which is natural and the multiplication of the other that which is spiritual. These two merged, as it were, into one, constitutes what is commonly termed, by faith, the child of God, and hence the man of God. This man is composed therefore of two natures each emanating from its respective head, the one of this life

and the other of that which is to come. And these are the two with their respective lives of descent and inherent characteristics that make up the Jacob who is also called Israel.

While Jacob is now entering upon a long service of warfare, a service to end only with his natural lifetime, his heart seems to be full of peace and good will toward even his enemies, and therefore he sent and hastened upon his brother Esau gifts, in order that he might be at peace with him. So it is with every child of grace, who feels his sins forgiven. On earth, peace and good will to men is his purpose of heart. Sometimes I hear one say: "I loved everybody," but I don't think that is correct in the sense that we love the brethren. We love God and his people and thus feel to owe no man anything but to love one another and wish others well. The children of God would appear to a great disadvantage if they did not have and hold, as men, the confidence and esteem of the better elements of the world. So Jacob must be at peace with his brother. But there was one thing Jacob did not desire of his brother nor could Esau by any means do, and that was to aid Jacob on his way in some material sense. Jacob increased as he went and he well knew his flocks and herds and his wives and little ones could not hold out to travel according to the scientific, mechanical and methodical schedules of men, therefore he only desired the favor to be let alone, that he might lead on softly according to the strength of his tender following, the young of the flocks, and his little ones. Let the church show herself friendly to the institutions of the world and she will very soon have to refuse proffered help. The religiously inclined portion of the world greatly desire to aid the church in some

substantial way, but Jacob declined everything but good will, and so does the church. "He that believeth shall not make haste." There is a growth in grace and in the knowledge of our Lord Jesus Christ but this is after the old fashioned manner. Modern text books and divine's helps add nothing to the progress of the church neither is there any device of satan which can for a moment retard her onward march.

After a time God appears unto Jacob again as he came out of Padan Aram and blessed him, and said unto him: "Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name, and he called his name Israel." This seems to be in confirmation of what occurred at the wrestling with the angel, and God said unto him: "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee." God also here confirmed to Jacob the covenant he made with his fathers. And Jacob was again at Bethel and set up a pillar as he had done there years before, and poured oil upon it. The place where the Lord speaks to his children and establishes and confirms them in his blessed covenant of electing, sanctifying and saving grace is Bethel. Jacob here became a nation and a company of nations, as "what will ye see in the Shulamite, as it were the company of two armies." The Lord said by the Prophet that he would sprinkle many nations, and I dare say these nations which were to be of Jacob are those thus sprinkled.

Having gone a little way from Bethel, Jacob comes to Ephrath where in the birth of Benjamin his beloved Rachel departs this life. How soon are our joys succeeded by sorrows, and in the midst of life we find the sentence of death within us, and is the

place called fruitful how barren we feel. This is the place of bread and yet how lean Jacob's soul must have become with Rachel taken therefrom. This is Bethlehem, the birth place of David, and of our Lord. Here Jacob buried Rachel, and of which it was said: "In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted because they were not." Bethlehem is said to be the house of war and of bread. The meat and drink of Jesus was to do the will of his father and that was a constant warfare from the manger to the grave. In this great conflict Jesus became manifestly to his people the bread of life, and it is in this warfare that they partake of that bread which came down from heaven of which if a man eat he shall never die. At first it is to one the bread of affliction but afterward yields the peaceable fruits of righteousness.

Jacob finally pitched his tent in the land and midst the scenes of his youth. In his absence his mother, whose nourishment, care and solicitude for him had never failed in his youth, had departed this life and consequently this avenue of supply had failed forever. Though the children of God are sinners even after having been born again, yet there is a state of condition from which they have been translated into which they never again come, and from which they obtain no sustenance, aid or comfort.

Jacob began to multiply and spread abroad, and so did his troubles. Envy and jealousy sprang up in his household, and his favorite and beloved son was sold by his brethren and sent into Egypt. These wicked sons it seems knew how to deal with their father and for the time being hid their crime, so they dipped Joseph's coat of many colors in the blood of

a kid and brought it to their father Jacob, not to Israel, and said: "This we found, know now whether it be thy son's coat or no; and Jacob said; "It is my son's coat, an evil beast has devoured him, Joseph is without doubt rent in pieces." How ready Jacob was to jump as it were, at a conclusion. Are we not that way? How often do we pass judgment without knowledge, and for a season mourn over our supposed loss when in point of fact we have lost nothing except for the time being in a sense, and are not permanently really and truly bereaved. The effect, however, for the time is the same as if the ground of our sorrow was truly founded. For many years Jacob mourned the death of Joseph, who though dead to him for the time, was alive, and yet he suffered to all intents and purposes all that was necessary at the hands of his brethren to constitute them his persecutors and murderers, and to make him according to the predestination of God the merciful Saviour of much people alive, including his father and his brethren. With wicked hands Christ was slain, and yet he laid down his life, and took it again.

In process of time there came a sore famine upon the land, and Jacob became sorely pinched with hunger, until finally bread failed in the land, and Jacob having learned there was corn in Egypt, sent his sons thither to buy. But the governor of the land of Egypt accused them of being spies, and held one of them bound until the others might prove they were true men and brethren, by bringing their younger brother down. They promised to bring him, but Jacob refused to let him go, lest evil befall him as did his brother Joseph, and his gray hairs he brought to the grave in sorrow. Israel chided them for telling they had a brother. But

they were in a strait, they had to tell more than was pleasant to them. The conduct of the governor was such as to painfully remind them of Joseph, and they felt assured that they could not again see his face nor get any more corn unless Benjamin should go, and thus they assured their father. And Israel said: "If it must be so now, take a present in your hand, and take the lad, and God Almighty give you mercy before the man." How sound, consistent, reasonable and prevailing are the arguments and suggestions of Israel. He always shows soundness of judgment, is true to his faith and belief at all times and under all circumstances, he looked at both sides of the question or matter before him and exhibited the character of the golden rule. His decisions were the result, we might say, of calm, deliberate and thorough investigation which afforded him a true and perfect insight to the subject under consideration. He did only such things as were indispensably necessary, and at the proper time. What he did was willingly done and the doing of it was the conclusion of the matter. He did nothing hastily, and repented of nothing that he ever did, whereas Jacob was to the contrary of all this.

The sons went down to the man and took Benjamin with them, and the man made himself known to them as their brother whom they had evilly treated, and sent wagons to bring their father into Egypt where they told Jacob that Joseph was alive. His heart fainted, for he believed them not, but when he saw the wagons his spirit revived, and Israel said: "It is enough, Joseph my son is yet alive. I will go and see him before I die." It seems that Jacob was ever ready to believe something that was against him, and to enlarge upon it, and to draw conclusive judgments from it

and set them against himself, and when these things which were good for him were presented they were too good, too much and unreasonable. Whether the Primitive Baptists are the people of God or not, how much they are like Jacob who also is called Israel. There seems to be more besetting things in the way they take than is the case with any other people. They have more trials, conflicts, temptations and afflictions, wars without and fear within—than any other nation or people, in fact they are the only people under the sun, as a denomination, who seem to have and to endure the afflictions of the gospel of Christ according to the power of God by whom they are saved. And yet there is not another people in all the world that is so thorough in the knowledge of the truth of the doctrine of God, and more firmly rooted and grounded in the faith, and more fully established in the true principles of the doctrine, ordinances and discipline of the gospel than they are, and yet they do not claim to know anything as they ought to know it, and are fearful they are not themselves what they ought to be. They will gather together and pray and sing and preach that they are fearful they are not what they profess to be, that they have the shadow and not the substance, that their hope is not genuine, that their love is not such as comes from God, that their faith is not that of God's elect, that their conviction was not sufficiently pungent commensurate with their sins, that they do not know they are christians; and yet there are not brains enough in the world to devise nor oratory to so portray to the least of these little ones the grounds of his fears as to confirm him in the thought that they are true, and that therefore his doctrine is false, his faith is vain, his hope is

a delusion and his religion a trap and a snare, and that there is not a better estate for him beyond this life. To the world they are a contradiction to themselves, proving that their profession is a delusion, whereas to the church they are a vindication of themselves, proving that their hope is in God, and their confession is unto salvation which is in Christ Jesus the Lord.

P. G. L.

CONTROVERSY.

A contention is being held among Baptists. On one side are such as insist on what they call a time salvation, dependent on the conduct of the creature man; If he does well he receives a present reward; if he does evil he receives a present punishment. On the other side are arrayed such as hold that God hath pre-determined all events that come to pass, whether good or evil, regardless of the conduct of the creature man, and this they call the absolute predestination of all things.

Men usually dispute about what they do not understand, and about what they have never done and never can do. Also, because men are limited in knowledge they cannot comprehend infinite things, and therefore they disagree about them.

Are there not things about which Baptists agree? What one of us would say that he can do any good thing without Christ? If one of us is saved is it not now? If I have no present salvation, what evidence have I of any salvation? If I have any present salvation, do not I ascribe all to God, who works in me both to will and to do of his good pleasure? Yet if I am negligent, or sin, have I any excuse for it? Dare I charge the Lord God with any of my wrong doing? If I sin is it

not against God? Can I attempt to cover my iniquity under the predestination of God to justify or excuse my wrong? I am sure I cannot do so. His word affords no excuse for any neglect nor any apology for any sin.

We are taught that God's word condemns sin, and commends obedience. We know if any man sin it is through his own lust he is enticed, or that sin is of the creature, and not of God. He that sinneth is of that wicked one the devil, who sinneth from the beginning, and we know that he that doeth righteousness is of God.

We know that God is righteous in punishing sin. When he grants us repentance, or works in us a godly sorrow that leads to repentance, we condemn ourselves and justify him.

These plain principles we all agree on, it seems to me.

If any of us give diligence to make our calling and election sure, who has caused us to be diligent? Can we ascribe it to our own merit or carefulness, or great prudence? If we have so lived that we have escaped the corruption that is in the world through lust, do we not thank God for it? If we have not watched and been faithful, do we not blame ourselves for it? If we have the will to seek and to serve the Lord, has he not given it to us, and do we not thank him for it? Yet if we have not that will, can we excuse ourselves and charge it to God?

This is a close place, a strait gate, and a narrow way; yet not too strait or narrow, for the one circumcised in heart to love God.

On the other hand, what Baptist would contend that either man or the devil can predestinate anything? Who but God can predestinate anything? What is it to be by chance? By chance a priest passed by on the other side

of the poor fellow that fell among thieves, and he failed to relieve him. By chance also a Levite passed by, and he also failed to help him at all. Chance, then, does not help the helpless sinner. But a certain good Samaritan took a journey (no chance about it), and came to that place, and wonderfully relieved the poor fellow. This is predestination. What wickedness has it caused! But it has brought the goodness of God to view.

Does not God declare the end from the beginning? Then there is nothing hid from him. Must he not know all things before they come to pass, and must they not all be in his power, in order for him to do all his pleasure? Could you worship a God that does not have perfect dominion, and all power, wisdom and knowledge, and can not do wrong?

I am sure that the more one truly knows of God the more he knows that God cannot do wrong. His character, when revealed to us, calls forth our love, produces trust in him, inspires true fear and reverence for his holiness, and praise for his goodness.

If the devil, who is the destroyer, who sows tares, who brings discord and division, can induce the Lord's people to strive and wrangle about any subject, it suits him. But the wisdom of God is such that he makes the wrath of man to praise him, and restrains the remainder of wrath; yet not so that we may say, shall we do evil that good may come? God forbid.

Let brotherly love continue. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things. Phil. 3:8.

Be at peace among yourselves.

Strive together for the unity of the Spirit in the bond of peace. P. D. G.

J. P. VIA.

Hannah's Creek, Dec. 18.
Four Oaks, Dec. 19.
Linville, Dec. 20.
Wilmington, Dec. 20, at night.
Stumps Sound, Dec. 22.
Bay, Dec. 23.
Yopps, Dec. 24.
Wardwill, Dec. 25.
North East, Dec. 26.
South West, Dec. 27.
Maple Hill, Dec. 28.
Cypress Creek, Dec. 29.
M. H., near Fountain, Dec. 30.
Muddy Creek, Dec. 31.
Goldsboro, Dec. 31, at night.
Memorial, Jan. 1, 1914.
Lower Black Creek, Jan. 2.
Upper Black Creek, Jan. 3.
Beaulah, Jan. 4.
Smithfield, Jan. 4 at night.
Durham, Jan. 5 at night.
Helena, Jan. 6.
Roxboro, Jan. 6 at night.
Stories Creek, Jan. 7.
Ebenezer, Jan. 8.
Wheelers, Jan. 9.
Prospect Hill, Jan. 10.
Lynch's Creek, Jan. 11.
Arbor, Jan. 12.
Oak Grove, Jan. 13.
Danville, Jan 13, at night.

JONAH WILLIAMS.

Wednesday, Dec. 17—Mill Grove.
Thursday, Dec. 18—Pine Hill.
Friday, Dec. 19—White Oak Grove.
Friday, Dec. 19—Greensboro at night.
Saturday, Dec. 20—New Center.
Sunday, Dec. 21—Danbury.
Sunday, Dec. 21 — Reidsville at night.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

WHY ART THOU CAST DOWN, O MY SOUL?

For the soul to be cast down is to feel guilt in the heart, self abhorrence, abasement of spirit, and utter inability to bring any relief. Deep calling unto deep in the soul, with no recourse to man for help is this. To be cut off from man as a helper is the natural state of man, but he does not know it of himself. When he does know it by being taught of God then he begins to see and to feel the need of God's help, and to see and feel that there is nothing too hard for the Lord to do. Whither shall I flee from thy presence? Thou art every where, and thy power the same everywhere, and whatever may be my condition that makes no difference with God. He can save with many or with few. He can raise the valley of dry bones, when the bones are so scattered that no two are together, and very dry, to

come together bone to his fellow bone. There is no need of man to put them together if he could. God moves the dry bones to their proper fellow bones by that inconceivable power of God that no man can understand. He divides the waters above the firmament from those under the firmament. He makes a lane through the Red Sea. He raises the dead. There is nothing too hard for the Lord to do. Job said I know, oh Lord, thou canst do everything, and that no thought of the heart can be withheld from thee.

God is unsearchable in power and glory. Nor can any thought of the heart be withholden from him.

But what is man when he sees and feels this irresistible power of God?

He sees and knows that there is no power in man. Then he abhors himself and repents in dust and ashes, and as Job says, "Behold, I am vile."

Now if this unsearchable, just and merciful God; in whose hand is my breath, who turneth man to destruction and says return ye children of men; is the only hope for a lost, guilty and helpless sinner, and if mercies belong to the Lord, why should my soul be cast down and disquieted in me? Why should I not hope in God? To whom shall I go if not to God? There is none other that can help. Shall I not yet praise him? Has he not begun to deliver by showing me vain is the help of man, and almighty is the help of God? Shall not I yet praise him who is the health of my countenance and my hope.

Whom the Lord loves he chastens, and scourges every one whom he receives.

Pardoning mercy belongs to God. In pardoning sinners the Lord God reveals a suffering, humbled, crucified Redeemer to this stricken, wretched, guilty soul, and the light of God's smile, the brightness of his counte-

nance shines on man. To draw nigh to God is to be drawn away from every other power, and hence from every danger or snare. How safe therefore, is that soul thus dealt with! To praise God is the sweetest of services, for it is the song of thanksgiving unto Him that loves us.

P. D. G.

TODAY.

This word occurs in the 3rd chapter of Hebrews three times, and twice in the fourth chapter. Today is now. As it is said now is the accepted time, now is the day of salvation. In Psalm 95 it is stated that, "He is our God! and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, harden not your heart as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my work. Forty years was I grieved with this generation, and I said, It is a people that do err in their heart and they have not known my ways; unto whom I swear in my wrath that they should not enter into my rest." This exhortation in Hebrews is addressed to holy brethren, partakers of the heavenly calling, who are to consider Christ Jesus the apostle and high priest of their profession. He is the dear brother made perfect through suffering, though he is the Son of God. For it became God for whom are all things, and by whom are all things, in bringing many sons unto glory to make (Jesus) the captain of their salvation perfect through suffering. Jesus is not ashamed to call them brethren because they all have one Father. Hence he is not ashamed to call them brethren saying I will declare thy name unto my brethren. So that these people are God's people, the people of his

pasture, and the sheep of his hand. How near to Him are they? How important therefore, that they hear his voice today, and how great the sin to have an evil heart of unbelief in departing from the living God. Those that fell through unbelief in the wilderness could not enter an earthly Canaan because of unbelief. The redeemed of the Lord prove they are his house by or in holding fast the confidence and the rejoicing of the hope ~~unto the end.~~

So important is it that we trust in Jesus that there is no salvation outside of him. The every knee that bows, and the every tongue that confesses are only those that feel their need of a Saviour, and that trust in him. There is not another name given under heaven nor among men whereby we shall be saved. Moses said that every soul that did not hear Jesus should be cut off from among the people.

Beware lest there be an evil heart of unbelief in departing from the living God. He is touched with a feeling of our infirmities. He is a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Today, now, we should hear him, take heed how we hear, how we live. There is no greater salvation than what is now preached. Christ will never die again. Salvation is now complete. Today if ye will hear his voice harden not your hearts. How good to be humble, to consider, to seek first the kingdom of God and his righteousness by abstaining from every false way and following Jesus alone. If any man will be the disciple of Jesus let him deny himself take up his cross, and follow Jesus daily.

What a curse is a hard heart! But how good to be humble, meek and lowly in heart. Jesus says to all that

labor and are heavy laden, deny thyself, take up thy cross and follow him, and they shall find rest unto their souls, for he is meek and lowly in heart, and his yoke is easy and his burden is light.

P. D. G.

HE LIVES FOR US, WE LIVE IN HIM.

There is at times and in limited ways, labors performed by others that are shared and enjoyed of extraordinary performers. For instance, Columbus discovered America. He created nothing, but the impressions of his mind compelled him to traverse the waters of the Atlantic Ocean, and find a continent, until then unknown by the Eastern Hemisphere. His knowledge of navigation aided him in his explorations. Through much toil and under many disappointments, and under very adverse circumstances he attained the object of his adventure, and has reaped in the generations that occupy this wonderful land the fruits of his labor. Likewise we share the benefits of the labors of the famous Washington, whose wisdom, toil and privations procured this nation the benefits of his labors, assisted by his followers. So many others have toiled and striven, suffered and triumphed, and whose labors we enter into and share.

But there is one who preeminently gave himself, the Lord Jesus whose wisdom was unequalled, whose glory exceeded fame, whose eternity can never be measured, equal in glory with his Father, the eternal God; but whose condescension, suffering, humiliation unto death, under the greatest shame and agony, so that his death is never equaled in atrocity, merit, nor enduring, and ever increasing benefit. All this was borne and accomplished

for those that never could merit, deserve, nor fully appreciate them. Still the entire benefit of his labors and sufferings are for others. He laid down his life freely for the unworthy. He lived for us. We live in him. Our sins are imputed to him. His righteousness is made unto us by his Father. He is made of God unto us wisdom, righteousness, sanctification and redemption, and God made him who knew no sin to be sin for us.

Paul says I through the law am dead to the law that I might live unto God, and hence the life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.

However great and surprising, unexpected and wonderful may be the labors or sufferings rendered by others none can begin to approach his majesty in character, nor station, nor can any ever equal the sufferings he underwent, nor the merit of his labors and sorrows.

So great is the service he renders unto others that the meanest and vilest of those for whom he died shall be equal to the angels that never sinned. Nor is there any merit possessed by any for whom he died that can advance them at all above or beyond the greatest sinner for whom he died.

There is no power in man to receive the gift of Jesus while that man relies upon any thing he is doing. By grace alone is this amazing salvation held in the heart of man. It is all of a piece, or all in harmony with the character of Jesus, and shall conform all that receive it to the character of Jesus: for they shall be changed into his image from glory to glory even as by the spirit of the Lord. All the benefits of his death to atone for sin, and of his resurrection and exaltation to glory for our justification, are freely and fully given unto us. By

the faith of Jesus we live and are one with him, heirs of God and joint heirs with our Lord Jesus Christ. In a joint heirship all the heirs hold jointly and equally by virtue of their relationship to the first born, for in him and by virtue of their relationship to him they partake, or of his fullness they all receive and grace for grace.

It is only by grace through faith that we can receive such glory. It is of faith that it might be by grace to the intent that the promise shall be sure to all the heirs.

Such was the love of Jesus for his people chosen in him and given to him of the Father, that it was his delight to live for them and die and rise for them, that they might behold his glory and enter into the joys of their Lord. What exceedingly great pleasure is his, and shall be in eternity to lead them to fountains of living water, and being like him in glory forever dwell satisfied in him. Surely it requires the power of God to enable one to enter into such glory and such joy. We believe according to the power whereby God raised Christ from the dead, and are kept by the power of God through faith unto salvation ready to be revealed in the last time.

What joy of heaven is not safely reserved in him equally for all the heirs of promise? So all that Jesus did for us, or does for us, is freely given to us, for of his fullness have all we received and grace for grace.

P. D. G.

FOLLOW THOU ME.

This is the language of Jesus to Peter. John 21:22.

It was evident that Jesus loved John.

When Jesus told Peter what kind of death he would glorify God with, Peter said to Jesus, and what shall

this man do? Jesus saith unto him, if I will that he tarry till I come what is that to thee?

This answers so that we have no business of knowing how Jesus will dispose of any one. We have no right to make any suggestion about how the Lord should act. We cannot instruct him nor help him. We have no ability of directing or aiding the Lord in anything. His wisdom is perfect. He is just and without partiality. The Judge of all the earth cannot do wrong, but always does right. If we are right we cannot at all question the Lord's faithfulness in all things. If we are right we shall be satisfied with the Lord's doings in all things, for we desire that we may be reconciled to his will.

The true concern with each disciple is not to meddle, nor be inquisitive about how the Lord will dispose of any one else, nor how he will dispose of me, but how I should serve him. He has perfect right over me and my service. The command to me is to follow Jesus. If any man will be my disciple let him deny himself, take up his cross and follow me, said Jesus. If I love Jesus I feel that all he does is right. In every thing I am to follow him.

If I love John, or James, or any one properly I am not envious or jealous of that brother, and will be glad that the Lord disposes of each one. Not to meddle with the disposition the Lord makes of any one, but to strictly attend to what the Lord commands me, without any idle curiosity concerning another, will safely direct me in following Jesus. I have no time to meddle with others. Jesus said to Peter, If John should tarry on earth until I come what is that to thee. If he should never die, but be translated as Enoch or Elijah was, without seeing death, what is that to thee. To

be free from envy, or suspicion, but to feel satisfied that the Lord does right with each and all causes, and rest and satisfaction in the Lord's dealings with his people and his creatures.

Will Jesus come to earth again? Yes. He shall come in like manner as a bright cloud received him out of the gaze of his loving disciples as they saw him enter glory.

P. D. G.

WHERE IS THE SIGN OF HIS COMING.

"Knowing this first, that there shall come in the last days scoffers walking after their own lusts, and saying, where is the sign of his coming? for since the fathers fell asleep; all things continue as they were from the beginning of the creation." 2nd Pet. 3:3-4.

This chapter written by Peter has been gainsaid by such as do not receive the teaching of the word of God that the world now existing shall be destroyed. Were there many in Noah's day that harkened to his preaching? After preaching about 120 years how many converts did he have? He was a preacher of righteousness. If he had preached what the ungodly world then loved they would have harkened. For when the preacher preaches what people like they hear him. What sign was there during that 120 years, wherein Noah was preparing the ark, that a flood of water should destroy them all? Was there any strange appearance in the heavens or in the earth? Things continued as they had been of old. The people were marrying and giving in marriage until the flood came and they were all drowned.

There are no changes in the laws of God. There are no signs and wonders now apparent. The sun rises and shines as of old. Day and night succeed each other as of old. No dreadful

warnings of change are manifest. Men are born and die as of old. They are the same kind of creatures. They do not know that they are advancing, improving, getting better. If they were draped in sack cloth and ashes we should say that would be a remarkable sign.

But no man nor any angel in heaven knows the day nor the hour when the Son of Man comes. He shall come as a thief in the night.

Why should we look for any change in God's laws? Are they not perfect? The law of the Lord is perfect converting the soul. The testimony of the Lord is sure making wise the simple. Oh the simple, those who feel they do not know, and need to be taught, are the ones that harken and watch.

The power that in Noah's day held the waters above and the waters beneath by the power of his word, until he turned them loose, now holds the elements in his keeping, and shall at his own time turn them loose to melt and dissolve the heavens and the earth with fervent heat, and destroy the ungodly. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2nd Pet. 3.7.

But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. Then we are utterly unable to count as the Lord does, or see as he sees. How can we see that a day is as a thousand years, or a thousand years as one day.

One thing is a comfort—that the Lord is not slack concerning his promise as some men count slackness, but is long suffering to us—ward, not willing or purposing that any of us should perish, but that all should

come to repentance. The us-ward are the children of promise to whom God will show mercy.

Then if all these elements shall be destroyed or dissolved, what manner of persons ought we to be in all holy conversation and godliness. We look for a new heaven and a new earth wherein dwelleth righteousness. What wonderful gainers shall the Lord's chosen be, those that look for his appearing, and believe that he will come again.

To them that look for Christ shall he appear the second time without sin unto salvation. As it is appointed unto men once to die, but after this the judgment, so once in the end of the legal or Jewish world, in which is the law by which is the knowledge of sin, Christ appeared to put away sin by the sacrifice of himself, for he stood for his people, and suffered the just for the unjust, which is the judgment; for we thus judge that if one died for all then all are dead for whom he died; and unto them that look for him shall he appear the second time without sin unto salvation. How glorious that will be. All those that believe the death and resurrection of Jesus saves his people are looking for him to come again, and receive unto himself all those for whom Jesus died and rose again. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

P. D. G.

DO WE MAKE VOID THE LAW THROUGH FAITH?

The answer is God forbid; yea, we establish the law. We conclude a man is justified by faith without the deeds of the law. There is only one way of establishing the law and that way is by faith. To prove this Paul the gifted

expounder takes up the case of Abraham, the most noted man of faith of the Jewish race, the father of the faithful. "What shall we say then that Abraham our father as pertaining to the flesh hath found." Rom. 4:1. By flesh is meant the works of the creature under the law. If Abraham were justified by works he hath whereof to glory, but not before God. For the Scripture saith Abraham believed God and it was counted to him for righteousness.

Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Paul also introduces David, the greatest king in Israel, and the man after God's own heart, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:6-8.

How could language more fully and completely cover the entire question of the justification of the sinner, or more clearly show and prove that salvation is by grace? As Paul says of himself, by the grace of God I am what I am.

The Scriptures declare that by the deeds of the law shall no flesh living be justified. Who ever heard of a sinner being saved by the works of the law, or who ever heard of one being lost by grace, or that was not saved by grace, if saved at all. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works which God hath before-

hand ordained that we should walk in them."

END OF YEAR.

This has been a strange year to me—of sadness in my loss—yet of gain to my beloved wife. Much of my thought this year has been of death. But mercy has spared her sheltering wings of rest in the riches of God's grace. Much of the depths of vileness have I been burdened with; yet the overshadowing wings of hope in Him who giveth no account of his matters is spread over me for it is in his mercy there is yet room to trust. The Lord will provide.

Of blunders I am full. The pardoning mercy of Jesus is my hope. Having obtained mercy of the Lord I continue to this present time, testifying of the grace of God.

Many loved ones have gone the way of all the earth. But he that hath delivered doth deliver and in whom we trust he will yet deliver.

Many have been the expressions and manifestations of sympathy and pity to me from the brethren and friends. May the Lord bless them.

P. D. G.

FABLES.

Paul is clear and careful to Timothy to charge some that they teach no other doctrine—no other faith, nothing else, but of Jesus Christ. He specifies certain things to be shunned. Fables is one thing, endless genealogies is another thing. Fables are anecdotes, things supposed or imaginary, visionary or unreal, bordering on the wild imagination of Man, but not reality, not beneficial, not directing the mind to needful or useful occupations. The things we should seek and consider should be such important, prae-

tical and real things as men and women should be employed in that will be profitable to mankind and moral in their nature and tendency. Studying to be good farmers, mechanics, or to be skilled in any kind of labor that adds to the comfort and need of man.

Old wives fables such as chimney corner tales, ghost stories, fiction, lies should be avoided as being not only untrue but filling the mind and the imagination with such trash as is inconsistent with the doctrine of Jesus. What he taught is the most truthful, serious and important things that could be known.

Endless genealogies which minister questions of strife and contention, questions hurtful.

Some desire to be teachers of the law, not knowing that love is the fulfilling of the law. The plain important things a preacher of the gospel should teach are the things that are in harmony with the purport of the law. If we obey the law and do the things that are according to the Spirit of law, namely thou shalt love thy neighbor as thyself, then thou hast done well. Why want to be inquiring about endless genealogies? One man is God's creature as well as another. We are to call no man common or unclean. Jesus Christ is the one and only Redeemer for Jew or Gentile. Whether man knows the record of his earthly life or race does not matter. Is he born of God is the question. There are no grand children, or great grand children, or cousins, or half brothers in the family of God. But all one in Christ Jesus. There is no class distinction as with rich and poor, Jew and Gentile, bond or free, but all one in Christ Jesus, and all equally beloved in that kingdom. We should teach these things not preferring one above another. When we have the witness that God has accepted one

that is enough for us—a brother, a sister.

P. D. G.

AFFLICTIONS—DELIVERANCE.

Many are the afflictions of the righteous, but the Lord delivereth him out of them all.

The Lord said by the mouth of the prophet I will leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord.

Afflictions will cause the child of God to be poor and to feel needy. Afflictions are such calamities and distresses that he cannot control them, nor escape them. The comfort is that the Lord will deliver them. He does not desire these afflictions because they are grievous. The Lord only can deliver him out of them, and he will deliver him out of them all.

The wonderful result and effect of these afflictions is that the afflicted shall trust in the name of the Lord. There can be no greater blessing than to trust in the name of the Lord, for it is a tower of invincible strength and comfort, and those that trust in his name he will keep in perfect peace.

P. D. G.

REVELATION.

I hear some of our preachers say John the Revelator, and see in the writings of some of our brethren the same statement. But if these brethren will notice the Bible language and also the meaning of that word they will see that they are making an altogether wrong use of that word.

Who is the revealer or the Revelator? It is God.

Jesus said to Peter, blessed art thou, etc. for flesh and blood hath not revealed it unto thee, but my Father in

heaven. The Father reveals these things unto babes, and Jesus reveals the Father to God's people. The last book of the New Testament opens this way: "The Revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

The word Revelator does not occur in the Bible. God is called the Revealer of secrets.

P. D. G.

DIFFERENT SPEAKERS.

Is the speech of the wise guided by the inspiration of the Almighty as recorded in the Bible? Job for instance said, I search for God on the right hand, and the left, in front and behind, but I cannot find him. But he knoweth the way I take. Job cannot perceive the Almighty.

When we do not know what God does we call that a mystery. In that sense all his work is out of our sight. Yet God's work is pure. The darkness is in us. We cannot see nor understand his works, though the righteous love his work as far as they see it, and feel that the part hid from their sight is pure.

It is our own crooked works that oppress and distress us. Nor can we if left to defend our wrong course ever find the way out of this entangling wilderness.

Job does not say I think or I hope God knows the way I take. But it is an affirmation. He knoweth the way I take. There is no guessing or conjecturing by the inspired servants of God when they are moved to write and declare the counsel of God. Certainty characterizes all the utterances of the Holy men as they are moved to write of God's kingdom.

P. D. G.

Obituaries.

MRS. SUSAN EZZELL.

By request of her children, I will try to write in memory of their dear mother, Mrs. Susan Ezzell, but, Oh how weak and incapable I feel to be of the task, for to me she seemed so good and lovely, I feel that I cannot find words to do her justice. She was so kind and affectionate, truly it can be said of her that "to know her was to love her. Sister Ezzell's maiden name was Susan McMahon, and she was born in Nash county, N. C., Oct. 8, 1827. Her parents soon moved to the Falls, on Tar river, Edgecombe county, where her girlhood days were spent, and she was reared to womanhood. On the 13th of Sept., 1849, she was married to Mr. J. T. Ezzell. After their marriage they lived in Goldsboro several years, then moved to their home in the country, six miles from Goldsboro. To this union were born nine children, two having died when quite small. Four sons and three daughters yet living to cherish the memory of a fond and faithful mother. They are: Mr. J. B. Ezzell of Durham, N. C., Prof. J. D. Ezzell of Dunn, N. C., R. B. and W. L. and Miss Fannie Ezzell of Wayne county, near Goldsboro, Mrs. J. W. Wright of Princeton, and Mrs. R. E. Batten of Wilson, N. C.

Sister Ezzell also had twenty-one grand children, and four great grand children. She was devoted to them all and in return was loved and honored by them. She would write to me of how good her children were to her, and of how much she had to be thankful for; and would say it was all the goodness and mercy of the Lord, and

to Him be all the praise. The 14th of August, 1903, her companion, whom she so dearly loved, was taken away from her, leaving her a sad and lonely widow; and though she bowed her head in submission to the Father's will and bore her grief with patience, yet the stroke was keenly felt, and she missed him more and more as the days went by.

She lived to a ripe old age, only lacking ten days of being eighty-six years old, and gently passed away the 28th of September, 1913, at the home of her son, Mr. W. L. Ezzell. She outlived all her relations but her children and their families, and two nieces living in Virginia. While her children mourn the loss of so good a mother, and truly a loving mother never gets so old but what her children feel the need of her, yet they realize that their loss is her gain, and feel thankful that she was spared to them for so many years. May each one of them through grace be enabled to say: "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord."

Dear sister Ezzell spent many lonely hours in her last days, because, her health would not admit of her attending church meetings often. It was one of her greatest pleasures to meet with the members and to talk and write of the goodness and mercy of the Lord, whenever she was able. A favorite expression of hers was "Every thing I need is found in Jesus, and I am content to have it so."

She joined the Methodists during her early married life, but soon became dissatisfied, and her mind was drawn to the Primitive Baptists, they were the people she desired to live and to die with. She united with the church at Chapel in September, 1903, and was baptized by Elder J. W. Gardner, and was loved and highly esteem-

ed by her brethren and sisters, living in sweet fellowship with them the remainder of her life.

She bore her afflictions with Christ-like meekness and patience, expressing her willingness to suffer for His sake, saying He had ever been a present help in the time of trouble. Her remains were carried to Goldsboro and laid away to await the resurrection morn.

“She has gone to live with Jesus,
And we feel that she is there;
And we hope some day to meet her,
In that happy land so fair.

When our trials of life are over,
And we reach that happy shore,
We'll be with you precious mother,
Forever there, and part no more.

With Jesus there to dwell forever,
In that happy home so bright,
With the redeemed to sing forever,
Dressed in robes so pure and white”
Affectionately submitted,
HATTIE HINTON.

Benson, N. C.

J. S. HARRISS.

It becomes my sad duty to chronicle the suffering and death of dear Bro. J. S. Harris.

He was born Oct. 18, 1836, and was twice married. To the first union were born four children, two of these have preceded him; and of the last wife there were four other children, one having preceded him, and his last wife having passed away almost 3 years ere his decease. He leaves five children to mourn their loss, three boys and two girls, all married, with families.

He was a poor man, worked hard, and surely this Scripture was verified in him, by the sweat of the face thou

shalt eat bread, and verily he did. He was a man who was never idle, and provided everything honest in the sight of God and man, and followed his own conscience in all things. Affliction was a stranger, while the love and fear of God was his daily guide and companion. Although he had been pardoned from all sin, uncleanness and unrighteousness, and made to abhor himself in dust and ashes, and to know he was a sinner, yet he came in almost at the eleventh hour. He made his home with one of his boys. A son indeed and in truth, one who honored his father, and never tired. He united with the Primitive Baptist church in September, 1911, in his 75th year, and was baptized by his pastor, E. E. Lundy, and was stricken with paralysis the January following, and ever after was helpless as a child. It affected his mind. He was but seldom considerate of himself, or anything, but yet he loved the truth, and was always glad when meeting time came, and has shed many tears while sitting under the gospel sound.

While I know his natural senses were gone, I felt his spiritual life was complete. Oh the suffering he underwent, none but he and his God will know, and such trouble as an infant in all respects; yet that never untiring hand of that son, God will pour out blessings on him and all his children; for they cared for him. He loved all God's children and wanted them to go to see him and talk of heaven; and a joyful smile would illumine his face.

I feel to know God was with him, and he lingered on for 17 months, when on July 5th, 1913, God called, “come home,” and his spirit quit this tenement of clay, and fled to God his Father, where it is today basking in the sunlight of God's love, and enjoying that sweet rest which remaineth to the children of God. He was in his

78th year.

He was followed to the grave by his children, grand children and many loved ones and sorrowing friends, where they let fall the silent tears of sad departing.

We do not mourn as those without hope, for we feel sure they are only asleep and just gone on before. In a little while we, too, will join them, where all pain, sorrow, sadness, heart-aches and parting will be no more. We would say, dear brother and father with God remain.

Written by request, by one who was a cousin, and I hope, a sister.

EFFIE HARRIS.

Swan Quarter, N. C.

LEROY PAYNE AND LUCINDA PAYNE.

By request of the family of the deceased, I will try to sketch the life and death of Brother Payne and Sister Payne for publication, though feeling incompetent and unworthy for the task.

Sister Payne departed this life on March 9th, 1911, making her stay in this world of tribulation 65 years, two months and 12 days. She left a husband, eight children, 24 grand children and two great grand children, one sister and one brother to mourn her demise. It is hoped their loss is her eternal gain. She was a great sufferer for several years. Her trouble being rheumatism and heart trouble. It was eight years she was down and could not walk; then she got so she could walk on crutches and kept improving little by little until the year 1909, when she was taken down so she could not walk any more. I was told she bore her sufferings with great patience. It was hard for her children to stand by and see her suffer so much that they could not wish her back in this old

world of sin and trouble.

Dear children, I know you miss her gentle voice and sweet smiles. While there is not another can fill her place, you must press on forward to the mark for the prize of the high calling of God who can all your sorrows heal, who has promised to be with us in our sixth, yea and seventh trouble. It was my privilege to visit her several times during her sickness. I never saw any one more Christ-like. Her conversation was on heavenly things. She was an industrious wife, loving mother, and a kind neighbor. Always ready to lend a helping hand to the needy, she lived a Christian life worthy to imitate. She was a member of the Primitive Baptist church at Mt. Ararat, near Mt. Cross, Va. She was heard to say she hoped it was the Lord's will for her to live to see all her children grown, which she did. She said before she died she had given up everything on earth and was perfectly willing and ready to go any time the Lord called her. She said she dreaded the sting of death, but she died as easy as any one going to sleep. All was done for her that human aid could do, but none could keep her here. The children express many thanks to the many kind friends during her sickness. She craved to get well enough to go and hear preaching once more, so she was able to go the fourth Saturday in June before she died in March. She was paralyzed in her left side, and deaf in her left ear. She tried to talk up until 2 o'clock the day before she died. She asked her children to sing "We shall sleep, but not forever," which was sung. She said it was the prettiest song she ever heard. She always seemed to enjoy singing and hearing the gospel preached. She was an old-time hard shell, nothing wavering. Knowing by experience there was nothing good in the flesh. She would

often talk to her dear children as though she could see them. She would call on her husband and children to help her. When asked what she wanted them to do she said, help her up to Jesus. She realized all her strength was in him. She said she wanted all her children to be Christians, and to pray for her. It was sad for her children to witness, but remember she was a precious jewel the Lord took out of this world of sorrow to Himself. No doubt she is at rest and the beautiful angels are guarding her at the Golden Gate of heaven. She bore fruit even in old age, and it is pleasant to remember such dear ones, and may those loved ones to whom she was so dear strive to imitate her noble example and find strong consolation in the hope of the blessed Jesus who was precious to her in life, and in whose likeness we feel she will arise. Farewell, dear mother, sweet thy rest, weary for rest and worn with pain. Farewell till in that happy place, we'll surely behold thy face again. 'Tis ours to mourn thee all our years, and tenderest memories of thee keep. 'Tis thine in the Lord to rest, for so He giveth all his beloved sleep.

Brother Payne was born December 12, 1837, died December 24, 1911, making his stay on earth 74 years and 12 days.

Brother Payne served all through the war in Company I, 57th Regiment, Virginia Volunteers. He was wounded once. In 1886 he married Lucinda Fallin. To this union 11 children were born, five boys and six girls, three girls preceded them to the grave several years ago. He was a devoted husband, and as dear a father as ever lived: was kind and hospitable to all in time of need. He and his wife joined the church at Mt. Ararat September 18, 1876, and were baptized by Brother Dameron. He was so quiet

and good, always filling his seat at church, when not providentially hindered. There was none in the church more careful, watchful and vigilant for the peace and prosperity of the church than he was. He was notable in the church and community for his firm convictions of the truth, his untiring zeal for the cause, his wholesome counsel in a private or quiet way, his love for the brethren and devotion to God. He was whole-souled in the discharge of duties and privileges, and in manifesting the fullness of his heart and soul in regard for all things pertaining to the church, the pastor, the sick and the distressed. His house was truly a Baptist home. His hospitality and liberality were as large as his capacity. He never spoke evil of any one, knowing that there is none good, no not one. He would give good advice to his children, and tell them if they had nothing good to say of any one not to say any thing at all.

Brother Payne had been giving way a good while, and after the death of his wife he never got any better, but gradually grew worse until the good Lord in His tender mercies, saw cause to take him away from this sinful world to a world on high, which is far better. He had something like spasms, never regaining consciousness after 8 o'clock Saturday night, when death released him fifteen minutes to eleven Sunday morning. Everything was done for him that friends and relatives could do, but his sufferings were beyond human aid. It was heartrending for the children to give up father and mother, but we hope they are at rest among the blessed.

What his exemplary Christian life has written in the hearts and minds of those who knew him best is better written, and far more indelibly fixed therein than anything I may spread upon paper. To know him was to

know more than I can here express.

May the Lord be with their children and give them the sufficiency of His grace and finally gather them unto them and unto all the blood-bought throng, and the name which is above every name be praised forever and ever.

Dearest Father, thou has left us,

And thy loss we deeply feel,
But 'tis God who has bereft us,

He can all our sorrows heal,
A lifeless frame from us is gone,

The body lies cold and still,

A place is vacant in our home,

That never can be filled.

A sister in hope of eternal life,

LAURA POWELL.

Whitmell, Va.

GEORGE A. WALKER.

With a sad heart I will try to write the obituary of my dear husband, George Abner Walker, hoping I can do him justice.

He departed this life December 25, 1911. Born March 15, 1876, making his short stay on this earth 35 years, 9 months and 9 days. We were married Dec. 5, 1900, and lived happily together for eleven short years. Oh so short compared with those without him.

He leaves an aged father, three brothers and five sisters to mourn their loss. Dear George had been complaining for nearly a year and taking medicine most of the time, but nothing seemed to do him any good. He took his bed in October. I hope all was done for him that could be done by kindred, friends and six doctors, but none could stay the cold hand of death. Oh, it is so hard to give up our loved ones. We read the Lord's ways and thoughts are as much above man's as the heavens are above the earth, and

if his joys are as much greater over his sufferings and pains, as the heavens are above the earth, they must be great, for no tongue can describe his sufferings and pains that he had to undergo the last two months of his life. I suppose there was not an hour that he was free from pain and suffering in some way. He saw no peace, only while under the influence of some medicine. Oh, it is so hard to stand by and see our loved ones suffer so, and we are powerless to do anything. Still he bore it all with patience and was the humblest sick person I ever saw, he seemed to be so thankful for everything that was done for him. He told me of a dream he had after he was taken sick; said he dreamed he fell into a deep pit. It did not seem to have any bottom. It was so dark and deep, he said. Oh, I went down and down and it didn't seem to hurt him to fall, but at last he caught on something and climbed to the top and the sun was shining the most beautiful he ever saw, and everything was so pretty and he was so happy he woke. He said he felt a great change when he was about 14 or 15 years old. Oh, many were the prayers he had prayed walking between the plow handles; said there had been days ever since when there seemed to be nothing on his tongue but Jesus, sweet Jesus. All the time during his sickness what little time he slept he was singing and praising Jesus, and would seem to be so happy.

He was a county officer for several years and had many hardships to endure. He would often say there were so many things he disliked to do, but wanted to try and do his duty. He always had a smile and a kind word for everybody, and had many friends. If he had an enemy I am not aware of it. He was always ready and willing to help any one that was sick or in

trouble. He never united with any church but was a firm believer in the Primitive Baptist, and went to hear them at every opportunity. He had been a reader of the Landmark for a good many years, never letting his subscription expire. He would watch the appointments and when one was near he would tell me to remember and be ready and we would go. No husband could have been more considerate, thoughtful, tender or kinder than he. It is so hard to give him up. I miss him so much. It is sad to go in his house where I used to see him and see his vacant place which never can be filled. It seemed best to me that he could have lived. But not so for we know the Lord doeth all things well. It is He that giveth and He that taketh away. Elder Wyley Jones conducted the burial services, and spoke from the last part of the 15th chapter of 1st Corinthians, and he was laid to rest at Bush Arbor burying ground, amidst a large audience of sorrowing relatives and friends.

Written by his sad and heart-broken wife.

ADA F. WALKER.

Yanceyville, N. C.

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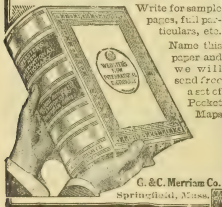
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DEVOTED TO THE CAUSE OF JESUS CHRIST.

No mortal tongue can ever tell,
My troubles here or my state;
What my poor heart has often felt,
I never can or ever will relate.

Oh, dear Lord, am I to blame,
For this great trouble in which I live?
I pray Thee, let me not remain the
same,
Wilt Thou, O dear Lord, please for-
give?

Oh Lord, wilt Thou help me?
No other help I know.
Oh, if Thy blessed will can be
To end this misery and woe.

My troubles I cannot explain;
I know I ought not to complain;
But when they do get so strong,
I feel like I cannot bear them long.
MRS. JULIA A. ROBERSON.
Robersonville, N. C.

I viewed the Saviour on a cross of gold
With his beautiful arms extended.
His glory and beauty have never been
told
For I don't think it was ever in-
tended.

The golden cross and the Saviour I
could see,
Was in a window away up above;
He was coming nearer and nearer to
me,
Oh! how my heart did beat with love.
He came so near I thought I saw,

I could embrace the anointed,
But fell to the ground and caught pine
straw,
Oh! I was so sadly disappointed.

I thought I could grasp Him. He came
so near,
But my feeble efforts were all in
vain;
I had to stand and see Him disappear,
Away back to the heavens again.

I awoke and knew it was a dream
Oh! how my heart did yearn to see,
That beautiful, lovely, Saviour again;
No one will ever know but me.

But with all disappointment, sin and
strife,
And all my life having been spent
wrong,
Yet I thought I could live a better life,
But that feeling was so soon gone.

My trouble, I know, I will never ex-
plain,
The most of my time I stay so low,
Yet I know I should not complain,
And then some times I'm glad its so.

Some times my troubles seem so great,
My burden seems so heavy to carry,
But then I hope I am not too late,
And conclude I don't want to tarry.
Some times my burden seems very
light,
Can travel better, but its never quite
gone;
For there is always something in sight,

That makes me feel I'm doing wrong.

Some times I find I'm wondering why,
I'm so prone to sin and stay so low,
And then I know I can only cry,
Oh, dear Lord, no other help I know.

Some times my little hope's so dim
And then I fear I have hoped in vain
But in my mind I can see Him
Who revealed Himself so very plain.

I often feel I'm not fit to live.
But yet I fear I'm not fit to die,
I cry, Oh, dear Lord, wilt Thou forgive
And make me on Thy strength rely?

For I have no strength of my own
I seem to be nothing but dross,
Oh, dear Lord, do not leave me alone,
For I should be ruined and forever
lost.

Though He slay me yet will I trust
Him,

For no other help I know,
But I'm very weak and ever have been,
Yet to Him is where I long to go.

MRS. JULIA A. ROBERSON.
Robersonville, N. C.

RICHES OF MERCY.

I will try and give a sketch of a presentation of the manner in which I hope God revealed unto me in part the wonderful riches of His mercy.

When I was about twelve or fifteen years old I saw one evening while on the bed just before sunset (I being sick and my mother standing by me), two white streamers come down on each side of me to the bed, as white as white could be and reaching as far up as I could see. I told mother to look at those pretty streamers. She put her hand over my face thinking I was out of my right mind and talking foolish.

I grew up as rude and as sinful as a boy could be, although I never cursed, thinking it a very great sin to curse.

When going in seventeen years of age I was drafted and had to go to the war and while there I thought it my duty to read the Bible, thinking it was in my power to do good and the Lord would bless me if I was killed. I didn't think I would get back home alive, but if I did I promised myself to be a better man.

After the surrender in June, 1865, I came out of the war and married in 1869, but kept putting off my promise to do better. At last, however, I began. I had a form of prayer which I repeated and continued to do this until I lost confidence in it. I heard all denominations preach, thinking one was as good as the other, no difference in them as I could see.

About this time preacher Gold preached just below me in Cumberland county, and I went to hear him. In his sermon he said if a man had a table of good victuals set and kept showing them to you and did not give you any to eat what good would it do you. This pressed on my mind. I lived in Harnett county at that time, and I moved back to Johnston county to live, craving to know the right way of so many denominations.

In the last of the summer of 1877, or 1878, I saw in a dream that the world was coming to an end and there was a judge sitting in judgment as the people passed by. I can not say he was a man, but he was like unto a man. I saw all the crowd giving their experience as they passed before the judge to never ending eternity. I was standing off alone looking at them knowing I had nothing to tell. In that multitude were three who had the witness from the judge, and all that

had the witness were of the true church and all that did not have the witness were as the balance of the world. And those that had the witness went up in that humble, bowed, crawling position and shook hands with the judge as they passed him.

While looking at this I had a great fear that my time had come to die. Just before I got to the judge it was shown me that my dependence was in the mercy of the judge—the judge of all the world. The three that had the witness were Brother Tom Coats, Zackey Langdon and the third man I did not know. Then I awoke and said, Why did I not see that before? The three were members of the Primitive Baptist church. All the time it seemed to get brighter and brighter—a growing thing—and it also seemed that in this time one of our family had to die, but I did not know which one it would be. In my trouble this brought about my belief.

Take mercy away from me and I have no hope, and it is more than I have ever been able to tell. I did not learn this of man, neither was I taught it by reading. The trouble with me is, have I been born again? I believe the Lord's people are among the old Primitive Baptists. I have no doubt of this and I have no doubt about the true church no matter whether they be black or white, rich or poor. The great doubt is in myself. Do I see aright?

I began to love those people who I believed had the witness when I heard them talk about their troubles and hopes. I would look at church members and see a difference in them. I thought I ought to love them all alike, but I expect the difference is in me. The Lord's people are all alike and it is those who have the witness. It is the most wonderful thing to have

the witness when we come to die. It seems there were two about me; one craved to do right and one did wrong. I could not and cannot live as I desire to.

My belief seems to be a growing thing. I love to go where some people are, but to think of going to the church that was too great for me. I went to an association at Salem, and while in that body in the house I viewed them to be the wisest people in the world. I cannot tell all that my mind went through with. It seems there began to grow a willingness about me, although I said I was not going to the church as long as I could help it. The members I heard talk had something to go with, but I had not. Still the love I had for them led me to them. I thought one had to know he had the witness, and it does seem to me, if I know anything at all as I ought to know it, it is the least any poor soul ever did.

I went to baptizing and while at the water the children of Israel came into my mind. When they got to the edge of the water it was as far as they could go, and there I saw their quietness in water as they went into the water.

I got into a restless condition and was not satisfied unless I was with them. After a long time it seemed as if that willingness came to an end. I went to preaching on the first Saturday in August, 1893, and I did not know what I would do, whether to go back home or not. During conference and while they were singing hymn No. 196 my mind went to that desert country where is no life, no substance, no water to drink there. When my mind came back I said to one who was sitting near me, do you love those people? My case was a hard one, though I felt I was willing for them to try

me for my life and, whatever their decision was would be all right, and so I went to them.

What I have written seems to be very scattering, and is not worth much; but if I have anything it is a belief, and the great question with me is, have I been born again? And I have seen in a vision that it is of mercy and without that mercy we are gone forever.

Brethren and sisters, one and all, I desire that Primitive Baptists understand me. I love all of you whom I have met and read after. Brethren and sisters, honor the profession you have made and stand firm. If the Lord is for us who can be against us?

Summing it all up, if I am anything it is by the mercy of God, and by the mercy of God I am what I am.

Brother Gold, you asked me to write you my reasons for joining the church, and I have tried to give you some of them. One's experience is from the time he is quickened until time is no more for him. It seems like the older I get the less fit I am to claim what I profess to have. The things I would not think about and would not do are the ones that come up before me to throw me off on the way.

Yours in hope,

H. H. PENNY.

Dear Brother Gold—By request and to satisfy my mind I will try to write a little of my experience. The last two mornings I have awakened from a good night's rest with this on my mind.

It hasn't been so I could rest for some time on account of my health. I am so thankful to the good Lord for every blessing, for if there is a poor person on earth it is me, I feel that there is no one like me, I am so vile and sinful.

About fourteen years ago the Lord laid His power before me. It seems to me when I was about the age of eighteen; but I didn't want to think of it. I wanted to live and have my own sinful way in this world.

At that time I lived at home with my parents at West Field, N. C. I began roving, seeking the pleasure of this world. I left my home and came to Greensboro, where I stayed about four months, when I was taken very ill. When on my bed I remembered the good Lord's will be done. I often thought of the case of John and had to cry aloud.

I went back to my father's house, and was so sick I thought I would not get well. I told my oldest sister one night that I didn't think I would live, but a few days in this world, and felt that I just had to do better.

I had promised the Lord many times that I would live the best I could when afflicted, but just as soon as I would get better I was ready to go to some dance, or something to forget my troubles. For some cause or another I would look to the good Lord when in trouble, and if any poor sinner ever traveled the dark road of trouble it was I. I often asked my heart if there was any one like me.

About thirteen years ago I went to Mt. Airy, N. C., and stayed about 18 months. While up there I had a nice time for a while, but in a few months I became troubled and tried every way to pass it off. I often asked the lady I stayed with how it was she could enjoy herself so well. She said she belonged to the Methodist church and lived all right. I told her the more I tried to live right the worse I sinned, and it is the way with me yet.

I got in so much trouble I didn't know what to do. I tried every plan to pass it off. I asked several to pray

for me, as I couldn't say anything but Lord, have mercy on me. I know I can't live this way long, and it seemed to me that my prayers never went higher than my head. I never can tell it as it was. I felt that I was condemned for my sins, and without the mercy of the Lord I would be forever lost.

I went to the Methodist church and decided to join in with them after a great deal of persuasion, and thought I could live a better life, a Christian life, as some of them said to me. But how much more trouble I got into my tongue can never tell. I thought it was the worst thing I had ever done. I went home that night, but could not sleep until I went down on my knees and asked the blessed Lord to lead and guide me in truth and faith. And I am satisfied He has led me to the true church of God, the old Primitive Baptist.

The next day I was sprinkled. I felt so bad I can never tell how it was. I decided to leave and never go back to that church again. I promised myself that I would never join another church, but would live just as I was.

I came back to Greensboro and married, and tried to enjoy myself the best I could. I had been married eight years when I got in so much trouble I could not rest day or night. I could only think of everything I had done.

I could not make a garment for my two little children. I didn't know how to cook, my mind was banished from the ways of the world. I just wanted to be alone and ask the Lord for mercy. I went on this way for a long time. At last one day I told the girl that was staying with me, I felt that I was going to die, and I hoped she would take care of my two little children. I walked from the room where we were, and thought I would

ask for mercy one more time before I left this world. I got upon my knees by the bedside. I can never explain it as it came to me. These are the words that came so plain to me "This day thou shalt be with me in paradise." I arose and clapped my hands and cried, "He has loved me; He has suffered and died for such a rebel as I." I went in the kitchen and told the girl all that was on my mind. I was to go to the church the next day and join God's dear people, and be baptized at White Oak Mills. All day it seemed that I was walking in the light of the Lord, but next morning I was indifferent, and was made to wonder, as I had said that when I joined the church I wanted to know I was doing God's will, and made up my mind not to offer to the church that day, but wait until I was better satisfied.

I went on to meeting and Bro. O. J. Denny preached, and I could do nothing but think of the words I had said the day before, I would offer myself to the church. I thought I would pass it off but could not.

I just had to sit and cry. It seemed if I could have been as good as some of the rest I could have offered myself, but when the sermon was ended, they began singing "How Firm a Foundation." O, that dear old hymn! How it sounded to poor, sinful me! When they got to the words, "What more can He say than to you He hath said," I went forward. I can't tell the people, but all of God's dear saints that gave me the hand of fellowship, how I enjoyed it. I felt that I was blessed as the Prodigal Son when he returned to his father's household of faith. If I could be half as good as the dear saints, it seemed that I would be satisfied. I was baptized by the pastor of our church, Elder O. J. Denny. I wish I could explain how sweet that was

to me. For a long time it had seemed that I must be buried in the watery grave to be risen again.

I had a vision a few nights before I was baptized. The spirit of the Lord was in the midst. It was made more plain to me when I was risen up out of the water. It seemed that the whole crowd shone like silver. I told Bro. Denny as we walked to the bank, that I knew the Lord's will was done at that moment, and my desire was accomplished.

Brother Gold, I will bring my scribble to a close, as I am afraid I haven't written anything of interest to any one, but it is peace to my mind. If you find any good in this you can publish it, if not throw it aside. I haven't any education; am nothing but a poor person in the world and poor in spirit. Excuse all mistakes. It seems if I could have waited a little longer and been contented in mind, I could have written a little better. I have had an awful spell of sickness and will ask to be excused a little. I have never tried to write anything of my little hope before, as I feel to be so little among such dear people as you all are. I haven't been a member of the Primitive Baptist church but two years the second day of this month. Brother Gold, please pray for me.

Your little unworthy sister in hope,
FANNIE OSBORNE.
Greensboro. N. C.

Dear Bro. Gold:—I will send you a good letter from a precious brother, Elder D. S. Webb.

Yours in love,

J. R. JONES.

Revolution Mills,
Greensboro, N. C.

James R. Jones,

Dear Brother in Christ:—We received your kind epistle of September 23rd, and we have delayed to answer the same; yet, we were glad to hear from you.

The next Friday after we were with you at our father's funeral, the New River Association met at Indian Creek church, Floyd Co., Va. We have 26 ministers in our association and all but one were there. We chose Elder P. G. Lester for our moderator, and Elder F. P. Branscome for our clerk. And I feel thankful to God for such good gifts as Brother Lester and Brother Branscome are, for they are worthy men among men.

We had a good association. Then Bro. F. P. Branscome and myself went to the Mountain Association Friday, Saturday and 4th Sunday in September. It was wonderful to be there and see the brethren meet and embrace each other. Much love was manifest among the dear brethren.

Elder J. R. Wilson was there and preached the introductory sermon.

Elder John R. Daily was there. He also is a wonderful good gift of God. On Saturday Elders Branscome and Daily preached last, and both preached fine. You remember what a fine funeral sermon that Brother Branscome preached the first Sunday in September. Well, at the Mountain Association Elder J. R. Wilson preached first on Sunday, and he preached so wonderfully that the people were about filled when he closed, but I followed him, as I was appointed to do, and Brother Daily followed me, and Bro. T. H. Kilby closed. The preaching was of one accord. Bro. H. D. Mikey preached a good sermon. Five or six associations were represented in those that preached and the preach-

ing was a unit. Neither extreme was touched. O, how lovely when all who love the Lord are of one accord. I feel now to take courage by what I see, that our beloved brethren will exercise wisdom, and peace will therefore abound. I see more love and fellowship than has been, now abounding. Now, dear brother, my wife started to write her experience to you and something hindered her, and she has not finished her letter. But she will soon. You know we cannot write nor tell our experience with the light and liberty of the spirit at all times alike. I was surely pleased to meet you was the reason I talked as I did to you at Fellowship. May God bless you, my dear brotchr.

D. SMITH WEBB.

Hillsville, Va.

"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:22.

There was a time in the Christian's experience when there was no seed time and harvest, no cold and heat, no summer and winter, no day and night. It was when the spiritual world was without form and void; and darkness was upon the face of the deep. He was in a dormant state and knew not that this was the beginning of the formation of this spiritual sphere. There was a separating of light from darkness, a making of the firmament to divide the waters, a gathering together of the waters into seas, that the dry land might appear. Then there was a bringing forth of grass, of the herb and the fruit trees, all yielding fruit after its kind. As there is fruit to be borne it is necessary to have seasons, times for seed time and times for harvest, and so we must have the greater light to rule the day and the

lesser light to rule the night.

Thus a child of God begins to observe the marvelous workings of the Lord concerning Him. He sees the water bringing forth abundantly her creatures after their kind and the fowls of the air after their kind, the cattle, the creeping things, the beasts, and every living creature after their kind. In all the work of the six days and the resting on the Sabbath, he sees the wonderful purpose of God unfolded. Not the first thing can he eliminate from his experience. All is just as God would have it be. To leave out anything makes it incomplete. Some of us have wondered at times no doubt, why there should be the savage wolf to seek the very life of the innocent lamb. What place, say we, have the lion, the tiger, the sneaking serpent, etc. We know they were created by a God of purpose and that all He does is right. So those things in our experience to which we cannot become reconciled, we must simply stand still, wait on the Lord, and at His own time He will make it plain.

All that the Lord made was good for the purpose for which he made it. Cain has his place as well as Abel, and to my mind both principles are to be found in the child of God. There is that which desires the destruction of the inner man. These desires we know to come from Cain, the earthly man, for the life of Abel means death to them, and so they conspire to do away with this keeper of sheep. They may take his joy and peace away from him in this life, but the blood of Abel cries forth unto the Lord from the ground and Cain must be driven out to be a fugitive and a vagabond forever in the sight of the Lord. Thus we see in the child of God a two-fold personage—one bringing forth of the firstlings of his flock, the other the fruit of the

ground as an offering unto the Lord, and thus the warfare is kept up by the twin-man.

When we come to consider the very first fruits of man, Cain, Adam's first born, we see that his heart was desperately wicked and when in our experience we were made to realize this and began to trace the genealogy of man and saw that he was altogether vanity and got worse and worse as he multiplied until finally he must be destroyed in the flood of the waters of trials and conflicts, then appears the purpose of God concerning Noah, that he should build an ark which should float upon the waters, signifying to my mind that though troubles may come, temptations will arise, and all things else upon this earth may seem to conspire the destruction of God's little ones, yet this ark in which they are housed, and I am going to call it the House of Grace, shall float on and on until time here shall be no more. In this ark you are safe, dear friends, and all the powers of hell can't prevail to remove one of her stakes, neither shall any of the cords thereof be broken. But, kind readers, after you have reviewed all the way you have come, from before the beginning of time with you spiritually or before you could see any form or purpose in the things through which you were called to pass, and have gradually traced your steps up to the present, those of you who have been eating at the King's table—enjoying the sweet privilege of the fellowship of the saints and know of a truth that in our Father's house (the church) are many mansions, and who as you look back can behold the unfolding of God's purposes, that they have ripened fast, to you whom satan has many times tempted, saying, "If you were indeed a child of God you would not

have such trials," etc., I would remind you of the language quoted in the beginning of this letter, that "while the earth remaineth (this natural life lasts) seed time and harvest (a dying and a coming forth to the joy of our salvation) and cold and heat (a time of feeling our lifeless state, our barrenness, and yet at times having a zeal towards God awakened in us), and summer and winter (a time to reap and a time to eat that which we have reaped, seven years of plenty and seven years of famine) and day and night shall not cease. If you are enabled to discern the change of seasons, this is a good evidence of life and shows that you are not of that number who know nothing of the mysterious workings of our God.

Brother Gold, today being the day set aside by our President for one of Thanksgiving unto the Lord and desiring to extol His name among men as the only true God and the Saviour of poor sinners, I have attempted to extol His as best I could in the foregoing lines. May all praise be rendered to Him to whom all praise is due, is my prayer.

If you see anything worth publishing in it, you may do so, otherwise all will be well.

Hoping you have entirely recovered from your recent spell, and with much love from one who feels unworthy of your fellowship, I am,

Sincerely,

R. LESTER DODSON.

P. D. Gold, Beloved in Christ Jesus:

I notice a piece of your writing in the Landmark for May 1st, headed, "By the resurrection of Jesus Christ" (1st Peter 1:1-5.)

1. Elect according to the foreknowledge of God.

2. As he dies no more we die no more, for we are dead and our life hid with Christ in God.

3. That we should be married to another—to Jesus who is risen from the dead.

4. Joined unto Jesus, married unto him, one with him, heirs of God, and joint heirs with Jesus Christ, inheritors of His holiness.

5. His life is their life; such never die.

6. So they die no more as born of Him.

Now, I want you to explain to me, do you now claim to be married to Him, and joint heir with and born of Him, or no?

Yours in hope for understanding,

JOSHUA HAYNES.

R. F. D. 3, Box 31.

Wilson, N. C.

REMARKS:—It doth not yet appear what we shall be. But we know that when we see him we shall be like him, for we shall see him as he is.

The earnest or foretaste of this mystery is begun. Hence the believer has the witness of this wonderful work in himself, and is saved by hope. But hope is not something seen as we see natural things with our minds or natural senses.

Jesus Christ is the resurrection, now the Husband of the true bride, now the inheritor of God's holy mountain, and those born of him are now heirs with Christ in the sense that as the head, life and righteousness of his people this is all accomplished in his death, resurrection and ascension to glory for them. We thus judge that if one died for all then all died, and if he lives for them they live in him. But there shall be a manifestation and realization of this in the resurrection of the dead, when this corruptible

shall have put on incorruption, and this mortal shall have put on immortality, or when this creature, made subject to vanity shall be delivered from this bondage of corruption into the glorious liberty of the sons of God, and then shall be brought to pass the saying, O death where is thy sting, O grave, where is thy victory. These glories are yet in the future, but are certain of accomplishment. For in Jesus the head, life, substance and glory of all this it is already accomplished, and when Christ who is our life shall appear then shall we also appear with him in glory. In this faith of Jesus we wait and hope for the perfect fulfillment of all this.

In the flesh, in our Adam man, there is nothing good. As sons of Adam we have no more than an earthly being, or are of the earth earthy, and shall die as other sons and daughters of Adam, but as born of incorruptible seed we shall never die; for as Jesus dies no more those born of him shall die no more.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

This marriage is not fully consummated or perfected as it shall be when the bride, the Lamb's wife, as set forth in Revelation 21st chapter, shall appear in the glory of the resurrection life as Jesus shall present her without spot or wrinkle or any such thing before his Father's throne. You note that in Rom. 7:4, it is stated that "ye should be married." That is yet in the future, but God counts those things that be not as though they were. The fruit of this marriage is witnessed in those risen from the dead in the holy

obedience of Jesus, for we are dead to the law by the body of Jesus, and being risen with him who is our hope we are joined unto him, begotten again unto a lively hope by the resurrection of Jesus Christ from the dead unto an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time. The end of a thing is better than the beginning thereof, though the beginning of this is wonderful.

If any man be in Christ Jesus he is a new creature, old things are passed away. Behold all things are become new, and all things are of God. When by faith we are joined unto Jesus we have joyful fruit. It is the fruit of the Spirit of God which is love, joy and peace in the Holy Ghost. The children of the bridegroom rejoice in him. The marriage supper of the Lamb was in the beginning when Jesus arose from the dead, and ascended to glory, and his bride was brought from under the law in the wilderness state of affliction into the glorious liberty of the Son of God in the gospel, as the bride was betrothed unto him in loving kindness and tender mercies forever. It is a day of feasting and gladness when each soul believes in Jesus, and is joined unto him the chiefest among ten thousand and the one altogether lovely. Thy Maker is thy husband, the Lord of the whole earth shall he be called.

He that is joined unto Jesus is one Spirit. The foretaste of salvation is known and felt by those born of God, and joined unto Jesus. When they are baptized they are baptized into his death, and risen with him in the resurrection state, and are no longer under the law with its curse, but are married or joined unto him who is

risen from the dead.

They are heirs of God and joint heirs with Jesus Christ in the Spirit, for the Spirit of Jesus bears this witness with their Spirit that they that suffer with him shall also reign with him.

When we depend on any of our works, deeds or efforts for salvation we are as a wife of youth forsaken and tossed about and greatly afflicted, but when we walk in the faith of Jesus, being joined unto him as our hope, then we see he is our husband, our hope, our all and alone in him and by and through him we are saved, and have hope in him toward God, and long for the second coming of our husband who will receive us unto himself when we shall see him as he is, and be like him, and dwell with him forever in glory.

P. D. G...

MINUTES.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G.OLD.

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which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

STEADFASTNESS.

"Stand fast therefore in the liberty
wherewith Christ hath made us free,
and be not entangled again with the
yoke of bondage." Gal. 4:6.

The yoke of bondage is the law
which neither we nor our fathers could
bear. What is the use of the law? It
was added. It was added because of
transgression till the seed should come
(Jesus) to whom the promises were
made. If men were righteous there
would be no need of law. For the
law was not made for a righteous man,
but for the lawless and disobedient.
Where there is no law there is no
transgression.

The gospel is older than the law.
The Scripture foreseeing that God
would justify the heathen through
faith preached before the gospel unto
Abraham, saying in thee shall all na-
tions be blessed.

The law is a schoolmaster unto
Christ, or until Christ, that we might

be justified by faith. The law when
applied cuts off all boasting, and con-
demns all our doings, and we are
brought in guilty, shut up until faith
comes. When the commandment came
sin revived and I died. The law which
I thought was unto life I found to be
unto death, that sin by the command-
ment might become exceeding sinful.

The law then was a yoke that nei-
ther we nor our fathers could bear. By
the deeds of the law shall no flesh liv-
ing be justified. None but Jesus could
keep and fulfill the law. What the
law could not do, in that it was weak
through the flesh, God sending his own
Son in the likeness of sinful flesh, and
for sin, condemned sin in the flesh,
that the righteousness of the law
might be fulfilled in us who walk not
after the flesh but after the Spirit.
Hence there is now no condemnation
to them who are in Christ Jesus, who
walk not after the flesh, but after the
Spirit.

Is there any danger of a child of
God being entangled again with the
yoke of bondage? Is there any prone-
ness of a believer being snared, tak-
en captive by looking to the cove-
nant of works for justification? Will
not one who has tasted that Jesus is
precious cleave to him, and hold fast
the glorious liberty wherewith Christ
hath made him free? None but Jesus
could do this, and he must be made a
curse for us in order that we be free,
and if the Son make you free you are
free indeed.

One would think it an easy thing to
hold fast this liberty who has not
known that we have an evil heart of
unbelief in departing from the living
God. Why are there so many exhorta-
tions to stand fast in the liberty where-
with Christ has made us free, if there
is no danger of our being entangled
with this yoke of bondage? Why are

there so many warnings, if there is no danger of being ensnared? The Scripture abounds in warnings of enemies lying in wait to deceive, and entrap such as sleep, or that do not walk, that fail to lay aside every weight, and the sin that does so easily beset. The price of this liberty is constant vigilance and rigid watchfulness.

Be ye steadfast, immovable, always abounding in the work of the Lord.

Every enemy will propose a compromise with you. Those who wish to compromise have nothing to lose in that way, but you who have principle suffer loss in every compromise. If **you** hold the liberty of Jesus when you surrender any part of that liberty you are the loser. Those who have no right or truth cannot lose by compromise. But those who hold the truth are the ones that cannot yield any part **of the truth**. They are to contend earnestly for the faith once delivered to the saints.

Paul who so clearly saw and understood the great importance of the freedom of Christ Jesus, held most earnestly the truth not yielding any thing that the church should hold fast this glorious liberty. Every enemy of righteousness is opposed to Jesus. Every natural man and natural power will hold and contend that there are good things we can do, and the doing of these things will advance us in the way of salvation. But every work done by any under the law tends to bondage and distress. The works of the flesh are all wrong. He that pleads for man's ability to do good works is an enemy of the Lord Jesus, and of spiritual joy. The fruit of the spirit is love, joy, peace, goodness, meekness, faith. While the works of the flesh are all in sin and death.

Every blessing is in Jesus, and in him is no curse. Nor is there any

blessing but in Jesus. Any one that aims to ascend at all toward heaven outside of Jesus is his enemy and shall surely fail. If salvation in any sense be by human works then Christ is dead in vain. If there had been a law that could have given life then righteousness would have been by the law. If the sinner could do the least part of the work of his salvation that would take from the honor and glory of Jesus. Such as say and do not are mockers and enemies of Christ. He that offends in one point of the law transgresses the whole law. By grace are we saved, and that not of works at all, otherwise grace is no more grace.

P. D. G.

Sister Nannie Clayton requests my view of 1st Samuel 16:14-16: "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.

And Saul's servants said unto him, Behold now an evil spirit from the Lord troubleth thee.

Let our lord now command thy servants which are before thee to seek out a man who is a cunning player on a harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well."

Saul was possessed of principles or passions that were akin to the times in which he reigned in Israel. That people desired a king that could go in and out before them and fight their battles. In seeking such a king they rejected the Lord God as their king, and trusted in a man. Samuel the prophet of the Lord remonstrated with the people, but they would not harken to him. He anointed Saul out of a vial. For a while the Spirit of the Lord was with Saul. But the flesh

ruled in him. Envy against a better man than he was prevalent and so controlled him that he became very miserable. His ambition raged in him to the ruin of this man. How good it is to love such a man as David was, but how ruinous to seek his destruction. How was it that the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him? The Spirit of the Lord is holy and perfect, and his guidance is blessed. When we are led forth by the Spirit of the Lord the leading is good and saving, and peace follows the guidance of his Spirit. But when an evil spirit from the Lord so controls us that wickedness is wrought in us, then distress and ruin follow. For a spirit to be from the Lord is not at all like the Spirit of the Lord. No evil spirit is of the Lord, but he controls the evil spirits in the sense that they do what he purposes in the way of judgements upon the disobedient and ungodly.

The Spirit of the Lord brings peace. The fruit of the Spirit is love, joy, peace long-suffering, goodness, meekness, faith, temperance. They never cause distress nor sorrow. But when we are contrary to the Lord he is contrary to us. When our ways displease the Lord misery siezes us as it was with Saul. How little does a man know of the spirit of evil which controls one who is sinning against God. Surely it is a fearful thing to fall into the hand of the living God. When evil principles and vile, wicked passions, such as envy, revenge, malice, break loose in us and control, then such a wicked spirit as that of murder takes possession of us. This is set forth in Saul who sought to slay David. Saul's son-in-law, and the most wonderful warrior in Saul's army, who slew Goliath the giant, and wrought a great deliverance for Israel. But when that

evil spirit sprang up in Saul as a demon of plague and destruction, he sought to kill David who was one of the greatest men that ever ruled in Israel. David was cunning in playing on the harp, a sweet singer in Israel, a mighty, valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord was with him. Who ever knew a more lovely man? Saul's servants counseled Saul to call David to his service that he, when the evil spirit from the Lord troubled Saul, that he would call for David to come and play for him and drive away this evil spirit. This David would do and quiet Saul. But matters grew worse with Saul. The evil spirit so possessed him that he sought to slay David even when he was playing before Saul for his relief. Alas, who can stand before envy. Suppose there should be an evil spirit that the Lord could not control? All evil spirits are from the Lord, but not of him. All things are under his power or control. Devils are subject unto him. Stormy wind, tempests, all destructive, wicked powers, agencies and spirits of evil do his will in troubling the wicked. Even when one is driven to that desperation to kill himself rather than endure what is coming on him, even as Saul fell on his own sword and slew himself, rather than endure the tormenting passions of his sowing to the flesh.

How much better if one is led forth by the right way that he may go to a city that hath foundations whose maker and builder is God. How sweet the peace of those led by the Spirit of the Lord where righteousness is sown in peace of them that love peace.

Samuel who anointed Saul to be king over Israel also anointed David to be king over Israel, but out of a horn denoting the strength, power

and durability of David's kingdom. Saul naturally was a man of goodly person and a warrior, and a giant in intellect—from the shoulders and upward more towering than any other, but all this availed nothing against David who was a man after God's own heart, and did God's will. God sees not as man seeth, nor does he judge by outward appearance as man does.

That which is of the Lord is holy and blessed, and its end is peace and joy in the Holy Ghost.

David playing on the harp and with soothing song quieting the troubled spirit of Saul shows the power of the gift of preaching as it quiets the distressed spirit of one possessed of devils for devils are subject to the apostles through the power of Jesus. But the holy anointing of the Lord must be in the hearer, that as good ground it may receive the word in a good and honest heart, and bring forth fruit unto holiness, and the end is everlasting life.

P. D. G.

Dear Bro. Gold:—I want your views on this Scripture through the Landmark:

Matthew 8:11: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness."

And Romans 13:2: "Whosoever therefore resisteth the power, resisteth the ordinance of God."

I hope the Lord will bless you with a long life on earth.

I still remain your brother, saved by grace, if saved at all,

G. T. GRIFFIN.

REMARKS:—The many that shall come from the east and the west, and

shall sit down with Abraham, Isaac, and Jacob, &c, are the Lord's people among the Gentiles, while the children of the kingdom who shall be thrust into outer darkness are the Jews who are the children of Abraham, Isaac and Jacob; but reject the kingdom of heaven, reject Jesus, and do to this day are scattered all over the world, and are in outer darkness. They know nothing of the spiritual comfort of Jesus. They have no saving knowledge of the Lord. They are devoted to worldly traffic, are bound under the curse of the law of Moses. They know nothing of the blessed liberty of Jesus, nor of the love of his people, nor his service.

Blindness is fallen upon them. They are in outer darkness of this world.

It does not mean that they are the children of God, or are born of God. But as the fathers, such as Abraham, Isaac and Jacob, were the fathers of that chosen race with whom God dwelt, and hence these were their children, they are the children of the kingdom in that sense, to whom God gave a law, a government and prophets, priests and a worship.

"Whosoever therefore resisteth the power resisteth the ordinance of God."

The government of the States and the nation are ordained of God. Whosoever obeys them has the protection they afford. Whosoever violates them receives punishment, or should receive it as his reward.

It is our duty to obey the laws of the land or powers that be, because God has ordained them. If we resist the powers that be we resist the ordinance of God, and shall suffer.

Some men violate the revenue laws. This is wrong. We should seek to obey the powers that be. If the laws are oppressive be the more careful to keep

out of their clutches by doing right.
P. D. G.

Friend L. R. McNeely requests my view of Mal. 3:8: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

This was under the law dispensation or first covenant, wherein the Jews were required to give a tenth of all their fruits of all kinds—called tithes. This the Jews failed to do. Indeed the Jews failed to do all things commanded, and did all things forbidden. That is there was not a command of God that as a nation they did not disobey, nor a prohibition that they regarded. They did those things forbidden, and neglected or did not do those commanded.

Ye are cursed with a curse; for ye have robbed me; even this whole nation.' Mal. 3:9.

Then the Jews were a failure. None did good. Now what is the hope of salvation for such a people under the covenant of works? None in the world. Where, or how can one be saved by the law of Moses? He that continueth not in all things written in the book of the law cannot be saved by that law. He that offends in one point is guilty of all.

Is it a high rent to pay one-tenth to the Landlord who furnishes everything—soil, air, rain, ability for you to labor, knowledge how to labor, and all else? Was it robbery to withhold this rent or tithes? Was it not due the Lord, and yet they failed to pay it. This is robbery. Will a man rob God? Yes, the whole nation of the Jews robbed him.

When last of all he sent his son, saying surely they will reverence my Son, what did they do? They said this is the heir, come, let us kill him, and

the inheritance will be ours. Then we will have nothing to pay. We will be free, be our own masters, do as we please.

God took away their place and nation—regarded them not, because they continued not in his covenant.

God hath made a new covenant with the house of Israel—dependant not as the first one on their conduct, but founded on what his Son Jesus has done who fulfilled the first covenant in all things, magnified the law, and made it honorable—was made sin who knew no sin—bear our sins in his own body on a tree, and was made a curse for us. The reproaches of them that reproached God fell upon Jesus.

In the new covenant not written upon tables of stone, in which there are no conditions, in which sins are no more remembered, and in which the Lord himself is our righteousness, there are no tithes to be paid, nor is there any desire in this new heart to sin against God, all are dead to the law, free from it, under grace, and all are happiest when they are yielding the fruit of praise, not giving one-tenth, but all praise and honor to the Lord. He makes his people willing in the beauties of holiness in the day of his power. He works in them both to will and to do of his own good pleasure, and they being the Lord's freemen love to serve him. They walk by the faith of Jesus.

When they take the cup of salvation and give glory to the Lord it is not the tenth, but all is given to the Lord, and then they feel the happiest.

P. D. G.

Dear Bro. Gold:—Please give your views through the Landmark on Isaiah 5:1-5.

Your brother,

L. J. PINER.

REMARKS:—This is very peculiar language: "Now I will sing to my well beloved a song of my beloved touching his vineyard."

Who sings this song? Not an enemy. Why sing this song touching this vineyard which is to be destroyed because it brought forth no good fruit. One would feel more like singing naturally as he beholds the prosperous condition of the Lord's works.

The Lord of Host planted this vineyard. The house of Israel is this vineyard, and the men of Judah this pleasant plant. The Lord said, what more could have been done to my vineyard that I have not done in it? Did not the Lord do marvelously in choosing his people? Abraham was an idolater. Israel was few when he called him. He was helpless when he delivered him out of Egypt with an outstretched arm and wonderful mercies. How great were the deliverances God wrought for him in the desert. Yet they denied the Lord, rebelled against him, worshipped false gods, transgressed all his wise commands.

He planted them in a goodly land, watered them from heaven, sent them prophets that spake the truth, walled them with the hedge of his glorious presence, planted them a goodly vine; yet when he sought fruit thereon he found none. Last of all he sent his Son saying, surely they will reverence my Son; but what did they do? They said, this is the heir, come let us kill him that the inheritance may be ours.

Now two things may be asked here. Who ever did as much for another as God did for these people? What false god ever did any thing for his subjects? What other nation did the Lord ever so bless as he did Israel? Yet who ever acted so wickedly as Israel? No idolaters were ever so un-

faithful to a false god as Israel was to the true God of heaven. Be astonished O ye heavens. Let the earth stand ashamed and mute as it views the conduct of this people.

What more could the Lord have done? We often hear the talking and preaching in this latter day that the Lord has done all he can for man, and now man must do his part. Well, what did man do under the first covenant? He sinned from Egypt to the promised land, and ever after. What has the Lord done for these sinners under the first testament? He has miserably destroyed that nation, and scattered that people, and withheld his rain or blessings from them. They are a hissing and a by-word to this day. The Lord has poured out his fierce wrath upon them.

But the Lord is not disappointed. How shall I put thee among the sons? Thou shalt call me Abba, Father. The Lord has done a new thing in the earth. He has taken away the first covenant of works that he might establish the covenant of grace upon better promises—not promises dependent at all on man's performances, nor forfeited because of man's failure, but resting altogether on the perfect obedience of Jesus the Son of God; nor were they the blessings of a temporal life here on earth only with the blessings of rain and dew and earthly fatness, but the blessings also were heavenly blessings, eternal life, as well as the life that now is. For God has now made a new covenant with the house of Israel and the house of Judah, not according to the covenant that he made with their fathers. He has put his laws in their minds and written them in their hearts. He is merciful to their unrighteousness, and their sins and their iniquities he remembers no

more forever. His people now are his pleasant plants. He comes into his vineyard, and gathers the fruits thereof. The fruit of the Spirit is love, joy, peace, &c. His people are made willing in the day of his power. God quickens the dead. The origin of the obedience, its starting point, is not in the sinner. God begins this good work. The dead hear the voice of the Son of God, and they that hear shall live. Jesus is the life of his people. He was made sin for them. He shall see of the travail of his soul and shall be satisfied.

So those that preach and teach that the Lord has done all he can do, and because the sinner will not do his part God is disappointed, and will destroy the sinner, are far behind the times. They are almost two thousand years behind, and have never heard the good news of the coming of Jesus, and are ignorant of God's righteousness. Oh they are so blind and ignorant, and glorying in their ignorance, and know nothing as they ought.

But who sings this song to the well beloved? It is the church of God singing the song of Moses the servant of God and the song of the Lamb. When we are convinced of sin we feel and see the justice of God in our condemnation. The Lord turns the earth upside down. All our works are cursed and wither. We know that we are vile. But the Lord shows mercy, and reveals his blessed Son who takes away your sins, the sin of the world, and a new heaven and a new earth appear, and we behold the trees—and pleasant plants—of the Lord's planting, and we sing unto the Lord the song of Moses the servant of the Lord, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. We see that the law praises God and

the covenant of grace praises him.

Now Israel is his goodly seed, and Judah his pleasant plant. Now the desert blossoms as the rose, and is as the garden of the Lord.

P. D. G.

SANCTIFICATION.

This country is infested with people who profess to be so completely sanctified that some of them claim they have not committed a single sin for many years, and one fellow claims that during this many years there has not been a minute that he has not been rejoicing and praising God. He claims that he is so spiritual that when driving along the road he often has to hold fast to his buggy to keep from going right up to heaven; and sometimes in their revival meetings he gets in such a tantrum that he will call out to his friends, "Catch me, catch me! Hold me! I am gone, I am gone!" And don't you think the poor deluded creatures will grab the man and pretend to hold him down to keep him from going to heaven? Of course it would be best for him if he could go, and in my opinion it would be best for this country if they would loose him and let him go.

I suppose that in some sections they are making broad inroads, mostly among other denominations, but I find in this country, among the colored people, they are extending their pernicious influence among the Primitive Baptists, and this is one thing that prompts me to write this letter.

I believe in sanctification, and while these fellows are, as we think, exaggerating so widely on the subject, we should not be intimidated by them, nor stop short of giving the subject a fair and impartial consideration.

I believe there is a sense in which

God's people may in some degree sanctify themselves, from the fact I believe there is a way for us to do everything God commands us to do. When Israel were journeying from Egypt toward the Canaan land, as they were traveling in the wilderness of Sinai, and as they were nearing on to the mount where Moses was to be called up unto God to receive the law, the Lord spake unto Moses, saying: "Go unto the people and sanctify them to-day and tomorrow, and let them wash their clothes and be ready against the third day," etc. Exodus 19. Now this work of sanctification was something that Moses was commanded to do. Then in Leviticus, 11:44, "For I am the Lord thy God; ye shall therefore sanctify yourselves and ye shall be holy, for I am holy." Then again it is said in Ezekiel, 7:28: "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." These Scriptures compare well, and are in harmony with Philippians 2:12-13: "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure."

Now, the question with us is, in what does this work of sanctification consist, and what does it mean to us now in this gospel day? As well as I can see, the matter is clearly illustrated in Paul's experience. He says in Romans 7:23: "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." We see that this law of sin worked in him so that he says "The good that I would I do not, and the evil I would not, even that I do." From this it seems that even this eminent and highly favored and much gifted apostle might have lived a very

disobedient and disorderly life had it not been for the grace of God and faith given him, by which he was enabled to mortify the deeds of the body and bring his members into subjection.

But now let us, for argument's sake, admit that one should do that. Suppose one should mortify every deed of the body and bring every member into subjection and keep them so, for a day or for a week or a year, or any other length of time? All this would not make those members spiritual, as those sanctified heroes claim it does. Those members are yet carnal, and are only subjugated and brought in and held in subjection by the nobler powers of the inward mind of man, and are thus made to serve to the honor and glory of God, as it is said in Gen. 25:23: "And the elder shall serve the younger."

The apostle James presents a beautiful light upon the subject, and takes the horse for instance. We know the horse is an animal of great strength, yet, as the apostle says, we put bits in his mouth by which his whole body is turned about, and while the bits are in his mouth and the reins or lines are in the hands of an expert driver, the horse is held in subjection and made to serve, so that nearly all of his great muscular strength is utilized to the use and benefit of his master. But all this does not do away with that brutal nature of the horse, for as soon as the bridle or the bits are removed the horse runs off and kicks up his heels as if he even dared his master to approach him.

The tongue is one of the members that needs to be brought into subjection. James says, "It is a little member, and boasteth great things, and notwithstanding every kind of beast, and of bird, and of serpent, and of things in the sea, is tamed and hath

been tamed of mankind, but the tongue can no man tame." But we can bridle it and hold it in subjection, and James tells us that if any man among you fails to do this his religion is vain. And now I suppose that the bridling of the tongue and the mortifying of the deeds of the body, and the bringing our members into subjection, might, according to the generally accepted meaning of the word, be properly called sanctification, and all pertains to the common salvation.

And Paul says again, in 1st Thess. 4:5. "For this is the will of God; even your sanctification, that ye should abstain from fornication." In Romans 8:10, it is said: "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." God has not as yet seen fit to sanctify or spiritualize these vile bodies while in their mortal corruption and make them fit for the higher court of heaven, and the reason why he has not is none of our business. No, they must be submitted to the ordeal of death; they must return to the dust from whence they were. Yet hope predominates over everything, and we live in glorious anticipation of the resurrection, when the body shall be quickened into divine life, and then, and not until then, we shall be sanctified, both soul and body. And yet the apostle John says: "It doth not yet appear what we shall be, but we know that when he doth appear, we shall be like him." And that is enough.

A. M. DENNY.

Dale, N. C.

THE KINGDOM OF HEAVEN.

How blessed is that kingdom.

1st. It is above the world. In it there is no hate, nor striving for the mastery, no effort to wrong another.

All are one in this loving, righteous, peaceful kingdom.

In this world men strive for the mastery over each other. Self is the uppermost man. There is no self-denial, but it is self-aggrandizement. There is no true love, but each is seeking the advantage of others.

2nd. There is no division, but all are one in the kingdom of heaven—all serving Jesus as their Redeemer and Lord.

In the world all nations are so corrupt that at least two parties are needed to watch and restrain the encroachments of each other. If one party had all the control there would be no check to its oppressions, but another party watching for its blunders and ready to expose them is found necessary as a check.

3rd. In the kingdom of heaven no foul means are employed in the election. God elects his people, not according to their claims to merit or fitness, but according to his own good will and of his mercy. None elected feel they are worthy. Of all nations are his elect, and of every grade—the unlearned as well as the learned, the infant as well as the adult, the intelligent and the lunatic, those who feel they are vile, as well as the self-righteous. Those manifested as elected are exhorted to give diligence to make their calling and election sure. Notice this is addressed to those already elect according to the foreknowledge of God the Father. This is not done by urging their own worthiness, but by obeying the Lord Jesus in trusting and following him.

Thy people shall be willing in the day of thy power. The love of holiness in the true servants of the Lord causes them to dwell in the Lord and love his ways.

P. D. G.

1914.

This is the first issue of Zion's Landmark for the year 1914. The ancient landmarks are not to be removed. While we know not what is in the future it is not about the future especially that we are to write, nor to make predictions. We are concerned not to remove the ancient landmarks, nor to bring in new things where all things are become new and former things are done away. If we write the truth according to the ancient Landmark we write concerning him who is the same yesterday, today and forever. If we write according to the pattern shown in the holy mount we then write that which is true yesterday, today and forever.

One thing we know concerning this glory—not a chord shall be broken, nor shall a stake be removed. We further know the will of God shall be done, and is done, and that it is right. Hence we are confident of the fulfillment of all that God purposes, and while there are things that come to pass that may be condemned in the spirit and letter of Scripture, yet God so rules and works his righteous, sovereign will that his purpose is accomplished; for we know that all things work together for good to them that love God, to them who are the called according to his purpose. Hence we write in hope, labor in hope, plow and sow in hope, and reap in hope, knowing that our labor if performed in the Lord shall not be in vain.

Fear not, little flock, for it is God's good pleasure to give you the kingdom.

P. D. G.

BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. G.

Obituaries.

ANNIE C. LOWRIMORE.

In sweet memory of my dearly loved wife, Annie C. Lowrimore, who departed this life August 23, 1913, aged 74 years 6 months. We were married and lived together a quiet and devoted life for 49 years and 6 months. She was sick about a year with heart trouble, but was not confined to her bed all the time. She was stricken very suddenly on Wednesday and passed away on Saturday.

She bore her afflictions with all the patience she could. Every thing was done for her by the best doctors in Charleston and by her devoted children and husband and friends, but, alas, the Lord calls and she must obey.

The monster, death, has come in and broken the lovely family circle and has claimed as a victim the brightest jewel there. But her reward is joy, love and peace.

She leaves eight children, all living, 45 living grand children and 15 great grand children, besides a worn-out husband 77 years old, and a host of friends to mourn their loss, but we know that our loss is her eternal gain.

Her kind and loving way gained for her many friends. She was loved by all that knew her, and especially by her church members, she being a member of the Pee Dee Primitive Baptist church in Horry Co., S. C., for 20 years. She lived a faithful, consecrated life to her God and died in the triumph of a gospel faith, and passed through the valley and shadow of death fearing no evil; but was comforted by his rod and staff, leaning thereon; and that beautiful face that

we loved so much is gone, and that sweet voice that we loved is stilled. Oh how sad it is when we have lived together so long, to be separated, never to meet in this world, but the Lord's will be done, and may I be resigned to His holy will in all things, for I feel that it will not be long before I shall join her in singing that sweet and perfect praise to God, around his throne in glory, where parting will be no more.

Her heart-broken husband,

R. W. LOWRIMORE.

234 Ashley Ave.,
Charleston, S. C.

MARY ELIZABETH FLEMING.

Dear Bro. Gold:—Please publish in Zion's Landmark the following account of Sister Mary Elizabeth Fleming's death.

Mary Elizabeth Fleming was born at the home of her parents, Elihu and Lydie Briley in the year 1843, near Great Swamp church, Pitt Co., N. C., and departed this life for the Great Beyond December 11, 1912, at her home in Greenville, Pitt Co., it being one year ago today.

She was married in her 17th year to Kenneth Fleming, and they were permitted to live together in the holy bonds of wedlock over fifty years. They had only two children, a son and a daughter, the son having preceded her to the grave, and the daughter, Lennie (Mrs. J. J. Turnage), a dutiful child, did everything in her power to alleviate her mother's sufferings.

Elder Sylvester Hassell conducted her burial services, and she was laid to rest in Cherry Hill Cemetery beside her dear son, Willis, to await the resurrection morn. She has left behind an aged and loving husband and devoted daughter to mourn their loss.

She and her husband were very industrious and economical, and thereby accumulated quite a good portion of this world's goods, though I feel like she realized something better than earthly riches, For she professed a hope in Christ and united with the Primitive Baptist Church at Great Swamp something over three years before her death, and was baptized by the pastor, that saintly and Christlike preacher, Elder Sylvester Hassell. Like many others, she regretted that she didn't unite with the church long before she did.

She was a great sufferer a few years before she died, and tried many doctors to get relief, and went to the springs several times for her health. The doctors would build her up and apparently for a while she would look like getting well, but this would not last long, and every attack would throw her further back.

In her last days she came to see me often, as I lived near her and she could get to see me when she wasn't able to go further.

Cousin Bettie (as I called her) always seemed glad to have her friends visit her, and especially the members of the Primitive Baptist church. Now she is gone, and I miss her so much, but trust her place will be filled by her dear daughter, and I hope we all may meet in that heavenly land, where parting will be no more.

Why do we mourn departing friends,

Or shake at death's alarms?

'Tis but the voice that Jesus sends,

To call them to his arms.

Written by request of her husband and daughter.

MRS. D. C. MOORE.

VIVIAN EDMONDSON.

By request of her husband, I will try

to write the life and death of our loved one, Vivian Edmondson. She was the daughter of J. G. Taylor and Fannie, his wife; was raised from an infant by G. R. L. Roebuck, as her mother died when she was two years old. She was 19 years, 10 months and 12 days old at her death. She was married to Albert Edmondson Sept. 8, 1912, and died Nov. 13, 1913. Her life seemed to be full of pleasure and happiness after she was married, but oh, so short the time that she had to stay with the one she loved so well.

She leaves a sweet little baby only three months and 16 days old.

For a long time she seemed to love the church and talked much of joining before she did. She joined the Primitive Baptist church at Spring Green the 4th Saturday in September, 1913. She was stricken down with typhoid fever nearly three weeks, but never seemed to be in any pain at all. She never complained or murmured at anything. She told her husband about a week before she died that she didn't believe she was going to live long. She also told him to get her hymn book and read No. 688, 'We shall sleep but not forever,' and he did so, and she told him to have that read over her when she died, and he did so. Her funeral was preached by her beloved pastor, Elder B. S. Cowan, in the midst of a large crowd of relatives and friends. She was a lot better the day before she died. We all thought she was better. She was so much brighter until about six hours of her death she was taken worse, about 7 o'clock, and quietly fell asleep in the arms of Jesus about 1 o'clock. All was done for her that loving hands and the best her favorite physician could do. He stayed by her bedside until she breathed the last. I believe she was willing

and ever ready to go at God's call. She was a loving, sweet wife, had a sweet disposition, and was loved by all who knew her. We miss her so much. The home is so lonely without her, but we mourn not as those who have no hope. She leaves such bright evidences of her faith in Jesus Christ that we can but think she now enjoys a heavenly life. We think of Vivian as one not dead, but one who has gone from time to eternity, leaving sorrow, sickness, sin and death for a beautiful home not made by hands.

We loved her, yes we loved her, but angels loved her more, and soon they did recall her to that bright shining shore.

We hope and pray to the good Lord that we may be as well prepared as this dear one that's gone before.

Written by her sister-in-law,

A. L. E.

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Black Creek.

M. B. MARTIN.

Black Creek—Saturday and 3rd Sunday in Jan., 1914.

Simpson's Creek—Monday.

Pee Dee—Wednesday.

Pleasant Hill—Friday.

Bell's Chapel—4th Sunday.

Bethel—Monday.

Pineway—Tuesday.

Mill Branch—Wednesday.

Wilmington—Thursday.

ZION'S LANDMARK

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P. G. LESTER, Asso. Editor.....Floyd,

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W. J. Mizell
R. 2 - 1 Oct 14

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK.

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COMMUNICATIONS

Dear Bro. Gold: At the request of many dear brethren and sisters, I will try to write something for the Landmark that those with whom I met in North Carolina might know of my safe return, and appreciation of their kindness. I might write much that would be of local interest, but personal detail of such a tour could not be made of general interest.

Before entering North Carolina to fill appointments as published for me in the Landmark, I attended the Juni-atta Association in Pennsylvania, the Virginia corresponding meeting, the Wilmington, Del., yearly meeting, and the Salisbury Association at Salisbury, Md. All of which were very pleasant and comforting meetings, and I was made to enjoy many manifestations of love and fellowship at their hands. I filled all the appointments published for me in the Landmark except the last two, and also the one at South Lake. I visited three associations and seventeen churches, and spoke thirty-five times. There were many evidences that the Lord was with us in these meetings, giving me a mouth to speak, and to them an ear to hear.

The churches visited were among those pastored by Elders Isaac Jones, E. E. Lundy, L. H. Hardy and Charles Meads; all of whom are faithful ministers of the word, and loved by their churches.

Like the Baptists of all other parts of the country, they have differences

in opinion on some points of doctrine and order, which have always existed among our people, yet they are one in fellowship and love, and any one who would seek to cause divisions among them on any of these things will be looked on as a disturber of their peace and will not be welcome among them.

Differences among the brethren are often caused by extravagant expressions, or the use of words that mean more to the hearer than to the speaker. The objector will then put an extravagant construction on the words spoken and a wide difference is developed, whereas if both had spoken in moderation and in love, their differences would have been minimized and they could have gone on in peace. If our brethren would make as great an effort to be understood, and treat with fairness those who differ from them, as they do to show the weakness of the views of others, there would be but little difference among those who hold the doctrine of grace as the foundation of our salvation in all its phases. We should always seek to use words that will clearly present our understanding of the Scriptures, and yet evade such expressions as will create prejudice and lead to wrong construction in the mind of those who differ from us. Paul said, "Let us follow after the things which make for peace, and things wherewith one may edify another." It is much better that a preacher leave a church stronger in the bonds of peace and brotherly love than

to succeed in enforcing his own peculiar views at the expense of peace and love.

I called in the last two appointments in North Carolina that I might be able to reach a church in our own State claiming my time on the 4th Saturday and Sunday in November. I reached home on Thursday evening but took cold next day and was not able to fill the appointment. I found the weather warmer here than in North Carolina, yet it had been 14 degrees above zero while I was away.

The brethren and sisters among whom I traveled were good to me above my expectations and I shall remember with gratitude their kindness, and my earnest desire is that the Lord will ever keep them in the way of peace.

Your brother in the fellowship of the gospel,

W. N. THARP.

Liberty, Ind.

Dear Bro. Gold:—Sister Kate E. Blacklock has requested me to write for the Landmark on Heb. 6:4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

It appears that in preaching the gospel it is necessary to defend as well as to declare the truth. Our Lord's work was to preach the acceptable year of the Lord and the day of the vengeance of our God. God's wrath against sin and the wicked is a part of the gospel as well as His love and mercy to the poor sinner.

It was a fact with the Jews that they might sin and do violence to the laws which God had given to them to govern them in their nation, be taken away in captivity by their enemies, and if they remembered God and His ways while there in a strange land, and called on Him, He would hear them and restore them to their land and to His holy temple. Such was the request of Solomon in his prayer at the dedication of the temple, and at the end of that prayer the Lord told him, "All that thou hast said will I do." From generation to generation they had seen and felt God's faithfulness in all His promises.

Now that the Lord, the great anti-type of all things in the law, had come and done that perfect work of salvation, which the law could not do, it appears to have been in the mind of those Jewish brethren that they were to receive in the gospel just what their fathers had received in the law. Thus they had not fully understood the great preeminence of the gospel over the law, nor of the religion of our Lord Jesus over that taught by Moses.

The law could make nothing perfect but the bringing in of a better hope did. That better hope is Jesus and His salvation.

The religion of the law was measurably a religion of works, always requiring something of those who came to worship. The religion of the gospel is one of mercy. It is always giving to the poor and the needy, but never requiring.

The Jewish brethren appeared to have the idea that while they were "good and obedient" they would partake of the blessings and favors of God, but as soon as they did wrong they would fall away and be lost to their spiritual inheritance as their fathers were to their natural inherit-

2104.

This is the idea which the apostle is combatting. It is one of the chief themes of the gospel to show the pre-eminence of Christ over the law, the assurance of salvation by Jesus Christ and the certainty of a failure in the law. The apostle shows in all his writings that there is not another name given under heaven among men whereby we must be saved except by Jesus Christ.

He also shows that it is impossible for one to fall from that salvation, which is by Jesus Christ by showing the utter impossibility of ones being restored if he should fall away. The idea that one can be a Christian today and be lost tomorrow and restored again the next day or at any future time is here put to silence by every one who believes the truth as it is in Jesus.

What the Lord doeth He doeth forever. This is sufficient. He changes the heart and renews the mind, writes His covenant of mercy there, and His mercy endures forever.

We have our days of darkness here. The veil of this flesh gets in our way and we see the shadow instead of the light, but as sure as there is a shadow there is also light. We feel that we are in the darkness of captivity and we are, but no child of God ever got in outer darkness. To be in outer darkness is to be without hope. That is a condition into which a Christian can never fall. Hope is an anchor of the soul both sure and steadfast. It is cast in the Rock and not the quicksands, nor loose mud.

Let one fear as he may yet will he call on the name of the Lord. "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

Thus there is no death to this life in Christ. Eternal life. Glorious Redeemer to remember such worms of the

dust.

The child of God has his old natural mind still but he has another mind which teaches him to hate the old carnality of his nature. It is a spot in his feast of love, a very torment to him in all he loves and the way he wants to walk in the service of "The chiefest among ten thousand, and the one altogether lovely." Blessed be God. He who is once put in this way can never go out of it. He is walled around with salvation and can sing the song of salvation forever. Amen.

Yours in this blessed hope,

L. H. HARDY.

Atlantic, N. C.

Brother Gold:—I feel that I want to write you a few words and all of the children of God.

Today has been a very lovely day naturally, and our meeting has been a lovely one too. We were blessed with three preachers, Brethren Johnson, Leggett and Stone, but the church regrets very much that you could not be with us and we are sorry that you are sick. We truly hope that you are much better by now.

Oh, I have thought so much today, that twenty years ago this day, I was baptized, and how the goodness and mercies of God have been with me—to let me live with his dear people twenty years. They have been merciful to bear with me these many years in my weakness. I feel that they can do without me very easily, but I don't feel like I can do without them. I hope that I can see the same wonderful love today that I saw when I went down in the liquid grave, to show forth the death, burial and resurrection of our Lord and Saviour Jesus Christ. I thought then, as I grew older that I would learn more and more of Jesus' love, and would not feel to be such a trembling sinner; but I feel my weakness more

and more. Oh, how my poor heart desires to trust Jesus every moment I live, and have His dear presence ever with me, to lead and direct me through every day of this life, and at last receive my never-dying soul to Himself in heaven. But I trust my hope is still sufficient, while at times it seems so little, for it is Jesus' grace that I am yet trusting in. Yes 'tis grace from first to last. This everlasting love that was before the foundation of the world.

"Yet many have been the times in these years, overwhelmed with restless griefs and fears. Lord I approach thy mercy seat with aching heart and flowing tears, to pour my sorrows at thy feet. Thy promises are large and free, to humble souls who seek thy face. Oh where for refuge can I flee, My God, but to the throne of grace."

Just a few weeks ago I was much distressed over some natural transactions of business. The nature of it would consume too much room, but I felt surely Lord, I cannot see Thy hand in this for me. How can I get along if this takes place. Oh, I feel I often had groanings that could not be uttered to the God of all Glory. Constantly, yes constantly, asking His mercy, and at His will and time these words were calmly given me within my soul, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto thee." At once I could say yes, He has provided and He will continue to provide, and all was calm and peaceful within me. I could then go to the association feeling that the Lord was my refuge and strength.

Now, I truly hope if it is the Lord's holy will, that you are better and that He will restore you, in health so you can be with us at our next meeting to preach to us that glorious doctrine of Jesus. If I know my poor heart, I do love what you preach. It's meat and drink to my soul.

You would like to hear from Brother Evans, I know. He is real sick, having chills and high fevers. Brother Cobb is sick also. We trust if it is God's will, that they will soon be better.

Now I will close as I can not write as I desire anyway. I trust that God's holy and righteous will to raise up others to fill the vacant seats of those who are fast passing away to the eternal heavens, here in our church, and that He may raise up and qualify some one to feed them with the gospel of Christ, when you and others are gone.

A sister in Christ, I hope,

LULA HURST.

Tarboro, N. C.

Elder P. D. Gold.

Dear Brother in Christ:—Some of the brethren want you to publish in the *Landmark* a report from our last session of the Bear Creek Association. This session convened with the church at Lawyer's Spring, Anson county, on Saturday before the first Sunday in October, 1913, and closed Monday following. We now have in this Association twenty-five churches, one in Iredell county, two in Cabarrus, ten in Stanley, eight in Union and four in Anson county. All these churches were represented in this recent meeting and all reported in peace.

We have seven ordained ministers, by name as follows: J. E. Williams, B. L. Treece, W. R. Helms, H. M. Williams, Henry Taylor, W. C. Edwards and J. E. Mills; the last named being our efficient and faithful moderator. These brethren were all present, together with six visiting ministers, as follows: J. E. Adams of Angier, C. A. Davis of Kermesville, J. F. Farmer of Wilson, Samuel McMillon of High Point, O. J. Denny of Charlotte, and W. T. Broadway, who has lately moved his residence to Union county.

The business of the Association was

transacted in the utmost peace and harmony; not a jar during the session. The preaching was able and very edifying to the large number of the Lord's humble followers present. It was a feast from beginning to end and we believe honoring to our heavenly Father.

We all wish to thank our dear visiting brethren for their presence and especially those dear heralds of the cross who came so laden with the true gospel of the precious Son of God, preaching salvation by grace and declaring the whole council of God and that we love Him because He first loved us. In this the works of man were excluded and it fully set forth that salvation is of the Lord.

Elder J. E. Adams, that smooth and loveable patriot has been with us many times before and loved and dearly esteemed by all Baptists here. Also Eld. C. A. Davis has been with us sufficient for him to be much loved. He is so humble and kind and withal a good preacher. Our dear brother, Elder J. F. Farmer was, prior to this meeting, known to us only by reputation, but be assured that a feeling of love and fellowship now binds him to us, so that we yearn for him to visit us again. He is a valiant defender of Bible truth. Elder Sampel McMillon, that able and fearless defender of the truth, did some sound and soul cheering preaching. He is blessed with a most wonderful gift and when he is up everybody takes notice, and those who love truth are pleased. Then there was our gentle, humble brother, Elder O. J. Denny, who grows on you the more you know him. This was his first visit among us, but we hope he will come again. We believe he is a true Baptist and devoted to the cause. Our dear brother, J. W. Brown, of Bishopville, S. C., was also with us, and several laymen from different parts. We love you all and cherish the pleasure you were to us.

It was agreed by all that this was a most profitable and good meeting. The honor and praise all belongeth unto the Lord for His manifold blessings.

Now may peace and love continue to abound and may we look over each other for good and say:

"O that with youder sacred throng,

We at his feet may fall.

We'll join the everlasting song,
And crown Him Lord of all."

In love and hope of eternal life,

J. W. JONES.

Marshville, N. C.

SECOND LIFE.

"And the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

Dear Brother Gold:—For some time my mind has been exercised on the above subject. Paul had just rebuked Peter for turning aside from the Gentiles after having been shown by the Lord that what He had cleansed should not be called common or unclean.

Peter had sufficient evidence, it seems to me, not to doubt the cleansing of the Gentiles, but when he became associated with the Jews, the circumcised he turned aside, and Paul rebuked him for it.

Then it was that Paul told why he lived as he now lived. He was crucified with Christ; "nevertheless I live; yet not I, but Christ liveth in me." No doubt Paul was looking back at his past life when he rolled sin, as a sweet morsel, under his tongue—when he persecuted the saints and drove them into strange cities and compelled them to blaspheme His holy name—and when he stood by Stephen consenting to his being stoned to death. What a contrast between the two lives. Just as much difference between them as is between day and night. No wonder Paul

could say the life he now lived was by the faith of the Son of God. He could see it was not by Paul. He knew the life Saul lived, and that it was the reverse of the life he now lived. Then to live by the faith of the Son of God is something wonderful.

"Faith of the Son" is a portion of what Christ himself possessed and is just as pure as He is, for it is of Him, for that which is born of God does not commit sin, hence it is pure.

Now, dear brethren and sisters, can you not say with Paul, the life we now live is by the faith of the Son of God? I think I can adopt his language. I recollect the time when I loved to go to dances and participate in other amusements that pleased this old flesh, and I kept on until a stronger than I caused me to stop. If I had been left to myself I would have gone on in that road that leads to destruction, but thanks be to God that giveth us the victory through our Lord and Saviour Jesus Christ, that my blinded eyes were opened and I saw I was a miserable, condemned wretch, and without His mercy I was gone forever. I was made to give up the worldly amusements which were so enjoyable to me and seek "Him whom my soul loveth."

I think I can say of a truth, that the life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me. The last part of the text, "He loved me and gave himself for me," is so sweet. His love changes not, therefore the sons of Jacob are not consumed. We have a foretaste of this love now and then, but there is a veil between and we cannot see clearly. This old flesh is that veil, but it falls and crumbles away to dust at the last trump, it shall come forth and shall awake in His likeness and shall be satisfied. Then former things will be done away. There will be no remembrance of our

past lives—nothing to mar our happiness. What a joyful time to the saints!

T. A. STANFIELD.

Dear Brother Gold:—I hope I have a right to thus address you. Thinking of you I have no present to give you for Christmas, but I want to say I am thankful the Lord has blessed you with a companion in your old age, for old people feel so lonely. You know it reads that the Lord will withhold no good thing from them that walk uprightly. And I believe you are one that walks uprightly.

I enjoy your pieces in the Landmark so much that I want to thank the Lord, as it makes me hope I know the joyful sound.

Hope you and your wife a good Christmas, good luck and may God continue to bless you both in this life and forever.

Your sister, I hope,

M. M. CURRY.

Tarboro, N. C.

Elder P. D. Gold.

Dear Brother:—By request of my father, A. M. Williams, I am writing to let you hear from him, and to forward his Landmark subscription. He is getting very feeble and not able to see to read but little, although he said he wanted the paper just as long as he could hear it read. I read it for him and he enjoys its contents.

I asked him some days ago why he did not renew his subscription, and he said he was waiting hoping to be able to write a little himself to Brother Gold. But this morning he asked me to do it for him as he was not able to write.

When I read Brother Lester's piece in the December 1st issue to him, we both said how much we would like to shake hands with him.

We have lost two of our members at

Pine this fall and winter. Brother Alfred Snider's wife, and the widow of Uncle Henry Williams, Sister Laura Williams. She had been a member at Pine for fifty years, the longest of any member now living.

We have only thirteen members now that were members when I was received into their fellowship twenty-eight years ago last September. The church then numbered forty-five, now it has seventy-four, and all in peace, so far as I know. Elder J. A. Ashburn is serving us and we all love him, I hope for Christ's sake.

With kindest regards and Christian love from both of us,

CYNTHIA L. WILLIAMS.

Jubilee, N. C.

Dear Brother Gold, and to the Household of Faith:—

Why should one so weak and unworthy as I feel myself to be to make an attempt to address the dear people of God? Without the Lord I can do nothing. Surely I feel less than the least of all saints. "Nothing in my hands I bring, simply to thy cross I cling." But O it is through the goodness and mercies of God I am spared to live here. How good and merciful He has been to me all of my unprofitable life. O, if I had ten thousand tongues I could not praise him enough, who is the light of my council and my joy. I want to praise Him while I have breath; I want to praise Him after death, feeling that He has done so much for me—brought me out of a horrible pit, out of the miry clay and put my feet upon a Rock and put a new song in my mouth. O that I was as in the days passed, when the candle of the Lord shined upon me. I feel that my beloved is gone and I know not where to find him. I mourn and groan for his presence to lead and guide me in this life. I feel to be shut

up and can't come forth. O that I had wings like a dove, I would fly away and be at rest. I am so tired of this hard struggling battle and long to be at rest where sin and sorrow are not known. Of late these lines have been so forcibly on my mind: "I am weary wandering round and round, this world is not my home."

A few minutes in praise I enjoy, but they are succeeded by pain. But I want to wait my appointed time, till my change comes. My whole desire is to live near my Saviour, but I feel so far off, so far from God, I seem to be, which often makes me weep and cry, when I would do good evil is present. How to perform that which is good I find not. I want my remnant of days to be spent to His praise, whether many or few; I want all of my years to be His due. May they all be devoted to Him.

I have been wonderfully blessed all of my days. I have been a member of the Primitive Baptist Church, which is the church of Christ, for twenty-five years, and have been blessed to attend twelve Associations, every day in each except one. Several days before the association I fell and sprained my ankle; I could not walk a step, but I attended one day. When the way was open for me to go to church I have always made good use of it. Yes, I have been wonderfully blessed in getting around to church and meeting my dear kindred in Christ, and hearing the gospel of the Son of God proclaimed in His power and beauty, which is my greatest pleasure on earth. My church is my life, for my Saviour is my all; in Him is my trust. People have been good and kind to me in assisting me in getting around, but it is all of the Lord, and let Him be praised. I feel greatly indebted to them for their kindness and I try to ask the Lord to bless them in my be-

half. I am afflicted and have been nearly all of my life. I feel that I can witness with David, it is good to be afflicted. I have viewed myself standing before our Saviour and He showed me it is good for me to be afflicted. I was made to rejoice and glory in them. I cannot stand alone without help. Yes, dear kindred, it is good to be afflicted. Paul says our light afflictions work out for us a far more exceeding and eternal weight of glory. O to love him more and serve him better. I can but say bless the Lord, O my soul, all that is within me bless His holy name. O my vileness, my vileness. I am made to weep and mourn over it. But the Scripture says we are not to be judged by our outward appearance, but by the heart, and the Lord knows the heart. What a comfort! I have long since learned it is not in man to direct his steps, but in the Lord.

Though He slay me yet will I trust Him. No other help I know. How good He is to us. He is always with us, for He, Christ, says I will never leave nor forsake thee. Can it be that Christ shed his precious blood to set me free; if so all is well.

Brother Gold, I dreamed of seeing you and several others the other night; you were going to wash each others' feet.

I was blessed to attend our last association, which was held at Spring Green, where Christ was beautifully set forth. Under the sound of Elder B. J. Hardy's sermon I was made to feel so weak. He told me this world is not my home.

From your sister in Christ, I hope.

MAGGIE A. STATON.

Bethel, N. C.

EXPERIENCE.

Dear Brother Gold, if one so un-

worthy as I may call you brother:— It has been on my mind for some time to write what I hope has been the dealings of the Lord with me.

When I was about sixteen years old I went to bed one night, but could not sleep. It seemed I saw a big fire coming towards me and my brother, who was standing near me, and it took him and left me all alone. Something said to me: "That is hell and it was after you." I looked over my past life to see what I had done and could not see where I had done one good thing.

I became troubled about my soul, and for a long time I could not half sleep at night. I went to dances but would leave them and go home dissatisfied, promising myself not to go any more. After a while there would be another dance though, and I would go to it but with no enjoyment.

I went to church some times, but when I did they all looked too good for me to be among them, although I wanted to hear the preaching and did not want any one to see me.

I tried to pray, but all I could say was, "Lord, have mercy on me a sinner." I didn't want any of my people to know of this trouble I was in.

My wife noticed my condition and asked me if I was sick. I said no, because I didn't want her to know anything about it. But I felt that I was going to die and that hell would be my home.

One night these words came to me: "Why don't you obey?" Then I went off alone and tried to pray to the Lord to make it known to me where to go. And that night I dreamed I was in a dark pit and couldn't get out, but I could see a light place, and the members of the Tarboro church were sitting in this light place, and I wanted to get to them, but could not. They

then commenced singing and the way was opened and I went to them and immediately became as happy as a little baby.

Then I wanted to join the church, but didn't feel fit to be with the ones I thought were God's little ones.

I went to Tarboro at about the same time thinking I would come to the church, but did not. The first Saturday I went again, but didn't offer. On Sunday after preaching, while the door of the church was open and they were singing, I found myself sitting before you and asking for a home with those good people. I was received and baptized, and I can say with all my heart and soul that I truly hope the Lord will lead me and keep me with them as long as I live here on this earth. And if He don't lead me I will be lost forever.

Brother Gold, pray for me. With much love to you and your family, a little brother saved by grace if saved at all.

W. A. ARMSTRONG.

Rocky Mount, N. C.

CHURCH HISTORY.

The Ninth (the most important) Chapter of my Church History Revised and Brought Down to Date.

Scripture Truth about the Church, as Stated by the Greatest Scholars of the World, and by the Ablest Primitive Baptist Ministers. Sixty Closely Printed Octavo Pages.

The Church History, now out of print, was written and published to disseminate the Truth, and was sold for Two Thousand Dollars less than the cost; but through the kind Appeals of Elders J. B. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

SYLVESTER HANDEL,

Williamston, N. C.

ZION'S LANDMARK

"Remove not the ancient landmark which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

TWO OR THREE.

"Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:20.

The Lord is here teaching his disciples the wonderful virtue and power of the unity of life in his name, and how that where but two or three are gathered together in his name the entire fullness and grace and influence of his divine spiritual and holy presence are in their midst, and therefore their prayers, intercessions, supplications and giving of thanks are effectual, fervent, and all prevailing, and that their devotions are wrought with full satisfaction to their own souls, and that with praise to the glory of His grace accordingly served to God is rendered through and in His name.

There is an virtue of the unity of the presence of the Lord Jesus Christ, in men, that the union of indivinity may not extend beyond or to more than two or three, when

these are gathered together in His name, to constitute a complete assembly, and to insure to them a divine revelation of the absolute fullness of Christ, and in His name the treasures of wisdom and knowledge and the perfections of the God-head bodily.

How wonderfully accommodating to the scattered condition of the humanity of the elect of our God is this feature of the divine economy of His grace! Where two or three only are gathered together. And the Lord himself gathers them. Nor does he gather them by twos or three, but one at a time does he gather them. And from all nations, and all places, and all conditions does he gather them. From out of every nation, kindred, tongue and people does He gather them. "He brings his sons from far, and his daughters from the ends of the earth; even every one that is called by His name."

How does He gather them? Does He send out men to gather His elect together in His name? No. Does He send angels thus to gather them? No. He, himself searches them out from all places whither they have been driven in the dark and cloudy day. He seeks them and saves them, one here, another there. There is an old man in the temple who must see the salvation of God, and there is an old woman who must also see the heaven-born vision. He must needs go through Samaria, for there is a woman who must be gathered into His name and know the Christ. There is a poor afflicted man at the pool who must hear His voice and be healed, and gathered into the stronghold of His name. Yonder is a young man groping his way in the darkness of blindness, he must see the Son of God, and declare His healing power, and there is another young man on his way to the tomb, he must live in the name of Jesus, and there

is a damsel who must arise and live by the word of His power through faith in His name, and there are other sheep which He must also bring and gather into the fold, they shall hear His voice and there shall be one fold and one shepherd.

In meditating upon the theme of this divine gathering I love to dwell upon the thought that he gathers them one at a time, that the same process and power necessary to gather three or two are necessary and are employed in gathering one, Christ is one, and each individual is one.

Together implies unity, together implies union. Each one is gathered, and two or three are gathered together. In this unique gathering together we have unity in union and union in unity. We have the three in one, and the one in three. We have the Christ in three, and the three in Christ. And this Christ is the Lord Jesus Christ.

The blessed name that calms our fears,

That bids our sorrows cease,

'Tis music in our ravished ears,

'Tis life, and health and peace.

But what is the process or minutia of this gathering? How does He gather them together? He would have gathered the children of Jerusalem as a hen gathereth her chickens under her wings, and Jerusalem would not, but the Jerusalem which is from above and is free is the mother of the children of God, who are willing in the day of His power even as the children are willing and as she comes even so do they come. But how does the hen gather her chickens under her wings? Could those men—the doctors and the lawyers—have told the lad how she does it? Could they have told the hen how to do it? They could not answer his questions, because there was no light in them. They could not ask him a question that He could not answer, because there was no darkness in Him,

There is no light in men nor in the children of men, but not so with the hen and her chickens, nor is it so with Christ and His children. The hen has life in herself, and the chickens also have life in themselves, but it is the same life in the chickens that is in the hen. "In him was life, and the life was the light of men," and now are ye light in the Lord." Did you ever notice a brooding hen hovering her chickens? Without the presence and conduct of the chickens, could you tell what she is doing, and what she is saying? The little chickens know, and if you were not present they would know just the same. You can not teach a hen to hover chickens, nor how to do it, nor can you teach chickens how to be hovered, nor do they teach one another, nor does the hen primarily or fundamentally teach them. None but the brooding hen will gather or hover chickens in the true sense. If men can not make a brooding hen nor teach her how to brood, or hover, or gather her chickens under her wings, how could they make a preacher, and how could they teach him how to preach, and to teach and comfort and cherish the children of God? The knowledge and power to hover and to be hovered, or to gather and to be gathered are in the life, wrought therein by the great Creator and giver of life. In the hen and her chickens, we call it instinct, but in Christ and His people it is a wisdom, knowledge and power commensurate with eternal life and light. Life in Christ, and light in the children of light. It is an inherent knowing in the children of God, for He says: "And they shall all know me from the least to the greatest of them."

Those gathered together in the name of Christ dwell together in the unity of His name, and sit down in His divine presence, and worship Him in the

spirit, rejoice in His name, and have no confidence in the flesh.

There is a sense in which, when this requisite number two or three are gathered together in the name of Christ they come into the functions and virtues of the worship of God in all ages and dispensations of the world, and like Peter, James and John in the Holy Mount they behold the excellent glory of the patriarchs in Elijah and the prophets in Moses perfected in Christ and swallowed up in the most excellent glory of His name, which is above every name, and the only name under heaven given among men, whereby we must be saved, and with Abraham, Isaac and Jacob they sit down in the kingdom of God.

These are not gathered together into His name, but in His name. They are in His name as certainly while being gathered as they are after being gathered together.

What is His name? "And they called His name Jesus," or they called His name salvation. And salvation hath God appointed for walls and for bulwarks. To be gathered together in His name is to be gathered together in salvation, with salvation in the midst. They are in salvation and salvation is in them. They are as impregnable as are the walls and bulwarks which salvation is unto them. With authority and power are they gathered together, and in authority and power are they thus gathered. He calleth His sheep by name and putteth them forth, and goeth forth before them. They are His sheep, therefore He may name them, and He may name His name upon them, and declare it unto them as the Lord their righteousness, and He may declare them to be the righteousness of God in Him, and as He declares them so they are, and so they have the authority and right to be, and to sit together in heaven lies in

Him according as they are chosen in Him and are given grace in Him.

His name is also called Christ—the wisdom of God and the knowledge of God. The treasures of wisdom and knowledge are hidden in him, so that they are not only gathered together in salvation but also in the knowledge of it. Jesus is their salvation, and Christ is in them the hope of glory. In this blessed assembly they feel to be nothing in themselves, but in Him they are perfect and have righteousness and strength. He is nothing only as He is such to them, and they are nothing only as they are such in Him. The attributes of the God-head are only revealed in their divine, spiritual and holy character in the Lord Jesus Christ, and by these divine attributes in and by Christ through the Holy Spirit are his people revealed, and in His name, through faith in His name are they perfected and glorified.

Christ is made of God unto His people wisdom, righteousness, sanctification and redemption, and through His name these virtues are imputed unto them and in His name they sit together with Him as heirs of the same inheritance. Christ is the embodiment and fullness of the gracious fruits of the Spirit, and as the children of God are gathered together in His name they are adorned with these divine graces and, as the garden of the Lord, they are filled with all manner of pleasant fruits and spices, and are unto God through Christ a sweet smelling savor in His name.

While it is a precious privilege to be gathered together in His name, I am inclined to regard more graciously the assurance of His presence in the midst, and that as He is in the midst so are we in His name. The wrestling of Jacob was in the spirit and power of the princely presence which wrestled with him, and thereby he prevailed,

not as a sinner but as a prince. I would be nothing in this divine and spiritual presence, yet I would be conscious in an infinitely gracious sense of the security of my condition, and of the fullness of joy which is in His presence, and of the comforts which are at His right hand, and of the holiness of His adorable name; and as a little child nestles in its mother's bosom secure in the consciousness of an ever present supplying, so would I rest in His bosom and trust in His name.

P. G. L.

WHAT IS CERTAIN?

Can you tell anything of the future? The range of our vision is contracted, defective, uncertain. We cannot see afar off, nor can we see and know what will occur in a day. We know not what a day will bring forth.

We cannot bring forth anything. There is no producing or creating power in us. What we accomplish in the ordinary meaning of speech is connected with things we do not originate or control. We are limited, and we are subject to the control of things we cannot manage. So that we are creatures of dependence or of circumstances that control us. We are never creators.

It is good for the creature to feel and know that he is a creature. It is good for him to know that he should seek the guidance of wisdom that never blunders, and to depend on power that never fails.

If one does not know what a day nor hour will bring forth he should not trust to the day nor the hour. Should he not desire to be guided by Him who gives us time, and lengthens our days, and chooses our changes? Can we at all control the Lord, or change Him in any matter? If we are right we do

not desire to change Him, but we wish that He would take our case in hand and work for us that which is well pleasing in His sight, and also that he work in us that which is good and acceptable in His sight through Jesus Christ, because that is always good and right in His sight.

The Lord God works all things according to the counsel of His own will. While man feels that he is less than nothing, when he wisely considers his place in the creation, that is not unpleasant to him, if he knows anything truly of God's greatness, because he loves and adores the greatness of God and the less he feels himself to be the better it is that he should be that way. When he expects nothing of himself, and desires that the Lord will guide him, and looks to the Lord for all things, then he is living a life of faith that is without sin or blunder. To be reconciled to God is shutting us in the ark of safety that keeps out all that would harm us, and protects us from all enemies.

Should a man who does not know that he will live a day, nor what a day will bring forth, nor what to do of himself, nor how to act, and that without the Lord Jesus can do nothing, be indifferent about how he lives or what he does? Because one cannot of himself do well without the help of the Lord should he be desirous to serve the Lord?

Because there is uncertainty in all things so far as I know, therefore should I not seek to be guided by him who controls all things? Because, I cannot make one hair white or black, therefore should I not seek to do the things God commands me to do? He does not require me to make one hair white or black, nor to add a cubit to my stature, but He does command to seek first the kingdom of God and his righteousness, and all these other

things which I cannot change or obtain, shall be added unto me. To seek the greater things is to call on the Lord who only can give them. For it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

P. D. G.

THE TWO KINGDOMS.

The kingdom of heaven bears no resemblance to the kingdoms of this world. The two are altogether distinct nor do they so coalesce that one is merged into the other and becomes an integral part of it, any more than if a father gives his son a tract of land that tract becomes a part of that son; for we know it becomes no part of his nature by such a gift, though it is thereby brought under his possession and power.

There is use for the kingdoms of this world, and they serve a purpose, but we cannot reason therefrom that they are similar to the kingdom of heaven. The things that are seen are temporal, while the things that are not seen are eternal. Here we have two essentially different qualities, named. One is that the kingdoms of this world are visible or can be seen, as something material, while the things of the kingdom of heaven are invisible to mortal eyes. Again, the things of this world have an end as something temporal, while the things of the kingdom of heaven are eternal or incorruptible.

Then it is only by revelation that we can know anything of the kingdom of heaven. By revelation is not meant that by natural discernment, reasoning, or research we can know these things. For instance as a child's natural mind develops its knowledge of this world increases. But spiritual knowledge is revealed unto babes. The quality of the knowledge is different. The wise men of the East were guided

by a star supernatural guide, to Jesus. Such a thing had never been known before. Simon was led by the Spirit into the temple to see Jesus. The Christ was known to Peter by revelation. It is not that what we know naturally or as natural persons, as far as it goes, is the proper knowledge; but old things must be done away. Forgetting the things which are behind. Now we see through a glass darkly, but then face to face. If what a child of God knows here is perfect, as far as it goes, then those who know the most about the Lord here will have greatly the start in the resurrection of the dead.

The kingdom of heaven is above all things of this world, but does not proceed in contradiction to what is demonstrated as science or philosophy. For instance, we know that white is not black. We know that 2 and 2 are 4, and cannot be five. Now such things are not learned nor denied by revelation. They are known by our natural powers of observation and reasoning. Things important that could not be known by our natural powers are things of revelation. Why the bush all on fire and yet no part was burned is a matter that never could be answered by investigation of natural laws. How a lane could be made through the Red Sea so that the waters stood as a wall on each side until Israel passed through dry shod, or the rapidly flowing Jordan in flood time should divide and no waters wall up without any agency of man, or barrier of nature, could never be explained on natural principles. Hence the people that were no conscious of, or knowledge of, supernatural power, or no understanding of the existence of the kingdom of heaven of course cannot believe in the divine agency which is altogether above the natural.

When that which is perfect is come

then that which is in part shall be done away. That which is in part even in divine things, or that partial and limited knowledge of spiritual things shall not enter heaven. Then shall the people of God know as they are known.

If one judges only from the natural through the medium of his natural senses, when would he ever know anything of spiritual things? What is there in natural operation of laws to teach or prove a miracle? Can water rise above its level? Shall fire cease to burn? What is there in nature to prove the resurrection of the dead? Does anything in nature live again after it is dead? If you plant dead or rotten corn will it vegetate? In the spring do dead trees ever put forth leaves? There must in nature be germs of life existing to reproduce themselves. Shall the dead live again? Why should it be thought a thing in credible with you for God to raise the dead. You must first know or believe in His power to raise the dead.

What is there in nature to teach eternal existence? What form of life do we behold that will not cease to exist in nature? Decay and death is branded on everything we can behold. To believe, therefore, in a kingdom in which there is no decay, waste nor death requires a spiritual knowledge.

Everywhere we behold suffering and sorrow in this world. What, therefore, is there in nature to assure us there is an existence in which there is no sorrow, nor death, trial, nor disappointment, desire nor need? Surely a kingdom or existence furnishing all this blessedness is so unlike this one that it is in its own light only we can see or believe it. By revelation only is this known. Eye hath not seen, nor ear heard, nor have entered into the heart of man the things that God hath prepared for them that love Him, but

God hath revealed them unto us by His Spirit.

What a snare, then, for a man to be tied down to his carnal reasons for his spiritual knowledge, for carnal senses or reasoning cannot conceive of spiritual existence. Surely the wise are taken in their own craftiness.

Thomas demanded ocular proof of the resurrection of Jesus. He said, except I see the nail prints and thrust my hands into his side, I will not believe. The revelation of Jesus to him, or his appearing to him, so enlightened him that at once he worshipped him as his Lord and his God.

The man blessed to believe in Jesus has promise of the life that now is and which is to come, and for him to live is Christ and to die is gain. The possession of the principles of this world can never qualify us to come to God, or serve with him; but the possession of the kingdom of heaven gives one fitness to render unto Caesar the things that are Caesar's, or to use the things of this life without abusing them, and also to live unto God, and seek first the kingdom of God and His righteousness.

P. D. G.

"Alas, my brother." 1st Kings 13:30.

The mystery of God's ways is great and glorious. The mystery of man's ways is often shameful and distressing. With God's mysterious ways there can be no fault-finding, but with the mystery of man there is much that is distressing. We often wonder at our own shameful weakness and folly, and are also astonished at other people's. But the wisdom and glorious dealings of God always command the highest reverence from all that know His works.

The language I have quoted above was uttered by an old prophet in Is-

rael in the days of the wicked reign of Jeroboam. The last days of Solomon were darkened by his idolatry induced by his strange wives. There is no amount of wisdom nor greatness of position that can save one from folly who transgresses God's holy law nor any former brightness that can preserve undimmed the character of one who departs from the word of the Lord, nor any eminence of ability or service that can save one in the day of his transgression. God forbade the Israelites from intermarriage with heathen nations. This law Solomon transgressed. Furthermore, in the beginning God made only one woman for Adam, and the twain became one flesh.

Toward the end of Solomon's reign there were disturbing elements manifested. It is prophesied that ten tribes of Israel would be rent off in consequence of this conduct of Solomon. Jeroboam was stirred up to become a leader. Ten tribes did revolt from Israel and crowned him king. This Jeroboam became a leader and typical king in wickedness. He said in his heart, now my people will go to Jerusalem to worship and will return to Jerusalem, and I shall thus lose my kingdom. So he built an altar at Dan and one at Bethel also, and set up idols, and said to the people, it is too much for you to go to Jerusalem to worship, so he made two calves of gold, and set up one at Bethel, and the other at Dan, and said, these be thy gods, O Israel, that brought thee out of the land of Egypt, and this thing began to do unto Israel, and they worshipped these golden calves. Jeroboam also built houses of high places, and set up the base people to be priests, and did lead and prostituted the worship of God. He radically and entirely forsook the worship of the true God, and set up a bastard form of idolatry—a kind of imitation of the

worship of the true God to deceive, and it was as polluted heathenism as the Babylonians used. Jeroboam made Israel to sin, and there was no successor of this wicked king that ever served the Lord truly, or departed from Jeroboam's false worship; but they all persisted in it until God sent the ten tribes into final captivity, and they were lost among the nations of the earth, and cannot now be traced at all or identified.

Alas for false worshippers. The Lord sent a prophet during the time Jeroboam who was in the act himself of sacrificing to these calves of gold (money), who cried against the altar in the word of the Lord foretelling its utter pollution. Jeroboam laid hold on him to punish him (for men will get mad and fight for false religion). God smote the king, who then entreated the prophet to pray to the Lord for his healing, which was done. Then Jeroboam desired him to go home with him and refresh himself, and he would give him a reward, "And the man of God said unto the king, If thou wilt give me half thine house I will not go with thee, neither will I eat bread or drink water in this place."

Utterly disclaiming all fellowship thus with false worship, he turned to go back another way. Though he did not hasten away, but sat down under an oak tree. There was an old prophet in the country whose sons were present and saw this warning scene, and they went home and told their father of this startling occurrence. The old prophet hated this false worship and was glad to hear that this wicked altar was denounced. So he desires to see this prophet and pursues and finds him sitting under an oak, and invites him home with him to eat bread. The man of God repeats what the word of the Lord had said to him,

declining to do so. Then the old prophet said, I also am a prophet of the Lord, as thou art, and an angel spake to me and told me to bring you back and eat bread with me. But he lied unto him.

Now this seems very strange. How could the man of God conclude the Lord had changed his mind, or revoked his order to him? Do not the true prophets know that the Lord is of one mind and changes not, and that He is the same always?

The old prophet appeared to love the young prophet, yet if he loved him how could he thus lie to him? It is evident that he had some love for him, yet he was not truthful. How is this? We note a great difference in the gifts of the Lord's people, and also in the degree of their faithfulness to the Lord, and to each other. We also notice much greater consistency in some than in some others. The gifts of some continue longer. Some preach or labor in brightness and faithfulness to the end of their life, like Samuel. Others fight boldly for a while, like Joab, and will cleave to David even when all appears against him, yet will follow some vain pretender as Joab did finally. This old prophet acted very strangely toward the end of his life. Some appear to love more than others, and will lay down their lives for the brethren; yet in an unexpected time they will give evil counsel, causing distress and perhaps death to some as this old prophet did.

Again, we are liable to put too much confidence at times in man, and not to trust alone in the Lord. Perhaps this man of God wished to tarry. Perhaps he was hungry for natural food. At any rate he was found faulty. He disobeyed God and died on account of it. Yet the lion was not allowed to mangle nor devour his body, and the old pro-

phet mourned for him, saying, alas, my brother, and buried him in his own sepulchre. Love does not fail for the Lord's people even if they die in transgression.

We must all be tried. But few pass unscathed through the ordeal of this mortal life. Blame attaches to most of us. Trials discover our weak places and we stumble. How few attain to David's first degree or number. Only two went untainted through the wilderness. There is no one of the seven churches in which all are perfect. But love still follows us in our halting, and when we fall pities and hides us in the Lord so that our death is precious in his sight, and together with him we shall rise.

How wonderfully do the dealings of Providence develop and try the faith of the Lord's people. The trial of their faith is held in this mysterious ordeal wherein each knows not the way he is led, only as the unfolding of the Lord's providences opens the wilderness. One thing saving blesses the Lord's tried ones, namely, they know that the Lord rules, and that he cannot do wrong, though often to carnal reason it appears as though the Lord does not rule.

But how glorious to be faithful unto death, and receive the bright crown the Lord shall give to all that love his appearing.

P. D. G.

DAY AND NIGHT.

In the order of God, which is perfect, the night is first. The evening and the morning were the first day. Then both are required to complete the cycle. Day unto day uttereth speech, and night unto night showeth knowledge. Including both the utterance of speech and the showing of knowledge there is completion. The day

declares the speech. The night shows the perfection of wisdom that works without blunder in the dark.

Different are the uses of darkness. The lover of wickedness chooses the darkness to hide his operations. He that hates the light loves the darkness because his deeds are evil.

An honest man is as careful in the darkness as in the light to avoid wrong and do that which is right. He that is secret and shuns the exposure of light loves darkness because his deeds are evil. While darkness is not created to encourage wicked conduct, yet the order of Providence suits the case of each one.

Time is a repetition of that which has been. Day and night follow each other in constant, uninterrupted succession.

There is the Creator and upholder of all things by the word of His power whose years never grow old, who is without beginning of days or end of time. He is without beginning or endings. There is nothing to which God can be likened. We know of nothing to which He can be likened. We cannot think of God with any thought that could honor Him, or set Him in His true character.

He dwells in light that is unapproachable. He clothes Himself with light as with a garment. He is invisible.

Time is the measure of motion. It lifts the events surrounding us into individuality so that we chronicle them, and the record axes them in history. One event is measured or known by another. The most prominent events rank as guide posts in the march of time. For instance, in the days of the kings, great ruins of earth, shall the God of heaven set up a kingdom that shall never be moved. One event is compared with or measured by another event. Thus by comparison the rel-

Him until the restitution of all things promised by the Father from the foundation of the world. How blessed and perfect that we have an advocate with the Father Jesus Christ the righteous, touched with a feeling of our infirmities, invested with all power in heaven and earth, our elder brother who is in us the hope of glory, talks with us, goes with us, guides us by His Spirit into all truth.

The companionship of the saints is described in this language, "But ye are come to Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

To the general assembly and church of the first born whose names are written in heaven, and to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." Heb. 12:22-24.

There could not be fuller utterance in the compass and power of speech to set forth the high, holy, perfect call of the saints in their spiritual companionship than is here declared.

What manner of persons ought we to be in all holy conversation.

P. D. G.

Obituaries.

MARTHA A. HARRELL.

I send you for publication the obituary notice of the death of my mother-in-law, Martha A. Harrell, who was 65 years old at her death, having been born July 17, 1848. She was a devoted mother and wife, beloved by all who knew her. She lost her son Willie and her husband a short while ago.

She was a member of the Primitive Baptist church at Old Sparta, always filling her seat when she could, but for the past year her age splot has been failing so fast that she was blind when she died.

She was confined to her bed for 7 weeks with appendicitis, but had nearly recovered and died of cancer of the stomach. She bore her sufferings with more patience than any one I ever saw.

We did everything we could for her but did not stay the hand of death. The Lord giveth and the Lord taketh, blessed be the name of the Lord.

She leaves one son and two daughters to mourn their loss, besides lots of grand-children and friends. I hope our loss is her gain.

She was taken to the old family burying ground and laid to rest between husband and son, to await the resurrection morn.

"Fast, fast our minutes fly away.

Soon shall our wanderings cease;
Then with our Father we shall dwell
A family of peace."

Written by one who loved her and her son's widow.

M. B. H.

WILLY C. B. D.

Brother Willie C. B. D. died at his home again, having been sick for only a few days. He was the only son of James C. D. and Martha A. C. D. He was born July 12, 1848, and died November 19, 1913.

Willie had been a great sufferer with tuberculosis for several years. He went to the hospital at the age of 64, but would not stay there. He returned home on November 24th, but had a hard time of it, and on the 30th, he passed away in about ten minutes.

He did not belong to any church, al-

though he said during his illness if it was the Lord's will to take him he was willing to go. He was a kind husband and father. He leaves a wife and two little boys, a step mother and two sisters, Mrs. I. J. Finch and Mrs. N. H. Ferguson to mourn their loss. Although it is hard to give him up we feel that he is better off.

The funeral was conducted from his home on E. Thomas St., on December 1st, by Revs. Moss and Holland, and then laid to rest in Leemont cemetery.

I dreamed of telling Wiley's wife to look in his pocket and she would find a letter concerning him. She did so and this is what she found, which makes us all feel so much better satisfied about him.

"I am very thankful to God Almighty for enjoying the privileges I do. Although not so successful in business I have not forgotten my duty to God and mankind. I have, ever since I have been able to discriminate right from wrong, fought against evil doing, and although I have forgotten my Maker at times and gotten very low, I have realized at all times that it was by God Almighty I was created. I being one of God's sinful children, have been mindful of the great blessing of enjoying the companionship of a good wife, two good boys and good friends. With best wishes to the reader and with assurance that I do not care to monopolize all the happiness, but asking them to share some with me, I remain, W. C. S."

"We shall sleep but not forever.

There will be a glorious dawn.

We shall wake to part no never.

On the resurrection morn."

His step mother.

MRS. RHODA SHIELDS,
Danville, Va.

CASSIE CURNEAL.

As my father is a reader of the

Landmark, I send for publication the obituary of my dear cousin, Cassie Curneal, who fell asleep in the arms of Jesus July 13, 1912, aged 16 years, 4 months and 1 day. Cassie was afflicted with consumption and suffered more than any one can ever tell.

She professed a hope in Christ the first Sunday in August, 1912, joined the Primitive Baptist church at Tirza and was baptized the following month, living a faithful member until God called her home.

It was hard, so hard to see her have to go, but she was willing and wanted to die, and we are consoled by knowing our loss is her gain. She can never come back to us but by the grace and help of God we can go to her, where no tears are shed and where suffering is no more.

She was the daughter of Marion and Elizabeth Curneal, but her mother died when she was quite small, and her father married Mollie Daniel, whom Cassie loved as much as she could her own mother.

"Still every effort did we use,

To save her from the grave;
But Cassie's death brings to view,
That God can only save.

"She with patience fought the battle,
That we all have got to fight;
Then she crossed old Jordan river,
Where there never comes any night.

"She shall sleep but not forever,
In her lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave."
(Written by her cousin.

THELMA DAVIS.

NANCY FRANKLIN.

Dear Brother Gold:—I am requested by Mr. Franklin and his daughter to write an account of the death of his dear wife, Sister Nancy Franklin,

She was born December, 1861, and joined the church a Camp Creek, September 11, 1909, and having had five or more years of such pleasant acquaintance with her, I feel I can say in truth she was a good, faithful, loving and true wife and mother. She manifested that sweet, gentle, Christian spirit to every one at all times and these things together with deeds of kindness, shed their rays of virtue, light and encouragement which adorn and mark the life of all God's children while living here in the world of darkness.

I feel that Sister Franklin lived to the spirit and walked in the spirit of Christ and now is reaping life everlasting. She loved the doctrine of salvation by grace being firmly established in it. She was fond of me as her pastor and I have spent happy hours in her kind home, so I feel to say to her husband and dear children it is your pleasure not to weep for her as for one having no hope, but on the other hand to feel confident she is free from pain, sorrow and death, and resting in the place Jesus has prepared for her. So may this blessed hope for her drive away the dark clouds that have hovered over you and let us all who knew her strive to imitate her example and attain the same end.

She was faithful to her church, filling her seat when able. Sister Cozart, her daughter, is a bright and loving member at Camp Creek. As my last words of this sketch of her life, I feel to join her companions and say: "A precious one from us is gone, a voice we loved is stilled, a place is vacant in her home and church which never can be filled."

Lovingly submitted by her humble pastor, in Christian love.

J. A. HERNDON.

MRS. J. M. THOMAS.

Elder P. D. Gold.

Dear Sir:—Please publish the death

of our dear mother, who departed this life Aug. 29, 1912; was born Sept. 20, 1830, making her stay on earth 82 years, 11 months, 21 days. She was Siddie Prescott before her marriage, and was married to J. M. Thomas on Jan. 8, 1861. Unto this union were born six children, one dying in infancy, the other five living to be grown and married. Dear mother and father both united with the Primitive Baptist church the same day. I don't remember the date, but its been 20-odd years ago. She lived a true and faithful member until her death. Her seat was never vacant unless providentially hindered. She was a good and faithful wife, and a hard worker. She did all her work after her children left her. She cooked dinner the last work she ever did, and after getting through with cooking she went on the piazza to cool, as pa thought, but when he went to her, she could not stand on her feet. She had been failing for quite a while. She never walked another step alone, which was 14 months before she died. She would sit up all day and at night she was perfectly restless, seemed to be in some great pain, unknown to us. I was blessed to be with her the last eight weeks she lived. I never heard her complain of her afflictions, only she said she was tired staying here, and would often repeat "afflictions though they seem severe, etc., and 'show pity Lord, O Lord forgive.'" The last week before she died she seemed to be resting and sleeping most of the time, didn't take notice of a young girl coming, only when sister and I would ask her something, she would answer us just as bright as ever. A few days before he died, I was sitting by her bed, she seemed to be talking to herself. I asked her what she was talking about. She said, I am going home to die no more (a song she used often to ask us children to sing

for her). I asked her if she wanted me to sing it for her, and she said yes, which I did, the best I could. Oh those sad and lonely days will I ever forget? The life of a loved one has been spent on earth. She has paid the debt we all owe, and I feel assured she is at rest. We hated to give her up, but death was the only relief. Oh, the sting of death, yet it heals all our diseases. I feel sure no one ever had a more industrious mother than we. She worked hard to raise her children, and was always giving them good advice. She only had one son; she never heard him use a bad word in her life.

All was done for her that loving hands, kind friends, and a good devoted husband could do, but none could stay the cold, icy hand of death.

She served out a long and useful life here, and now we hope she is resting from all her labors, and may the Lord abundantly bless and comfort the bereaved and enable them to be resigned to His will. She lost her only son four months before she died, and her youngest daughter nine months before, to both of whom she was devoted. I hope she is with those loved ones in a world where there is no more sin or parting tears.

She leaves a kind husband, three children, 21 grand children, two great grand children, and one brother.

With no ceremony, but a host of friends and relatives present, she was laid to rest at Hadnots church, Carters county, N. C., where her membership was, there to await the raising of their mortal bodies in the morning of the resurrection.

Sleep on dear mother, take your rest; We would not call you back, we believe you are at rest.

Sleep on, sleep on, until the resurrection morn,

We hope to meet you at God's throne. And oh may it be our Father's will,

That your loved ones may meet you there,

In that happy land of bliss,

That we may rest that same sweet rest.

Written by her daughter,

ADDIE PELLETUR.

Kuhns, N. C.

W. R. GALLIMORE & L. T. TUCKER.

Brush Creek—Feb. 7 and 8.

Gain's Grove—Feb. 9.

White Oak Springs—Feb. 10.

Sugg's Creek—Feb. 11.

Rock Hill—Feb. 12.

Pierce Chapel—Feb. 13.

Tom's Creek—Feb. 14.

Lexington—Feb 14, at night.

Thomasville—Feb. 15, at night.

PRUDENCE ROBERSON.

Death, the mighty sickle that was sent to mow the golden grain at harvest time, has again invaded the terrestrial sanctuary, and taken therefrom my much loved aunt and sister in Christ as I hope, Prudence Roberson, daughter of Thomas and Elizabeth Peel, born Dec. 10, 1829. She joined the Primitive Baptist church at Smithwick's Creek, Martin county, in May, 1852, went down into the watery grave that we believe represents a death, arose in that garden prepared by our Lord to place his tender herbs; that they may be tilled, watered and nourished by the sanction of the Holy Spirit.

Her orderly walk and godly conversation ever proved satisfactory to the brethren that she was rooted deep in that garden.

She married Alfred Roberson Jan. 5, 1854. To that union three boys and one girl were born. Her husband was one of Carolina's brave soldiers in the Mexican war. He enlisted in the war between the States, in which he lost his life at Fort Fisher, leaving her and

four children, in the darkest days that Carolina has ever seen, with the blood of her young and best men spilled.

Her earnings stolen, her property demolished, yet this brave woman, with noble conduct, raised her little ones, and attended her church, visited the brethren and ever had an open door to those that spoke and preached the doctrine that she loved so much. She leaves two sons to mourn for their gray-haired mother, upon whom the sun of 84 summers has shone with tender care, and the frost of as many winters has kissed her brow.

She leaves behind her a record for kindness and hospitality of which the writer, to whom is dedicated the duty of chronicling the sad intelligence of her death, was a liberal sharer. My pen pauses in the attempt, feeling my inability to discharge so important a task. We will miss the clasp of her hand, and the sweet smile with which she always greeted us. She was an humble, loving sister and faithful to her church duties as long as she was able to attend. God in His inscrutable Providence on Nov. 12, 1913 called this lovely character from earth and earthly cares, sorrow and afflictions to be a participant of His glory, where the saints in all ages reign and bask in the beauty and excellence of His divine presence, clothed in the perfect righteousness of the Redeemer, amid the rank of that purchased flock on whose harps and tongues are tuned by His touch of love to fill heaven with the full chorus:—Hallelujah to the eternal king. What a glorious rest and perfect peace in the bosom of God, where the great enemy of souls is destroyed, and death is swallowed up in victory. We feel that her spirit now is perfectly happy in Christ and will remain so until the resurrection of the body in its immortal, incorruptible and glorified state, like the body

of Christ.

Truly it may be said the fruit was ripe and mellow with the dew of heaven. Only those who knew her best are prepared to fully estimate her worth, for she was one who made no superficial display. Peace to her dust and to her loved ones left behind. I can join in sympathy with you and say bless the little mound of earth where her body was placed after a burial service held by her beloved pastor, Elder John N. Rodgerson.

May the Lord lead us by His Spirit out of sin and darkness, and place us firmly upon the rock and hide us in the Cleft until the storm has passed, and then take us home, where we shall rejoin her in the golden courts of perfect happiness, there to sing praises to the precious name of Jesus through the endless ages of eternity.

By one that loved her.

WM. H. DANIEL.

Appointments

ELDER P. W. WILLIARD.

Durham—Monday night after 3rd Sunday in February.

Wilson—Tuesday.

Tarboro—Wednesday.

Mt. Zion—Thursday.

Conoho—Friday.

Spring Green—Feb. 21 and 22.

Robersonville—A. night 22nd.

Flat Swamp—Feb. 23.

Great Swamp—Feb. 24.

Grice's Swamp—Feb. 25.

Deer Creek—Feb. 26.

Shenandoah—Feb. 27.

Robersonville—Feb. 28, and Mar. 1.

Conoho—March 2.

Spotswood—March 3.

Old Town Creek—March 4.

Autry's Creek—March 5.

Tysons—March 6.

Nahunta—March 7.

Goldsboro—March 7, at night.

Union Notices.

STAUNTON RIVER UNION.

The next Staunton River Union is appointed to be held with the church at Canaan, Pittsylvania county, Va., about 12 miles west of Dry Fork, and about 10 miles east of Axton, Friday, Saturday and fifth Sunday in March, 1914. As this is the first Union meeting that has been appointed to meet at our new church, we would be glad to have the brethren to visit us. Any visiting brethren will be met at Axton or Dry Fork Friday morning. Any visitors wishing to be met will notify E. Y. Blair, Witt, Va., R. F. D. 3.

R. Y. BLAIR, Clerk.

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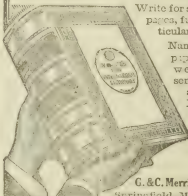
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8:05 A. M. Daily, for Washington, New Bern and Norfolk. Broiler Parlor Car Service, Washington to Norfolk.

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NORFOLK, VA.

A. G. MORTON.

Mill Branch—Saturday and 1st Sunday.
Pineway—Monday.
Bethel—Tuesday.
Bell's Chapel—Wednesday.
Simpson's Creek—Friday.
Pleasant Hill—Saturday and 2nd Sunday.
Pee Dee—Wednesday and Thursday.
Black Creek.

M. B. MARTIN.

Black Creek—Saturday and 3rd Sunday in Jan., 1914.
Simpson's Creek—Monday.
Pee Dee—Wednesday.
Pleasant Hill—Friday.
Bell's Chapel—4th Sunday.
Bethel—Monday.
Pineway—Tuesday.
Mill Branch—Wednesday.
Wilmington—Thursday.

J R Congleton Feb 15

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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Primitive or Old School Baptist

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P. G. LESTER, Asso. Editor.....Floyd, Va.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and verify Jesus, the King in the Holy Hill of Zion, keeping themselves unsullied from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, with blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

GOD ACCEPTETH THY WORK.

"Go thy way, eat thy bread with joy and drink thy wine with a merry heart; for God now accepteth thy works." Eccl. 9:7.

In these words we have both important counsel and assured comfort. The good works that God accepts are provided and ordained of Him, and these are the works of his people. They who perform the works must first be accepted. The Arminian would tell sinners that if they will quit doing evil and do good God will be well pleased with them, because He has accepted the works. The reverse is true, for no works of men have ever been acceptable to God, the Scriptures unquestionably teach before the doers were accepted. If these facts were believed by the religionists of the day most all their soul-saving efforts would have to be given up. Men's works are good only because God accepts them and not they accept the Lord.

The principal appeals to the alien sinners are to induce them to accept Christ as their personal saviour by coming out on the Lord's side. The word nowhere teaches that it is in the power or will of the unregenerate to believe or accept Christ as their Saviour; for they that believe that Jesus is the Christ are born of God and they cannot say in faith even that Jesus is the Christ but by the Holy Ghost. Then if it were possible for them to come out on the Lord's side,

what help could they be to Him who doeth His will in heaven and earth and none can change Him. But if the Lord be for them (on their side) who can be against them, for He will freely give them all things needful now and forever.

Did not God have respect to Abel and then to his sacrifice? Did He not accept Noah before his offering? Was not the Son of the Father accepted before His atoning work was accepted? Yea, the redeemed were first loved, chosen, united and approved in Christ, before they did any works, good or evil. They are righteous because He is righteous. From me is their fruit found. He hath wrought all their (righteous) works in them. Make the tree good and his fruit good. But men reverse this order, and would have sinners do good in order that they should become righteous. But that would be looking for grapes on thistles, and figs on thorns.

Thus the unregenerate are exhorted to believe, repent and be righteous, and if they will not so act they will be lost. The truth is, God has never required godly sorrow for sin, saving faith in Jesus, divine love or spiritual righteousness in anyone whom he hath never begotten to spiritual life. But where there are good works such as are in order to divine acceptance they are fruits of the Spirit, from the creation of divine life, and by divine enableings, from divine commands. "When thou saidst seek ye my face; my heart

said unto thee, thy face, Lord, will I seek."

That which would constitute a good work in man, would be interest, the constraint of God's love, union to Jesus and the operation of grace upon the heart by the indwelling Spirit. Just as every seed bears fruit after its kind so will they who have been given spiritual minds bear fruit of righteousness. As the good ground hearers, some may only bear thirty, some sixty, others a hundredfold, but each as their faith may be; for as all his peoples' faith is weaker at one time than at another, and the things they would not do are the things they do.

Evidently God doth not accept all the works his people do or think; for they cannot accept all they do as unto the Lord themselves. They are made to hate and loathe much they do—all the works of self-condemnation and loathing, and these God accepts. All the evil tendencies of their vile nature they would not have and would banish from their minds forever, if they could. Verily God is well pleased with all such disapproval and accepts these hearty rejections. Evidently all who are born of God are accepted but only the works which are in accord with His word will be accepted. All works pertaining to life and godliness are accepted of God. Repentance is a work. Jesus is exalted to give repentance. Godly sorrow worketh a repentance not to be repented of. the Lord accepts it. Faith works, yea there is "the work of faith." Faith works by love, and there is the labor of love.

It is said, "A book of remembrance was written before Him, for them that feared the Lord and thought upon His name." So all good works first come from the Lord and then return to Him by acceptance. Prayer is indited of the Lord, and He then hears the cry and approves of it. All works ac-

ceptable to God are produced by union to Christ and fruit of the spirit of God working in them both to will and to do. God's counsel assures His people that without Him they can do nothing. Yet I have heard of some few Primitive Baptists preaching that salvation in time is conditional, that God accepts their works estimating their value from their merit. If the saints' good works and obedience can atone for their present offenses, so pacify and influence the Lord that He will reward them this side of the grave, it appears they might do a little more and get some special benefits in eternity. But I am persuaded that those who realize their true standing in government of God's justice, instead of claiming a reward, will say after they have done all that they could do that they will say, we are unprofitable servants; or they may stand dumb as Joshua did in the presence of the angel, feeling wretched and condemned in the court of justice, but when led by faith to look to sovereign grace they will see that all their needs and blessings are freely and fully supplied out of His fullness by Christ Jesus.

M. L. GILBERT.

Dear Brother. Gold:—I have had impressions of late to write out some of the dealings of the Lord with me, if indeed I have ever had any, and as today is Christmas, I will by the help of the Lord try to write some of what I hope has been the dealings of the Lord with me.

When I was nothing but a small boy I, at times, would have serious thoughts about death and what would become of my poor soul after death. I studied over it until one night I had a dream that the world was to be destroyed by fire, and looked in the south and I saw the fire coming, and it was just as high as I could see, and

was all around the earth, and I was out in the field at home, and one of our neighbor men came running to me and I spoke to him and said that we would all be destroyed by the flames; and he said yes, it is the end of time, and I woke up and found it a dream; but that dream bothered me so bad until one morning my father and I were in the field at work and I had a mind to tell my father about my dream, and I told him my dream, and he said he hoped it was the work of the Lord with me, and that gave me some relief. Some time after this I viewed myself and father standing in the porch at home, and I saw a long string of people coming towards us, and they were all as white as snow, and all the same size except one walking in front and he was a tall man, and they all were walking two and two, and the tall man in front was carrying a Bible in his hand, and they came to where I was standing, and the tall man handed me the Bible, and as I took the Bible in my hand they all arose and went straight up, and something said read for yourself, so I started to reading the Bible some, but I didn't want my people to know that I was in trouble about myself, but I could not get any satisfacion from the Bible. It seemed to condemn me, so I just decided that my case was an outside case, and no one like me. My troubles grew heavier and heavier until I decided if I was saved it would be by the goodness and mercy of the Lord, and nothing good that I had ever done, or ever could do; and if I was lost it was just.

About this time I was married, and thought perhaps I would forget my troubles, but in about two months after I was married I was taken down with typhoid fever, and I thought I was going to die, and everybody that saw me thought I would die, but my

time had not yet come, and the good Lord raised me and restored me to health again. A short time after I moved to Dunn, N. C., where I now live, and after I moved here my troubles got heavier, and I would try to pray, but it looked like my prayers fell to the ground. One night I lay down and there was a space of time that I can't tell whether I was asleep or awake, but I saw a bright streak come down from the east and went down in the west, and this streak looked to be about two feet wide, and I looked in the east and I saw as I thought, Christ walking in this streak, and this streak was about the color of gold, and all on the right hand of this streak was as light as light could be, and this place was filled with the happiest people that I ever saw. On the left was as dark as dark could be, and it was filled with the blackest people I ever saw, and they looked to be in great trouble. I thought while I was standing beholding the two places I heard some of the sweetest singing I ever heard, and I looked up and saw something like a baloon coming down close to me, and it was full of the whitest people I ever saw, and they were all the same size except one, and he looked like the same one that handed me the Bible on the porch. He was standing in the midst of those people, and this baloon came within a few feet of the earth and stopped, and a voice spoke and said enter in, and I tried all that lay in my power to get to those people, but I couldn't move out of my tracks, and I woke up rejoicing as never before, but I felt like if I could have gotten to those people I would have been happy, but it came to me after I woke up that this people in the baloon were the church, and the impression and desire came to go to the church, but I didn't feel fit to be with those good people, and I felt

just like they would not receive me. But on Saturday before the 3rd Sunday in August, 1906, I went before the church at Black River and told a part of what I have written, and to my joy was received and baptized the next day by our beloved pastor, Elder B. Wood; and this day I will never forget. But sometimes I feel like my little hope, if I have one is almost gone.

Dear Brother Gold please correct all mistakes and if you see anything in this you may publish in the Landmark, if not, cast it aside, and all will be well.

Your little brother, as I hope,
D. L. TEMPLE.

Dunn, N. C.

Elder P. D. Gold.

Dear Brother:—I am sending you a good, comforting letter from Elder D. S. Webb, which I wish you would publish in the Landmark.

As ever yours,
J. R. JONES.

Revolution Mills,
Greensboro, N. C.

Mr. James R. Jones,
Greensboro, N. C.

Dear Brother in Christ:—I have just read your kind brotherly letter of Nov. 3rd. It is a medium of great liberty we have to communicate our feelings or thoughts to each other by pen. As "they spake often to one another and a book of remembrance was, or is written," in our feelings of each other. We may have remembrance of each other, but still have nothing indelibly or impressively written in our feelings. Our love and fellowship is made stronger by our communication to each other; I mean our interest is renewed in our brethren by reading after their pen.

We read the inspired writings of the

apostles and though we never saw them, yet we love them for the doctrine's sake. Again, the editorials of the Landmark oftentimes renew our interest and fellowship for dear Bro. Gold. We love him for the truth's sake, and of his writings we never tire; for a lover of the truth never tires of the truth. A lover of the truth is one who is established in the truth. One might think he was not established in the truth, but let all the powers of the world combine to change his faith in God and hope in Christ, and it will fail to do it. For "this is the work of God that ye believe on Him." And His work is made to stand. All the conflicts and trials of life cannot take away our faith in God, and our hope in the Lord Jesus Christ.

You mentioned that "we might be burdened with your frequent writing to us." Never let that thought crowd you, for we are glad to hear from you. Wife and I went to the Union meeting in Pulaski county, the 3rd Sunday in Oct., and two days before, the three days' meeting held with the church at Reed Island. We then spent some days with my wife's sister, Nettie, and Brother Hurst, her husband. Their home is a good Baptist home. We also went to see my son Oscar and his family. They live in Pulaski City. We then came back to Bethel church, 4th Saturday and Sunday. We were gone from home thirteen days. Then last week I was away from home. This will account to you why I had not written to you sooner.

Not long since I received a motherly letter from Sister Jane Booker, the widow of Foister Booker. Her good letter renewed the esteem and interest I held in that good and worthy sister. She is a mother in her home and a mother indeed in the church. A few like her in the congregation makes it easy for one to preach.

Your interpretation of your dream of yourself and Brother Thomas Jones riding together in your father's plantation was correct. The horse represents power, the power that bears us up, and along in God's promises. So I may loan to you of the power that bears me up, by way of communication. For the more we talk and write of the things of the spirit of God the more interest we gather in the joys of our salvation. A man may have children born to his estate, heirs to inherit their portion of land. Some are disposed to labor therein, and they come forth with the increase of the riches, whilst others are indolent owners of the land, but have no gain, because they do not apply themselves to labor with their talent. It is in the estate of their inheritance which God has given them (His hearers) to work out. Therefore, Paul says, "work out your own salvation with fear and trembling for it is God that worketh in you, both to will and to do of his good pleasure." Many of Israel died in the wilderness, which means the unfruitful State. They bore not the fruits of the spirit. So it is some that are born to hope, and never join the church, and they die in the world (as the wilderness) having not borne the fruits of the spirit—joy, peace and love. "Then how shall we escape if we neglect so great salvation?"

Now, Brother Jones, my wife said for me to excuse her to you for not writing. Although she appreciates your letters, yet she seldom writes to anyone. She says she "can't compose answers to her notion." But I write whether I make an appropriate answer or not, so will close for this time, however my letter is of little importance. Lovingly.

Your brother in hope,

D. SMITH WEBB.

Hillsville, Va.

I have been asked the name of our church, and reply that it is called Old School Baptist, Primitive Baptist, Strict Baptist, Covenanted Baptist, and I find they were called Christians at Antioch in the days of the apostles.

Who is head over the church and where are your headquarters? My reply is Christ is head over the church, and we have churches organized. Each church as a family conducts the affairs pertaining to their respective church and yet all are more or less in fellowship and harmony one with another.

It does not seem to me any great concern what we are called so long as we contend earnestly for the faith once delivered to the saints and declare along the tenor of the apostles words. It is salvation by grace and not of works.

I once heard a Methodist give an experience that I could fellowship, and then say that he could have saved himself all this trouble had he given in to the Lord three years before. The last of this I could not fellowship, because I have not so learned Christ. While I would not dare say the man was not a child of God, yet I could not call him brother, nor could I have considered him a proper candidate for baptism.

Baptism means a burial, and it is necessary one be dead before they are buried. So we should be satisfied that the one coming to us and asking a place among us is dead to the law by the body of Christ, is dead to sin, has ceased from his own labours as God did from his, and has entered into rest somewhat, that they have the love of God shed abroad in their heart by the Holy Ghost, that they desire a home, and above all that they feel themselves as unworthy and not deserving the least mercy of God.

John the Baptist speaks of Jesus as gathering his wheat into the garner

(church). We believe that all that the Father gave him shall come to him, and be gathered eternally unto God in glory, but in the church relationship upon earth it is well that the wheat is fully ripe, for it may pass as wheat and not be fully ripe. The result is, if not fully ripe, 'o spoil and also contaminate and spoil some ripe wheat with it.

Wheat when fully ripe, has ceased to gather any nourishment from the earth, and when the Lord's people are ready to be gathered, they have ceased to derive any nourishment from their earthly nature.

This is the Lord's work in their soul, and is a way that is not taught of man, but of God.

Lazarus when raised from the dead, had grave clothes upon him in that he was bound hand and foot. The Lord said, "Loose him and let him go." This, I believe is the work of the ministry to loose them, from the commandments of men and the rudiments of the world and let them go in the freedom wherewith Christ hath made us free, to present Christ unto them as the way, the truth and the life, to rightly divide the word of truth and preach law for law and gospel for gospel; that salvation is of the Lord. In this we feed the lambs and sheep and so the Lord adds daily unto the church such as should be saved. This we believe has been the order of the church from the days of the apostles at Jerusalem, and will continue so long as there is any of the Lord's elect to be manifested.

J. M. FENTON.

EXPERIENCE.

Elder P. D. Gold.

Dear Brother:—I will try, if it is the Lord's will, to write a part of what I hope is the Lord's dealings with me.

When I was eight years old I dreamed I started with my father and mother to preaching and got lost from them and was in the darkest place I had ever seen. I was helpless, couldn't move or speak and some dogs got after me and as I couldn't get out of the way I thought they would kill me. When I awoke I was in great trouble and scared almost to death, as I thought I was going to die and go to torment. I cried hours at the time and when Mamma wanted to know what the matter was, I said nothing. I didn't want her to know I was going to die, as it would give her trouble. But this wore away and I did not think again about dying until I was nine years old, when I dreamed the same dream again. I thought I was sure to die then. I was afraid to go to sleep at night for fear I would die before day. It was more than I could bear to die and leave all my dear people and go to torment.

This trouble would leave me at times then again would return with greater force than ever until I was thirteen years old about Christmas in 1908, when I got into great trouble. It seemed I couldn't live. No pleasure that Christmas for me. I felt to be the very worst person in the world, a poor lost sinner. I cried day and night and couldn't eat or sleep. I tried to pray but all I could say was, "Lord, have mercy on me a poor lost sinner."

I remained in this awful state, getting worse instead of better until the last of February, 1909. I watched the sun set never expecting to see it rise again. I can't describe my feelings; I couldn't see a minute's pleasure anywhere. I couldn't be still a minute; I walked the floor and yard continually. I felt like one alone and wanted to be alone. I didn't feel fit to be with anybody. I felt I would rather

die than live, I was in so much trouble. I never have danced any, but took part in plays several times, but would see trouble about it for a long time, and I promised the Lord if He would forgive me I would never do it again. The next time I was at a party some of them would pull me out on the floor and I would go on and play with them thinking if I didn't they would make fun of me and call me an Old Baptist. I loved the Old Baptists and intended to join them sometime but wanted to wait until I got older and couldn't enjoy myself any longer. My father and mother both were members, they joining when I was quite small.

On Friday night before the first Sunday in March, about midnight, while all the other members of the family were asleep, I thought I was dying and I thought I would awaken them and tell them good bye. And then I decided they couldn't help me any and I would let them sleep on. So I crossed my hands over my breast and waited for my breath to leave me. I thought each breath would be the last. I thought my time had come and I was bound to go.

I don't know how long I remained in that fix but it seemed like some time, when something seemed to say to me 'take up thy cross and follow me.' Immediately all my troubles left me and I felt so happy. I felt like I would never see any more trouble.

But that did not last many days before I had desire to join the church and be baptized. I went to church, and when the door was open for receiving members it seemed I couldn't stay away, but I didn't think I had anything to tell them and I wasn't fit to be with such good people. When I got home I would promise the Lord if He would spare me until next meeting day I would offer. I dreamed of

going to pretty streams of water and of being baptized many times and it was a happy time with me.

I love the Old Baptists more than anything in the world, but I am so sinful I know they can't love me. Some days I feel that I am dying all day long. On July 21, 1911, I felt this way. But I did not mind it, believing I would be better off. I did not see any pleasure in this world. I feel to say:

"I am a stranger here below,

And what I am 'tis hard to know;
I am so vile, so full of sin,

I fear I am not born again."

I went on in trouble until my dear dear mother was taken from me on Feb. 20, 1910, when it seemed I could not live, I missed her so. I being the oldest and having to care for the smaller children, I did not hear much preaching for two years, and when I did go it seemed I just couldn't remain out of church any longer. But I continued on feeling miserably all the while until September, 1912, when I went before the church at Springfield and told a part of what I have here written and was received and baptized on the 2nd Sunday in October following. It was the brightest day I ever saw and I was happier than I had ever been for about two weeks. Brother Oaks, who baptized me, said my happiness wouldn't last long. And I found it to be true.

We are blessed with good preaching. Brother Oaks preaches for us twice a month and I hope the Lord will bless him to continue.

I will write about a dream and then close. One night I dreamed I was going home, but it was so dark I couldn't see the way. I came to a large building which seemed to be built in the air, with no foundation. I don't know how it was supported, but I saw a pair of the highest steps I had ever

seen and I went up them into the house where I saw a light as a bright lamp burning. I then looked up and saw more steps higher than the first ones and a man sitting at the top. I went up these steps and the man opened the door and let me in the brightest room I ever saw. This room was filled with the prettiest people all dressed in white and wearing caps that shone like gold. And when I got there I was dressed as they were.

Brother Gold please pray for me.

Your little unworthy sister, if one at all.

LUE ELLA DOSS.

Elba, Va.

Zion's Landmark.

There never has been a time when the world was satisfied with God's people. It is not uncommon for one's enemies to falsely accuse him, and when one is filled with malice it is interesting to note how soon he will betray himself by bringing charges that are unreasonable and would not be believed by any thinking man.

I have been thinking of the two extremes of which God's servants have been accused, in the eyes of the world of mankind there has ever been something wrong with them; but like those accusers of Paul before Agrippa, they can't tell just what it is. They were too ignorant or too wise, either too good or too bad. Surely a peculiar people. They were accused of being ignorant and out of date; but on other occasions like this, "thou art beside thyself Paul, much learning doth make thee mad." "John came neither eating nor drinking, and ye say that he hath a devil; and the Son of Man came both eating and drinking, and ye say that he is a winebibber and a gluttonous man."

But "who shall lay anything to the charge of God's elect? It is God that

justifieth, who is he that condemneth? It is Christ that died, yea rather is risen again, and sitteth on the right hand of his Father," what a glorious declaration is this!

Balak did not succeed in persuading Balaam to curse Israel, although he tried it from three angles, which I think represents the three cardinal principles of the doctrine of grace—election, predestination and final perseverance unto glory. Surely how could he curse that which God hath blessed and refrain from speaking that which God had commanded. It is common for the higher courts of our land to reverse the judgements of the lower courts, but we have not yet heard of lower courts reversing the judgements of the higher courts. Then if God justifies a poor sinner and condemns the world of mankind, how could vain man imagine to repeal the verdict of the Tribunal of high heaven? Surely "how good are thy tents, O Jacob, and thy tabernacles O Israel"

With much love for the household of faith, I am.

Yours in hope,

H. A. BYINGTON.

Macon, Ga.

EDITORIAL

u—

WINTER.

The contrast of winter and summer brings face to face the opposition of what is needful for man, yet what often is not congenial to him. Winter demands protection, good clothing and warm houses, shelter from severe weather, increase of expenses. It's tendency is to eat up, consume the plenty of summer, and teach us the uses or husbanding what is needful for man's support.

When summer weather with its plenty, is on us, we feel not so much the need of conservation. But expe-

rience tells us the time to save up for winter is before it comes, and while the plenty of summer is on hand. For the time to save is while it is with us and in our hand. He that will not gather in the summer shall beg later.

The summer of abundance soon passes, and the winter of discontent soon hastens on. One receives a good hope through grace, and ere the frosts of winter have wasted his plenty he is not considering the need of laying up for winter. Soon poverty pitches on him and his plenty is gone. He seeks to gather up some comfort where once there was plenty, but now his joys are all gone, and grievously he mourns his sad case, and thinks the next time such pleasures come I will nurse them and take good care of them. But it is not in the power of man to reproduce good things. He must hold fast that which God gives him, that no man may take his reward. The winter of age denoting the end, the last season of the year, is to teach the need of protection against cold, the wise use of food which the summer has given us, and the carefulness of being watchful that we finish our course in the faith, and be found unto praise at the end of our pilgrimage.

P. D. G.

W. R. GALLIMORE & L. T. TUCKER.

Brush Creek—Feb. 7 and 8.

Gain's Grove—Feb. 9.

White Oak Springs—Feb. 10.

Sugg's Creek—Feb. 11.

Rock Hill—Feb. 12.

Pierce Chapel—Feb. 13.

Tom's Creek—Feb. 14.

Lexington—Feb 14, at night.

Thomasville—Feb. 15, at night.

Elder L. H. Hardy's residence is at Atlantic N. C., and not at Reidsville, N. C.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

"Who By Searching Can Find Out
God?"

No man hath seen God at any time. Yet there is no place where he is not. His eyes behold the evil and the good. He is the one with whom we have to do. They are most blest that feel their dependence on Him most, and most truly desire to serve Him. It is eternal life to know him and his blessed Son, Jesus Christ. There is nothing to whom we can compare or liken him. He is too wonderful and glorious for anything to be likened unto Him.

Moses besought to see his face. So great was Moses' love for Him that he besought the Lord that he might see his face. God said to Moses, no man can see my face and live. Job said I know that my Redeemer liveth, and that I shall see him for myself, and not another. Jesus said, no man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him. What wonderful mysteries

are declared in the Bible. What mystery in the Godhead. Without him we can do nothing, yet we can not find him by searching.

One great comfort is that he knows his people, where they are, and what they are. The foundation of God standeth sure—the Lord knows them that are his. The great thing for them that name the name of Christ is to depart from iniquity.

While a poor, humble, sensible one—sensible of his vileness—feels that he is too unclean in thought and word to appear before God, yet he is glad that God knows the thought and desire of his heart. He is glad that God is his judge. His prayer is search me O God, and know my heart, try me and know my thoughts. He can say whom have I in heaven but thee, and there is none on earth I desire beside thee.

How and why does this humble, trembling one desire that God would search him and know him, try him and see that there is no false way in him, and lead him in the way that is everlasting? Because he knows that God only is able to make him what he ought to be, and that God does this very thing, and delights to do this very thing, and his joy, happiness and security is found in God who is blessed forevermore. For the Lord's portion is his people, and he delights to do them good. He gives them all good things. There is nothing too hard for the Lord to do. With God all things are possible. God is feet to the lame, eyes to the blind, life to the dead, righteousness to them that feel they have none. All our needs are freely supplied of his fullness.

Shall we ever see him, and know him, and be filled with his fullness? Yes, in the resurrection life we shall see him as he is and be like him, and know as we are known, and shall be satisfied. This corruptible shall put

on incorruption, this mortal shall put on immortality, and death shall be swallowed up in victory.

The beginning of immortality is when one is born of God, or of incorruptible seed by Jesus the Word of God that liveth and abideth forever. We are begotten again to an inheritance incorruptible, undefiled and that fadeth not away. But while in this mortal, vile state, the good we would we do not, the evil we would not that we do. For flesh and blood do not inherit the kingdom of God, neither doth corruption inherit incorruption. But this corruptible one, this Adam man must die. In that death sin is finished. We return to dust which we are. But He shall change our vile bodies, and fashion them like unto his glorious body. This mortal shall put on immortality, this corruptible shall put on incorruption, and shall be swallowed up of life. When Moses threw down his rod on the ground it became a serpent. When the Egyptian magicians threw down their rods they became serpents, but Moses' rod swallowed up their rods, and their rods or serpents were gone, destroyed. Death shall be swallowed up in victory in the resurrection. Then shall be fulfilled or brought to pass the saying, O death where is thy sting, O grave where is thy victory? It is gone, destroyed, swallowed. The sting of death is sin, the strength of sin is the law. But thanks be unto God who giveth us to the victory through our Lord Jesus Christ. Here the law is magnified. God is glorified. Death is ended. We are satisfied. Who shall lay anything to the charge of God's elect. It is God that justifieth. Who is he that condemneth. It is Christ that died, yea rather that is risen again who ever liveth to make intercession for us. It doth not yet appear what we shall be. Then there will be no more sin, no more



pain, no more fear of death. Sorrow and sighing shall flee away. The inhabitant shall say no more I am sick. The former things are done away. There shall be a new heaven and a new earth wherein dwelleth righteousness. God shall be our God. We shall see him as he is. He shall wipe all tears from our eyes. Death shall be swallowed up in life. We shall know as we are known, and shall be satisfied in the perfection of Jesus.

P. D. G.

WRITE.

Write what? Write "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14.

The patience of the Saints is wonderful. Such keep the commandments of God and the faith of Jesus. These two things dwell together. How blessed are those that keep the commandments of God. For all his commandments are holy and are pure. Surely this is a sure foundation for the faith of Jesus.

How are such characters held in heaven? They are the blessed of the Lord. The voice from heaven proclaimed blessed are the dead that die in the Lord. The command is to write blessed are the dead that die in the Lord from henceforth.

When a command is issued from heaven to write it is proof that matter of much weight and importance is to be thus preserved in the solemn, unchanging form of writing. For, what is written cannot be falsified, nor changed. The word of God is written. It is preserved as a matter sacred having all the authority of record. In the family record of the chosen of God are not all their names written in heaven before the foundation of the world. Are

they not written in God's book, sealed, preserved and safe so that no enemy can ever reach them?

These are blessed characters that have labors and toils. But they are such labors as are remembered, nor is that labor in vain, for it is in the Lord. Their works are hallowed and blessed. Nor does any sorrow come of their righteous labor. The fruit and effect of their righteous labor of love and patience of hope is accepted of the Lord. Peace follows the righteous labors of those that die in the Lord.

When God works in one both to will and to do of his good pleasure this work is remembered by the Lord. God is not unrighteous to forget your work of faith and labor of love in the Lord. We are exhorted to be always abounding in this blessed labor which is not in vain in the Lord. God ordains peace for his people, for he has wrought all their works in them. How good is the Lord to cause his people to serve him and he thus owns and blesses them in doing the very things well pleasing in his sight. This work is never lost.

It does not introduce the Lord's people to heaven. It is not the cause of their salvation, but it is the fruit, the effect of their salvation. It is divine proof that the tree is of the Lord's planting, and therefore trees of righteousness that He may be glorified in them. They are to the praise of the glory of God's grace.

How blessed to die in the Lord from that time forth. Yea saith the Spirit that they may rest from their labors and their works do follow them. How safe and peaceful to die in the Lord. As Stephen said Lord Jesus receive my spirit, and fell asleep—asleep in Jesus, blessed sleep, from which none ever wake to weep. Great spoils are won from death. They that fall asleep in Jesus are more than conquerors through him that loved them and gave

himself for them. Death is no conqueror. Jesus holds the keys of death and hell. They shall come out of great tribulation with robes washed in the blood of the Lamb. Their fruit is unto holiness and the end is everlasting life.

P. D. G.

WHAT IS LACKING?

It is prophesied by Isaiah:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgement and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6-7.

It appears to me there could be no fuller setting forth of the Messiah than in the above words. Every battle is confused with noise and with garments soiled in blood so the result is doubtful at least for a while. Pain, doubt, uncertainty, confusion, noise, one side shouting as the battle proceeds, then the other side appears to win; but not so is this battle, but this shall be with burning and fuel of fire. For there is proclaimed the birth of a child unto us, the gift of a son unto us whose ability to govern and rule shall transcend all other rulers.

There had never been so great a king in Israel as David, who never fled in battle, who did all the Lord's pleasure, and slew the enemies of Israel as no other had ever done. But the name given unto him excelled every other name, for his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince

of Peace. Of the increase of his government and peace there shall be no end upon the throne of David and his kingdom with justice and with judgement forever.

All the power and wisdom of heaven rules in this kingdom. The name of the mighty God and the everlasting Father, the Prince of Peace with a kingdom eternal as God's throne is here set forth in words of prophecy, so plain that none that love, fear and hope in God shall err in their confidence of the triumph of this dominion.

A foundation is established upon the most stable and princely throne of David the Beloved cemented in sure mercies, in a covenant ordered in all things and sure, so perfect and complete that it shall never be diminished, and of its increase there shall be no end, for it is ordered in all things and sure.

This child born, this son given unto us (the church of God) is the most wonderful and glorious one ever born of woman. He is the promised seed. He is the seed of the woman (virgin) that shall bruise the serpent's head. Behold a virgin shall conceive and bring forth a son, and thou shalt call his name Jesus (Saviour). His name shall be called Emmanuel, which being interpreted is God with us. God comes so near that he is one with us. Kinship the most kind is established. Relationship so substantial and enduring that we become sons, heirs of God, and Joint heirs with Christ, so that the children of God are born of incorruptible seed, and shall die no more, being children of the resurrection.

When a body made of a woman, made under the law was thus identified with and joined to the godhead, so that it is found in union with the godhead, and when Jesus after the resurrection ascends to his Father and our Father, his God and our God, there is an ever-

lasting tie of love and of kinship so formed that nothing shall separate us from the love of God. He is the child born unto us, the son that is given unto us, one that is our surety, all our sins made over to him, so that he bore our sins in his own body, and made an end of sin. The most unnatural, strange, uncommon case of one dying for the many and being brought down to the shameful death of the cross for the sins of his people. Surely he is the greatest of all gifts that God has ever given to men. It is fitly described in this language: God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world should be saved by him. Surely to believe this amazing truth—a sinner receiving and believing this truth, proves that the sinner that does believe this wonderful truth is brought nigh to God, one with him in truth, accepted in the beloved, and brought nigh unto God through the blood of Jesus, and is past out of death into life, out of hatred into love, out of darkness into light, out of misery into joy and peace with God, out of the lost estate of the wicked into the peace and love, life and liberty of the new world. If any man be in Christ Jesus he is a new creature: old things are passed away, and behold all things become new, and all are of God. Without controversy great is the mystery of godliness, God is manifest in the flesh, justified in the spirit, seen of angels, preached among the Gentiles, believed on in the world, received up into glory.

The government is upon his shoulder. Jesus is so fitted for this ruling, this government, this dominion, so fitted, so full, so complete. He is so full of experience: knowledge, wisdom, tempered with mercy and justice as a

merciful, humble man without sin, that holy thing that is born of God, armed with all power in heaven and earth that he is the perfect God, and perfect man so that blessed are all those that trust him. Of his government there shall be no end to establish it on the throne of his Father David. He was made of the seed of David according to the flesh. For Jesus was of the tribe of Judah, and of the house and lineage of David, or of the seed of David according to the flesh. But declared to be the Son of God with power according to the Spirit of holiness by the resurrection of the dead. Thus he is the mighty God, the everlasting Father, the Prince of Peace. How could this kingdom ever fail or be destroyed? It has no weakness in it, but all power. It has no defilement in it, but all purity. It has no failure, but eternal triumph. He shall not fail nor be discouraged, until he bring forth judgment unto victory, and in his name shall the Gentiles trust. Of his kingdom there shall be no end. Of the increase of his government there shall be no end—no failure. The pleasure of the Lord shall prosper in his hand. This kingdom shall have no end. It shall prosper and increase until every enemy shall be swallowed up, and all powers of wickedness shall end and be destroyed.

The zeal of the Lord of hosts shall perform this. There is only this one kingdom that is altogether of God, administered alone by his perfect power and wisdom, all other kingdoms, agencies and powers are operated by men or devils, or corrupt agencies, but this kingdom is controlled alone, fully and perfectly by the Lord. It is the perfection, the completion, the fulness of God. Because all corruption is excluded from it, and all wisdom, power, glory and perfection is included in it. Therefore it cannot fail or be corrupted. There can be nothing lacking

where the wisdom, glory and power of God causes all to be done. There can be no lack where all things are of God. There can be no failure where all things that cause failure are excluded. There can be no sorrow or disappointment where all things are of God. There can be none to disturb, molest or find fault where all are pure and fully reconciled to God, where all are like Jesus and one with him—forever satisfied.

P. D. G.

CALEB. HEBRON.

The history of men famous in Israel commands great interest and admiration in the hearts and understanding of lovers of Bible reading. Because the character of such people well illustrates the favor and prosperity of such as trust in the Lord God. As we see in the lives and conduct of such as sincerely serve the Lord a confirmation of what dwells in the understanding of such as God dwells in, we feel how blest are all those that are on the Lord's side.

Caleb stands out, looms up, as a beacon light of such as in deep trials are truly servants of the Lord God.

In the history of Israel Caleb and Joshua are prominent examples of lasting success.

Moses is commanded to send twelve spies out of the camp of Israel—a noted man of each tribe—to survey the promised land, walk up and down it, inspect the nature of the soil, the climate and the products of that land, consider the fruitfulness of the land, see if it is well watered, healthy, look at the character of the population—the strength of the cities—and make report. They were gone 40 days, and made report according to what was in the heart of each one. Ten spies made

a fair report of the productiveness of the country, the character of the towns, etc., but they said we cannot take it, because giants dwell in that land, and there are walled cities, beside which we were as grasshoppers. All agreed that it was a healthy, fertile land, healthy because the giants dwelt in it, and the fruits were luscious as they brought one cluster of grapes borne by two men, it was so large. But these ten spies made sad and discouraged the heart of the people, and dishonored God by saying we are not able to take this land. They did not consider that God had already given it to the seed of Abraham. God said that none of the ten should enter that land. Also the people readily believed this evil report—evil because it dishonored God who cannot lie. God also said that none of these unbelievers should enter into that promise land, but that all that came out of Egypt should die in the wilderness, except Caleb and Joshua, the only two that made a true report of the land they surveyed, and also said God would give it to Israel.

When Caleb came to Joshua in the land of Moab near Jericho and said (See Joshua 14th chapter) to Joshua, "Forty years old was I when Moses, the servant of the Lord sent me from Kadesh-Barnea to spy out the Land, and I brought him word again as it was in my heart," "And Moses swore on that day saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's forever, because thou hast wholly followed the Lord my God. And now behold the Lord hath kept me alive as he said these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness; and now lo I am this day four score and

five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then even so is my strength now, for war, both to go out and to come in." He asked Joshua to give him the great walled city Hebron, where the giants dwelt, if so be the Lord will be with me, then I shall be able to drive them out as the Lord said. Caleb did not ask for any special favor because he had been faithful. He was ready still to fight the Lord's battle. God had blessed him and it was still in his heart to serve the Lord. He had wholly followed what was in his heart. He had not lied to God, but fully told what was in his heart. He had not made up any tale, nor invented any thing, nor kept back any part of what he had seen or heard, but had been faithful to God—had wholly followed what was in his heart. Nor had he manufactured a particle of it or imagined it, or feigned it, nor contrived it for any gain or special purpose. He was honest before God telling the whole truth, and nothing but the truth, not seeking to damage any one but speaking the whole truth as God showed him, or as it occurred or came to pass before him.

Now this is a life of faith in God and to the Lord. Suppose one is called to preach the gospel. How is he faithful? God said to Jonah preach the preaching I bid thee. Tell what God has spoke in you, to you. Take not from it. Add not to it. What God has revealed in you of the way of salvation that preach to others. Be thou faithful unto death. God is unchangeable, and his work is perfect. Add not thou to his doctrine, nor take from it. It matters not what may be the seeming changes remember it is the same truth declared in Scripture, nor can any change be made in it. Contend earnestly for the faith once delivered to the

saints.

There must have been great fellowship between Joshua a type of Jesus, and Caleb the man of faith. Joshua blessed Caleb, and gave him Hebron, a place where Abraham had dwelt, and built an altar to God ages before. Abraham chose this as the burying place of Sarah, in which also Abraham, Isaac, Rebekah, Leah and Jacob were buried. It was a city of refuge. Here David was first crowned king over Judah. Here all the tribes of Israel united to make David king over all Israel.

A goodly place of residence was given to Caleb, and he being dead yet speaketh. The words and works of God never die. They are all brought up to heaven. God requireth that which is past.

P. D. G.

Brother P. D. Gold:—I want to ask you one little question. What class of men (people) is called wise and prudent? And oblige,

P. E. DAHLSTEDT.

El Campo, Texas.

ANSWER.

"For it is written, I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent." 1st Cor. 1:19.

The wise and the prudent here alluded to are such as are wise in their own mind and prudent in their own sight or thought. One wonderful thing taught and established in the dominion of the Lord Jesus is the sweeping away, the destruction of all dependence on the arm of man; and on an arm of flesh—in the gospel kingdom—in the preaching of Jesus Christ. The foolishness of God is wiser than men, the weakness of God is stronger than men. All prudence, strength, wisdom of men is destroyed in the reign of

Jesus. All the glory of salvation, all the peace is given to Jesus. None of it belongs to man, nor shall any of it in any sense be ascribed to man. The elect are chosen in Christ Jesus before the world began, and brought to Christ by the power and grace of the Father. For of him (God) are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption; that as it is written, let him that glorieth glory in the Lord."

In the epistles to the Corinthians much is said of preaching and its use. Let us consider this matter. See 1st chapter of 1st Cor., commencing at the 11th verse. It had been told Paul that there were contentions among the brethren at Corinth. "Now this I say that every one of you saith I am of Paul; and I of Apollos, and I of Cephus; and I of Christ."

That is Paul, Apollos, Cephus and Christ were all concerned, employed in procuring the birth and salvation of each one. This is a copartnership; an agency, in which man becomes an active agent. I am indebted to Paul, Apollos and Cephas for my salvation as well as to Christ. Is not that the theory of modern denominations? The preachers are instruments employed to accomplish the salvation of sinners. Men can make preachers. It is ordained of God that men shall carry the gospel to the heathen. Men can educate other men to preach, and they are God's instruments to carry the gospel to the heathen. For how can they hear without a preacher, and how can they preach except they be sent?

But how does Paul answer this matter? He says: "Is Christ divided? Was Paul crucified for you, or were you baptized in the name of Paul?" No. Christ is not divided. No man is allowed any part or glory in the salvation of Israel. Paul did not baptize

lest it would be said he baptized in his own name. The Lord sent him to preach the gospel. So Jesus makes and sends out all gospel preachers. Nor are they instruments in the quickening of sinners dead in sins. Nor do they preach a gospel after the wisdom of man. Those wise and prudent in their own eyes are excluded from this salvation. Not many wise, nor prudent are called. But God hath called the base things, and things that are not, to bring to naught things that are. That no flesh should glory in his presence.

The experience of the Lord's people is that they must be shown and feel and know that they have no wisdom, prudence, might, strength or righteousness of their own, but must be cut off from all these before they can be saved. They must become dependent as an infant, and powerless as the most helpless babes before he can receive the kingdom of heaven. Except ye be converted, and become as a little child ye shall in no wise enter the kingdom of heaven.

The infinite power of God, the unsearchable wisdom of the Almighty, the amazing mercy, the everlasting love of God, every gift of grace, power, quality and glory of heavenly favor and compassion is brought to view and concerned in the salvation of the elect of God. So that it is emphatically and exclusively the salvation of the Lord. For salvation is of the Lord. For of him and through him and to him are all things. The preachers preach of the ability that God gives, and the gospel is preached by the revelation of Jesus Christ.

It pleased God by the foolishness of preaching to save them that believe—not by foolish preaching, nor by preaching foolishness. Men desire works—the Jews require a sign, and the Greeks seek after wisdom. What

sign shonest thou that thou art the Christ? The death and resurrection of Jesus Christ, or Christ crucified and risen is the sign. The word of faith which we preach, that if thou shalt believe in thine heart that God hath raised Crist from the dead thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. The man that believes that God hath raised Christ from the dead feels the love, mercy and grace of God who so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not come into condemnation. Surely the sinner that believes this must have a new heart to believe so wonderful a thing, as that God did give the greatest gift of heaven, so that righteousness drops down from heaven in this most wonderful gift of God. His tongue also is loosed to sing and shout the praise of God. It could not be by anything the creature could do to save himself. But by the law works are excluded. No man can save himself. Jesus Christ and him crucified is the only name under heaven given among men whereby we must be saved. Jesus only, the holy one that came down from heaven, sent of his Father, made of a woman, made under the law, being anointed with all the fulness of the godhead, and humbled to the shameful death of the cross, suffering the just one for the unjust and fulfilling every jot and tittle of the law, is the only one that can make an end of sin, and bring in everlasting righteousness. To believe this is the most blessed work of God wrought in the sinner who sees and feels his guilt so deeply that it requires the amazing gift of the Holy Ghost to reveal this person, character and work of the Saviour so mightily that with the heart the sinner believes and rejoices with joy unspeakable and

full of glory in Jesus Christ and him crucified. His faith does not stand in the wisdom of men, but in the power of God, and he is a fool for Christ's sake.

P. D. G.

Obituaries.

VIOLA EMERY.

The subject of this notice was Viola Emery the daughter of John and Lenora A. Lupton, born July 25, 1879, died October 16, 1913, making her stay on earth 34 years, two months and 21 days. She was married to Joseph R. Emery November 20, 1901. To this union were born three children. She left behind her a loving husband, two children and a host of relatives and kind friends.

Daisy, as we all called her, lived a life above reproach. The writer was acquainted with her from childhood, saw her almost every day: never knew her to speak reproachfully of any one. She loved her family: was kind to all and lived a life so that those who knew her best loved her most. She trusted in the Lord Jesus for salvation and we believe is now enjoying that sweet rest that remains to the people of God.

Written by a friend at the request of her husband.

MARTHA CHANEY.

Mrs. Martha Chaney died in Danville, Va., October 9, 1913, in her 71st year. She was the widow of the late Thomas Chaney. She was the mother of nine children. They had all preceded her to the grave. She had many friends who were very kind in her last illness.

She had a hope for many years, but

never united with the church. She loved the Primitive Baptist doctrine and always went to hear them when she could. She was a subscriber to the Landmark for many years; she often said, the Landmark was her preaching after she was disabled. She had a beautiful Christian experience. Was laid to rest in the country burying ground, followed by a goodly number of friends and a few relatives.

MRS. P. W. FERGUSON.

OLIVE HENDERSON.

By request I write a few lines in memory of Sister Olive Henderson, beloved wife of Brother Stephen Henderson, born June 8, 1833, although I feel inadequate to do justice to one so good and noble.

She was a member of old Meadow church in Duplin county, N. C., till it went down, then moved her membership to Cypress Creek, where she lived a consistent member until her death, which occurred February 22, 1912, having a name among the Primitive Baptists forty-seven years. She was greatly afflicted for many years, but bore her sufferings with Christian fortitude, never murmuring or complaining. She leaves a bereaved husband and one daughter to mourn their loss, together with the church, which has lost a good member, always filling her seat when not providentially hindered, by reason of affliction. While living almost surrounded by other denominations, some among her own family connections, yet she stood firm in the faith of God our Saviour. She often sent for the humble writer to visit and preach for her, which he did with the ability God gave him. She had every attention a kind, loving husband, daughter and friends could give, but none could stay the icy hand of death. The Lord gives and the Lord takes away, blessed

be the name of the Lord. We grieve not for her as those who have no hope, for we feel sure our loss is her eternal gain, although we deeply sympathize with Brother Henderson in his sad and lonely bereavement. We know that no words can heal his troubled heart. "God is our refuge and strength, a very present help in trouble." And to Him we feel to commend the bereaved ones, and pray that He may reconcile them to His divine will.

ISAAC JONES.

Maple Hill, N. C.

MRS. MILLIE ANN PEEL.

Mrs. Millie Ann Peel, my dear mother, and widow of the late Colonel Noah Peel, was born in Martin county, N. C., January 7, 1827, and died August 11, 1913, making her stay on earth 86 years 7 months and 4 days. She was married about the year 1856, and of this union there were nine children, of which 7 survive her. In May, 1869, she united with the church at Smithwick Creek, Martin county, N. C., and was baptized by Elder William Whitaker, and she always thereafter lived a consistent, faithful and quiet member, until her death. But the last few years of her life she was unable to attend her church owing to old age and affliction. She was a faithful wife to her husband, a good mother, a friend to all and a true neighbor.

On August 12, 1913 she was laid in the family cemetery beside that of my dear father, who preceded her near 17 years, in the presence of a large congregation of relatives, brethren and friends. The burial was conducted by her highly esteemed and faithful pastor, Elder John N. Rodgersen.

PLENY PEEL.

MARY A. WARREN.

This dear sister and mother in Israel

was born May 30, 1828, and died Oct. 3, 1913. Therefore she was 85 years, 2 months and 3 days old. In May 1851, she was married to Mr. F. L. Warren. To this union there were born ten children, six boys and four girls. One boy died in infancy; the others they raised to be grown. All of them have living descendants but one, who died unmarried.

Sister Warren became a member of the Primitive Baptist church at Prospect Hill, in September, 1869, and was baptized by Elder D. R. Moore who was to her a very sweet preacher. She continued a faithful member until the Lord saw fit to take her to the church triumphant. She was left a widow about the year 1880, and continued in her widowhood until death.

Her home was the home of the Baptists and all whose lot was cast with her. She was not a woman for show nor outside pretensions but she was plain, modest, humble Christ-like in every walk of life. She was kind to every one, good to the poor and the needy.

She was sound in faith and doctrine. She loved the truth of the gospel. She had no confidence in the works of men but loved the name of Jesus and His blessed works. These she knew by experience.

It was my pleasure to be in her home much for the past seventeen years, during which time I was pastor of her home church. I never saw a more faithful and loving woman, yet she had no time for the ways of the world.

During the last few years of her life she was greatly afflicted and was for the most part confined to her house, yet she bore her afflictions with Christian fortitude and without murmuring. It pleased the Lord during these years of her decline and afflictions to give her one of the best nurses, in the person of her daughter, Sister Mollie Ma-

lone, who was assisted by her grandson, Dr. Robert Warren, and others. She had the best of attention but above all was her faith in the Lord Jesus.

All the ministers, and many others, who passed through that section, knew of her hospitality.

Now her work on earth is done,

She lives with the holy One,

Whom she loved so much while hère,

And whom she served with humble fear.

To praise Him was her great delight,
For He did all her battles fight;

He gave her faith to trust in Him,

And look from this world of death
and sin.

The Lord bless the bereaved ones
and give them faith and hope in His
holy name that they may dwell in His
love. I pray that He will fill up the
vacancies in their hearts with His own
divine presence.

By one who loved her.

L. H. HARDY.

Atlantic, N. C.

G. R. L. ROBUCK.

At the request of his bereaved wife and children, also of the church at Spring Green, Martin county, North Carolina, it becomes my sad duty to write an obituary of our dear brother, G. R. L. Robuck. He was born August 31, 1852, and died December 3, 1912. Born of poor, hard-working parents, he spent his earlier days as a bound boy, but lived to become the owner of several good farms and other property, all of which he accumulated by hard work and economy. He was a very industrious man and successful in business transactions, being warned in dreams to avoid certain deals in which he was about to enter. He was kind to the poor and especially to the widow

in giving food to the destitute and in ministering to those in distress. His life was an exemplary one. He believed his religion and lived it; was always in his place at church unless providentially hindered. He confessed that the greatest joy of his life was to meet with his brethren and mingle his voice with theirs in singing praises to the God who had done so much for his sick soul.

He was married first to Miss Ella Edwards, August 18, 1888. She lived only a few years, leaving him a widower with two small children, one of whom died a few years afterwards. He was married the second time to Miss Eliza White by which marriage there were seven children, all of whom are living.

He united with the church the 4th Saturday in October 1901, and was baptized by Elder G. D. Roberson.

His family life was beautiful. He loved his wife and children dearly, and they returned his love; all manifested it with great joy. He provided well for his family, and left them in good circumstances as far as this world's goods are concerned.

On Sunday before his death he went to his daughter's, Mrs. Amana White, who lived on one of his farms, and during the following days fed a cotton gin, and by some way or other he was thrown or fell on the gin and was badly mutilated. His right arm was cut to pieces up to his shoulder and his head was badly cut by the saws. His brother Arthur, with others, carried him to his home, where physicians attended him, but owing to the loss of blood he died five hours later, surrounded by wife and children.

He spent the last hours of his useful life in prayer to God for his family and friends finally dying as he lived, an honest, God-fearing, God-honoring and faithful child of God.

The writer extends his heartfelt sympathies to the bereaved widow and children and to all who mourn him, trusting that their earthly loss is his heavenly gain.

The funeral services were conducted at Spring Green and his body was laid to rest in the cemetery near by, by the side of his first wife, who preceded him. His funeral was largely attended, which proved the high esteem in which he was held by all who knew him.

Done by order of conference Saturday before the 4th Sunday in Dec., 1912.

B. S. COWING, Mod.

S. L. GRIMES, Clerk.

MAHALA SWINDELL.

The subject of this notice fell on sleep August 23, 1913, at the age of 75 years, 9 months. She was the second wife of Wade Swindell, being married to him March 9, 1856, and the mother of eight children, three boys and five girls. She joined the church at South Mattamuskeet Lake, September 18, 1877, and was baptized by Elder Albert Cartwright. Her life was an honor to her husband, children and church. She served each to the extent of her ability as the Lord required. Her husband preceded her many years to the grave, but it could be said while living that his heart safely trusted in her. Her children now rise up and call her blest, and the church realizes that a mother in Israel has fallen. What a blessed heritage to leave behind. Of such it can be said blessed are the dead that die in the Lord from henceforth; yea saith the spirit that they rest from their labors, and their works do follow them. May God give all concerned reconciling grace that they may not mourn as those without hope, believing he that brought again our Lord Jesus Christ from the dead shall fashion and make

these vile bodies of ours like his own glorious body. Surely we will be satisfied when we awake with His likeness.

Affectionately,

E. E. LUNDY.

Mr. P. D. Gold.

Dear Brother:—Please publish in the Landmark that Elder J. E. Herndon, of the Richmond church, has been excluded from the fellowship of the church for sufficient cause.

Your brother in hope,

G. S. WILDER,

Clerk of Richmond Church.
Centralia, Va.

MRS. MARY E. WORSLEY.

It has become my painful duty to write my mother's obituary and by the request of her many friends I will attempt it. I feel too unworthy to write the life and death of as pure and beautiful character both spiritual and mental life as she has led.

She was the daughter of John and Lucinda Proctor. She was born July 8, 1844, and died October 22, 1911. She was married to H. G. Worsley Dec. 14, 1859, with whom she lived as his happy wife until they celebrated their golden wedding, to which their children gladly responded with their golden offerings.

God blessed this union with eleven children, three of whom preceded her to the grave in infancy. Mrs. Emma Bradley, who died three years ago, the other seven still living to try to follow the life she had so beautifully and spiritually and so earnestly and anxiously mapped out for them to follow. They are Mrs. McG. Moore, W. H. Worsley, J. L. Worsley, T. L. Worsley, B. F. Worsley, Mrs. Spence Robbins, and Mrs. A. T. Griffins.

She joined the church at Pleasant Hill and was baptized by Elder William Fly. She always went to church

when her health would admit and encouraged others to go and would point them to Jesus who had so wonderfully blessed her in all the many years of trouble and trials, and yet she clung to Him with an everlasting faith which none have except the child of God. She has been an invalid most of her life, yet that sweet cheerful disposition never left her. She was always trying to cheer the weak and the fallen, administering to their wants as far as her financial condition would admit. She was stricken to her bed seven years ago last October, with something like paralysis. She seemed to gain consciousness and be rational again. Then it seemed her worst disease was cardiac asthma, which she bore with all patience. It seemed none except Christ could have borne what she did without murmuring. She taught all who knew her or came in contact with her, a lesson of patience. It would be weeks at the time she could not lie, her breath was so short, she could hardly take enough nourishment to sustain life. She would again get better so she could talk to her friends and give her children advice which is planted in our hearts and will be fresh in our memory as long as we live. There has never been a mother sweeter or dearer than this mother. She would have the preacher to come and say a few words from the Bible and sing a few words in praise of her dear Redeemer, which seemed to be a heavenly feast for her. Her children have been so faithful in all her sickness, never leaving one stone unturned, never leaving her neglected, mattered not what their duties were at home.

My dear old aunt I will never forget her for watching so patiently and carefully over her while we could not be by her bedside. The grandchildren loved her so much and were so glad when they could be with grandma or do any

thing she would appreciate it so much. She lived in this sweet, cheerful way, asking us not to grieve for her any longer than the day of the funeral. She said that would be natural. Your loss will be my eternal gain. She was taken worse on Thursday morning about 9 o'clock, unconscious from poison that came from kidney trouble. Even in this state we could hear her murmur for the first few hours Lord have mercy. Then she dropped in a coma, which lasted until Sunday morning half past eight, when the death angel came to bid the soul to depart to a fairer world on high where pain and sorrow never comes and join the everlasting songs of praises forever more.

A star in God's kingdom.

Our dear mother is at rest;

There to dwell with angels'

So happy and eternally blest.

To the happy golden shores

She has from us gone,

There with God to be forever more

In his bright celestial home.

We miss her, Oh, we miss her,

How much no one can ever know,

And yet we know 'twas best that she

Should from earth to heaven go.

Her suffering now is ended,

No more she'll feel a pain,

And we know our great loss

Is her eternal gain.

Written by a devoted daughter.

MRS. SPENCE ROBBINS.

324 Tarboro St.,

Rocky Mount, N. C.

JESSE L. WILLIAMS.

Dear Brother Gold:—My lot has been cast to chronicle the obituary notice of the death of Bro. Jesse L.

Williams. He was a son of Elder W. B. Williams and Margaret Ruffin Williams, and was born Oct. 6, 1864.

Brother Williams was a very moral and pious man, is said to have been an exceptionally good and dutiful child. I have known him 25 years and never knew of any wrong of him. He was kind and of a pleasant disposition, and loved to talk of the goodness of Jesus; was not partial but always abased man and exalted his Creator in a language of Christian revelation. Jesus was his hope and the theme of his soul even many years before he united with the church. He united with the church at Upper Town Creek, Wilson county, N. C., the 3rd Sunday in May, 1902, at the water. He was baptized in his church by Elder William Fly and Deacon Jeremiah Whitehead. He was a lovely and faithful brother, ever ready to confer an act of kindness both natural and spiritual so far as he was able, though he was one of those that was born for many tribulations. He was always physically weak from infancy and suffered a measure of palsy, paralysis or something similar though he was blessed with a bright and clear mental temperament. He always filled his seat at church as long as he was able to attend. He was a good man and a law-abiding citizen and highly respected by his neighbors. He had been confined to the bed almost a year, but loved to have his friends visit him. The last seven days he was severely sick, but he loved to talk of heavenly things to the last, and on November 17, 1912, he finished his course with joy and fell asleep in the arms and kind embrace of Jesus who gave His life for him and all God's humble ones.

His remains were interred at Upper Town Creek church to await the crown treasured for him in the regions of glory, where God's sweet promises will

take all his humble and afflicted ones in the sweet bye and bye. May the Lord bless his surviving brother and two sisters and save them, is the prayer of their humble friend.

Written by request of Brother Williams' sister, Sister Mary L. Luper.

J. J. THORN.

Elm City, N. C.

Appointments

BY ELDER ISAAC JONES FOR
ELDER J. M. WYATT.

South West—Tuesday after 1st Sunday in February.

South West—Wednesday.

Maple Hill—Thursday.

Cypress Creek—Friday.

Muddy Creek—Saturday.

Goldsboro—2nd Sunday.

Chapel—Monday.

Pine Level—Tuesday.

Smithfield—Wednesday.

Little Creek—Thursday.

Clayton—Friday.

Raleigh—Saturday.

Durham—3rd Sunday.

ELDER L. H. HARDY.

Sandy Grove—Saturday and 1st Sunday in March.

Tarboro—Monday night.

Lower Town Creek—Tuesday.

Autry's Creek—Wednesday.

Meadow—Thursday.

Mewborn's—Saturday and 2nd Sunday.

La Grange—At night.

Selma—Monday night.

Bethany—Tuesday.

Cross Roads—Wednesday.

Memorial—Thursday.

Aycocks—Friday.

Nahunta—Saturday and 3rd Sunday.

Goldsboro—At night.

ELDER J. E. ADAMS.

Clayton—Friday night before 3rd Sunday in February.

Salem—Saturday and 3rd Sunday.

Creeches—Tuesday.

School House, near Bro Charley

Hatchers—Wednesday.

Beulah—Thursday.

Browns S. H.—Friday.

Bethany—Saturday and 4th Sunday.

Union—Monday.

Smithfield—Tuesday.

Four Oaks—At night.

Hannah's Creek—Wednesday.

Benson—At night.

Bethsaida—Thursday.

Primitive Zion—Friday.

ELDER P. W. WILLIARD.

Durham—Monday night after 3rd Sunday in February.

Wilson—Tuesday.

Tarboro—Wednesday.

Mt. Zion—Thursday.

Conoho—Friday.

Spring Green—Feb. 21 and 22.

Robersonville—At night, 22nd.

Flat Swamp—Feb. 23.

Great Swamp—Feb. 24.

Briery Swamp—Feb. 25.

Bear Grass—Feb. 26.

Skewarky—Feb. 27.

Robersonville—Feb. 28., and Mar. 1.

Coneto—March 2.

Sparta—March 3.

Old Town Creek—March 4.

Autry's Creek—March 5.

Tyson's—March 6.

Nahunta—March 7.

Goldsboro—March 7, at night.

W. M. MONSEES.

Smithfield—Saturday and 1st Sunday in March.

Four Oaks—Monday.

Clement—Tuesday.

Benson—At night.

Hannah's Creek—Wednesday.
 Oak Forest—Thursday.
 Reedy Prong—Friday.
 Hickory Grove—Saturday and 2nd Sunday.
 Seven Mile—Monday.
 Harnett—Tuesday and Wednesday.
 Mingo—Thursday.
 Dunn—Saturday and 3rd Sunday.
 Primitive Zion—Monday.
 Bethsaida—Tuesday.
 Coats—Wednesday night.
 Angier—Thursday.
 Thence as Elder J. A. T. Jones may arrange until 1st Sunday in April.

FOURTEENTH EDITION OF SHAPE NOTES.

We are getting out the Fourteenth Edition of Shape Notes of our Hymn and Tune Books which will soon be ready for distribution. The price is 70 cents each, sent by mail, and six dollars per dozen sent by express at cost of purchaser.

There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music, and graded lessons for use in singing classes, in connection with the Hymn and Tune Book. Send orders to Elder Silas H. Durand, Southampton, Pa., or Elder P. G. Lester, Floyd, Va., or to Elder P. D. Gold, Wilson, N. C.

APPEAL FOR AID.

The North East church house in Onslow county, is much in need of repair. Any brother, sister or friend who feels disposed to help them will please send assistance to H. T. Morton, Clerk, or W. T. Kellum at Kellum, N. C. Any help will be appreciated.

STAUNTON RIVER UNION.

The next Staunton River Union is

appointed to be held with the church at Canaan, Pittsylvania county, Va., about 12 miles west of Dry Fork, and about 10 miles east of Axton, Friday, Saturday and fifth Sunday in March, 1914. As this is the first Union meeting that has been appointed to meet at our new church, we would be glad to have the brethren to visit us. Any visiting brethren will be met at Axton or Dry Fork Friday morning. Any visitors wishing to be met will notify R. Y. Blair, Witt, Va., R. F. D. 3.
 R. Y. BLAIR, Clerk.

When in need of
 Mantels, Tiles, or Grates,
 Write us for Catalogue.
 Denny Mantel & Grate Co.,
 Wilson, — — — — N. C.

MINUTES.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G.OLD.

LLOYDS PRIMITIVE BAPTIST HYMN BOOK.

The prices will be hereafter as follows:

The plain Sheep binding, per dozen \$7.50.

The plain Sheep binding, single copy 75c.

Address all orders to
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BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. G.

Norfolk Southern Ry.

ROUTE OF THE "NIGHT EXPRESS"

Travel Via Raleigh (Union Station) and Norfolk Southern, Raleigh to and from all points in Eastern Carolina.

SCHEDULE IN EFFECT NOVEMBER 2, 1913.

N. B.—The following schedule figures published as information ONLY and are not Guaranteed.

TRAINS LEAVE WILSON EASTBOUND.

11:40 P. M. Daily—NIGHT EXPRESS Pullman Sleeping Car for Norfolk.

8:05 A. M. Daily, for Washington, New Bern and Norfolk. Broiler Parlor Car Service, Washington to Norfolk.

5:00 P. M. Daily, except Sunday for Washington.

WESTBOUND.

4:50 A. M. Daily for Raleigh. Connects for all points South.

9:10 A. M. Daily, except Sunday for Raleigh.

6:00 P. M. Daily for Raleigh.

For further particulars and reservation of sleeping car space, apply to

W. J. WILLIAMS,

Ticket Agent, Wilson, N. C.

W. A. WITT,

Gen'l Superintendent

H. S. LEARD,

Gen'l Passenger Agent.

NORFOLK, VA.

A. G. MORTON.

Mill Branch—Saturday and 1st Sunday.

Pineway—Monday.

Bethel—Tuesday.

Bell's Chapel—Wednesday.

Simpson's Creek—Friday.

Pleasant Hill—Saturday and 2nd Sunday.

Pee Dee—Wednesday and Thursday.

Black Creek.

M. B. MARTIN.

Black Creek—Saturday and 3rd Sunday in Jan., 1914.

Simpson's Creek—Monday.

Pee Dee—Wednesday.

Pleasant Hill—Friday.

Bell's Chapel—4th Sunday.

Bethel—Monday.

Pineway—Tuesday.

Mill Branch—Wednesday.

Wilmington—Thursday.

J. C. Congleton, Jr.

ION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

Let each subscriber pay for his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and the new names.

If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Dear Brother Gold—I have just read some in the Landmark for September 1st and want to ask its readers everywhere to read carefully the letter of Elder F. A. Chicks. I esteem it as second in usefulness in the church to none I have ever read.

Also I am glad to see that Elder J. R. Wilson has retracted what he wrote against Prdestinarians. I believe the brethren and sisters generally will be glad. There are none of us so far as I know who did not enjoy Elder Wilson's preaching, but it was too bad that he wrote and had published what he did about so many whose morals are unexcelled. All, so far as I know, believe that all things connected with our salvation are predestinated. There are some of us who believe that everything which come to pass is in some way, either directly or indirectly, connected with our salvation. Because we cannot explain the hows and the whys does not hinder our belief.

North Carolina and New York are joined together; so are Florida and Maine, but there is much space between their borders. The Western and the Eastern continents are joined together while the great deeps roll between them. We cannot see their connections but we can see something of their division, yet we know there is a complete connection. We can see the darkness in the evening as it begins to cover the earth but we cannot see how it is joined to the light. Even so in the morning, we see the light advancing as it compels the darkness to recede, and

yet there is a blending of the two great opposites. We see this and know it is true and yet we cannot explain it.

There are intelligent and good men and women among us who cannot be convinced of the rotundity of the earth nor that it has a motion, while there are others whose minds grasp the teaching of astronomers and the makers of our geographies. The ways of God are too mysterious for poor finite man to be quarreling over and for those who love the Lord to be fighting about.

The great sins of the betraying of our Lord and of His crucifixion are directly connected with our salvation, while there are many others which may be connected only by the stormy deep of persecution and the rage of men and devils. However Paul said, "We know that all things work together for good to them that love God, to them that are the called according to His purpose." He does not try to explain how all things work together but contents himself with the faith that it is true. This was proof positive to Him that the power of wickedness would never be able to overcome that which was good for they all worked together to one common good and great end.

Why does not the Western continent smash through the great Atlantic and run over the Eastern world? Simply because they are joined together down in the deep. Thus one thing cannot run over another thing, they "work together". The church of God was as safe in the dark days of persecution when their faith was

tried at the stake, on the rack, by ravenous beasts and in every abominable way as it is now when we can peaceably meet in our meeting houses, at Associations and Union meetings and sing and pray and preach and hear and rejoice in the Lord. Why were they as safe? Because "Our Father was at the helm," and none could do only what He pleased. How comforting the thought that He has full control of the great sea of wickedness and says to it, "Thus far shalt thou come and no further, and here shalt thy proud waves be stayed." In this Job experienced deliverance, and in this Nebuchanezzar was brought low in the dust.

As the powerful darkness has to recede before the much more powerful light, so shall the sea of wickedness recede before the light of the Sun of Righteousness until it all be swallowed up and the children of God shall dwell forever in His presence to be troubled no more forever. Blessed thought! How our eyes of faith go out to that day and how we long to hear that blessed voice calling us home!

I was with our people at Kinston on last Friday night and I feel sure that their call for help to place a meeting house is a call for a needed thing. They have to depend on the public buildings or private residences or the houses of the denominations to have even one sermon. If our brethren and friends would open their hearts and give what they can from fifty cents up it would help them much, and, with what they have on hand, they would soon have a comfortable little place of their own in which they could meet and worship our God. All such contributions should be sent to Mr. J. H. Dawson, Kinston, N. C., and it will be rightly applied.

I hope I am your brother in the Lord Jesus.

L. H. HARDY

Reidsville, N. C., Sept. 3, 1913.

SOME THOUGHTS.

Dear Brother Gold:—Our Association (the Bear Creek) embraced the 1st Sunday and was an enjoyable occasion to me, and am sure was to many others. Elders J. E. Williams, B. L. Treece, Sam McMillan, C. A. Davis, J. F. Farmer and O. J. Denny did the preaching. The churches were all reported in peace and the preaching was a unit.

I had forgotten Elder J. E. Adams was present and preached the ablest I think I ever heard him.

He is a faithful old soldier and I feel will be able to say with Paul when his end shall come that he's fought a good fight, he's kept the faith, there is a crown laid up for him. I feel that he will feel this in soul.

His life should be emulated by us younger ones, but I must confess that I am ashamed of my life when I compare it with the lives of such men as Elders Adams, Mills and others. I am so forgetful.

Since the Association I heard a neighbor say, who is of another order that he will not die satisfied unless he joins the Old Baptist church, and another neighbor say that he'd been impressed to join and be baptized since the Association.

That love that is shed abroad in the hearts of God's people grows stronger as they grow older, especially is this so when they walk in His precepts and examples. How pleasant and how good to see this love manifested in these old fathers and mothers in Israel—when they will go for miles through cold and heat to their meetings. There is a cause for it and that cause is love and fellowship. There is no Christian religion without love anyhow, and all the Lord does for his people is done for their good. He creates the evil as well as the good for them, but not sin. It is this way: If

they sin he snuts them up in darkness. He chastises them for the sin committed. He puts his rod upon them. The axe is laid unto the root of the tree and every tree that bringeth not good fruit is cut down and cast into the fire." These are the evils, they are not sins. They are God's work in love and righteousness for our good. All He does is for our good whether we can realize it as such or not.

If men would be honest with themselves and work out what God works in them it would be so much better for them and for the cause. "Obedience is better than sacrifice."

H. M. BAUCOM.

Dear Brother Gold:—I send you a good letter from Brother H. A. Byington, which you may give a place in the **Landmark** if you please.

L. H. HARDY.

Atlantic, N. C.

Elder L. H. Hardy,
Reidsville, N. C.

My Precious Brother:—I have just read "**Landmark**," containing your good letter relating part of your experience of God's grace. My dear brother, such letters as yours bring me into sweet fellowship with you. While I have never seen you in the flesh, I feel that I know you in spirit, and while reading your sweet article I was made to rejoice and felt drawn to you in that relationship that is above all the earthly relationships, feeling if not deceived that I have traveled the same way in a measure, although quite younger than you in the old man and the new man, as you so beautifully presented it.

Brother Hardy, I have no record or any particular time that I can refer to to tell the age of the new man, or the younger. I know how old Esau is, but I can't tell how old Jacob is exactly.

This has caused me to doubt the existence of the new man at all in my case. I cannot call to mind a certain date or deliverance and demonstration of God's power as some of God's dear children can, but when I read that Paul said that by the same spirit there is a "diversity of operations," my hope grows stronger, and I would say to those of God's dear children that cannot call to mind any certain date of this blessed change from nature's darkness, that there is a family record in heaven ("the Book of life") that contains your name, emblazoned there by the precious blood of Jesus. John saw that there was none found worthy to loose the seals or look thereon, but the "Lion of the Tribe of Judah," and every one whose name is written there will have a glorious entrance into that haven of eternal rest, where all sorrows, trials and bitter tears will be no more. "The foundation of God standeth sure having this seal, the Lord knoweth them that are his."

So it is not sealed by what we know, but by the omniscience of Jehovah, and by the precious blood of Jesus. I remember of being lifted up once after being cast down in doubts and fears, by this expression of a dear old Father in Israel, that I had never seen in the flesh. He said, "I suppose that when Israel went through the Red Sea, that there were little infants in their mothers arms that could not call to mind this memorable occasion afterwards." But after reaching fuller maturity in the wilderness I am sure they all knew the fearful sight and thunders of Sinai, the condemnation of the law.

Brother Hardy, we have a family record that tells my age of the old man, but that does not concern me much, and often feel like adopting the language of Job, "Let the day perish wherein I was born," this old body is

so corrupted with sin and uncleanness. While I have wished that I could tell of the bright evidence of deliverance like some of the dear brethren and sisters, I have sore trials that cause me to rest upon the little that I have, and at times I have been enabled to rest sweetly upon the evidence of brotherly love. The apostle says that "We know we have passed from death unto life, because we love the brethren." If we had no other than this, would it not be sufficient?

"He that loveth is born of God." If not deceived I love God's dear children above all things else in this world, but do I love them with the right kind of love? If not, I do not know what kind it could be. I desire to live and die with those that rejoice in the glorious doctrine of sovereign grace.

My dear brother, may the Lord bless you and enable you to continue to comfort His dear children is my prayer.

Your unworthy brother in a precious hope.

H. A. BYINGTON.

Macon, Ga.

Dear Sister Charlotte:—Your good letter came to me on Saturday and we were glad to hear from you. We always remember you and miss you very much. While distance separates us in person it does not in mind and spirit.

Our confidence in you is as great as it was when you were with us at every meeting and our sympathy goes out in love. For one of the Lord's little ones to be separated from the flock must be very lonely indeed. They are not of the world for they have been chosen out of the world. Then inasmuch as the world loves its own it cannot know how to feel for the one who has been called out of it.

This is one of the mysteries which is altogether unexplainable to the

world, even to our companions and children. While they feel for us naturally they cannot spiritually and the spiritual is the greatest with us. To lose that comfort takes the life and joy out of everything else. We have to forsake all to follow the Lord as all our comforts are gone forever. Here is one of the great crosses in being separated from the brethren. We have (as much as in us lies) to live in peace and companionship with those to whom we are joined and if that requires us to be separated from our brethren then we have our lonely hours which all the world cannot fill.

I have borne a great cross for several months. I have felt that I must come here to live and to do so takes me from all my family except wife and our daughter moved from us on Saturday before the 5th Sunday in June. It was the bitterest pill I ever took. None of the family except myself has seen her since. Willie is at work in a bank and there is nothing here for him to do, therefore we must leave him there. Our son and his family will also be left. Thus you see that it is a case of forsake all to follow the Lord.

If I could just know that the Lord had required it at my hands I could the more easily submit to it, but I have so much of the flesh in me that I am very fearful. I have gone to the Lord and begged so much that I am ashamed to beg. Sometimes I find myself just holding everything back until it explodes like a great head of matter. I can't tell you of the great heaviness I have.

However, the brethren and friends here have taken it in hand to build me a home to be all my own and that without any expense to me except such as I may do after I get moved here. How unworthy I feel of such kindness and manifestations of love and confidence I cannot tell, but my

poor heart goes out in appreciation of their great kindness.

This church and congregation have ever been very mindful of my necessities. When it was necessary for me to go to the hospital they bore more than half of all my expenses and now they have taken the responsibility of building me a home and will pay more than half of all the bills.

We have had a good meeting. One sister, Nancy Salter, was received by letter from North River and Sister Sarah Davis from Davis Shore, was received to be baptized near her home on Thursday before the 2nd Sunday in September. Thus the Lord continues to bless us and we desire to praise His holy name forever. Our congregations are large and attentive.

Your two daughters were at our meeting on Saturday night, Sunday and Sunday night. It looked natural to see them there though it has been a long time since they were there before.

The Lord abundantly bless you and all yours, and give you grace to endure all things for His holy name's sake.

Pray for us, especially this poor unworthy worm of the dust, that we may be fully reconciled to His holy will in all things.

Your brother in hope,
L. H. HARDY.

Dear Brother Gold:—I feel that I can hardly refrain from dropping you a few lines. I have just finished reading Landmark of December 1st, and as I read your rich editorials my mind was drawn for a time from the perishing things of this world, it seemed that the Lord had filled you with His immense fullness to overflowing, enabling you to dive deep into the glorious mysteries of His kingdom and present to his poor and afflicted children the precious treasures found there.

As I read your article on the "Locust," a sense of fear and sadness surrounded me, knowing well the dark and perilous times we are now living in. Brother Gold, your picture here was not over-drawn, although men would call you a skeptic, the world is still demanding the service of the magicians and soothsayers. I wonder what will become of the boasted optimism when these things are actually upon us.

Surely "we know that we are of God, and the whole world lieth in wickedness," as a celestial organic body. We know that we are of God, but as individuals we hope that we are of God, is what the apostle meant as I understand it. Was not this wicked spirit that is now prevailing in the world now at the beginning? We find Ishmael mocking Isaac, Esau on the trail of Jacob, and worst of all Saul is still pursuing David in the camps of Israel.

"Even so it is, at this time he that is born of the flesh persecuteth him that is born of the spirit," but after all the greatest enemy I have ever had in the world is myself, the enemy that goes with me everywhere and wars against the soul, and often casts me down in the dark dungeon of sin and unbelief, and leaves my soul wounded and bruised till the blessed Saviour comes with healing in his wings, and I am enabled again to arise on Pisgah's heights and sing the sweet songs of redeeming grace for a few moments, and rest sweetly on His precious promise that we shall finally come out more than conquerors through Him that loved us and gave himself for us, our blessed Lord of Lords and King of Kings, at whose name finally "every knee shall bow and every tongue confess to the glory of God the Father."

May the Lord spare you many more days to comfort His poor and afflicted

children is my prayer, hoping that I may have an interest in your prayers, I am,

Your unworthy brother,

H. A. BYINGTON.

No. 9 Aster St.,
Macon, Ga., Dec. 7, 1913.

Dear Brother Gold, and the Household of Faith:—I com again in much weakened and trembling fearing lest I am wrong. Yet, I know I can't raise myself from this state if I could I would be free from all doubts, fears, and all things that disturb my peace and keep me from God. I find I am helpless, no power or ability, only as a child. I will be one as long as I live. Oh, such comfort and food I get from **reading your paper**, which is penned by an inspired of God; yes, written as He moves upon you all. Yet, I feel my hand is guided by my own self, for there is nothing in and of me, that can give God any glory or food for His children. I feel to thank God from my heart for such holy, bold defenders as you who have no fear of man or fiends, and in defiance of all defend the truth and the doctrine, and preach the riches of God and stand firm and stable, unmoved, unshaken by any form or ism of man, and are determined to know nothing but Jesus and Him crucified.

The chiefest among ten thousand and the one altogether lovely. Oh, that God would raise up more bold defenders, for it seems there has never been such need of fearless truth as now, for surely we are in the last days. Perilous times are upon us, for every one is turned unto a god which is not a god, and we are seeking for honor and vain show, and seemingly serving and worshipping God when He is far away, it is not only in false churches, but is creeping in among us Primitive Baptists and these things ought not so to

be, yet it is for the cause of iniquity abounding the love of many shall wax cold and indeed it is, for the time is come when judgement must begin at the house of God, and we see plainly the sad truth of it, for it seems there is much carnality, and the Adamic spirit domineering among them wanting to rule and usurp authority, and lord it over God's heritage, one fearing another will be highly spoken of, and not they, and there is a cause for it and I hope God will open every one's eyes to show them that they have been weighed in the balance and found wanting, and may His grace be sufficient.

Dear Brother, if this is not the truth I know nothing. If it should meet the approval of God's people publish, and also your views on 2nd Cor. 12:11, also Phil. 4:11, as soon as you can.

God bless you all.

A sinner.

EFFIE HARRIS.

ELD. BODENHEIMER'S SERMON.

(Published by Special Request.)

Preached at the Ridgeway Primitive Baptist church Friday evening November 17, 1899.

I have been requested to use this text tonight, "By grace are ye saved, through faith, and that not yourselves, it is the gift of God, not of works, lest any man should boast." Eph. 2:8-9.

I have also decided to use two other texts in connection with the one I have just read, one reads, "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1, and the third reads, "And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Luke 24:47. Grace and faith are as often used as perhaps any two words in the New Testament and are as little understood.

The word "grace" or "amazing grace" is doubtless in every hymn book in civilization, and the prefix "amazing" declares the incomprehensible fulness of the term "grace" for anything that human mind is capable of comprehending, or science can analyze, is not "amazing," no wonder then that our mothers as they journeyed through life's tempestuous storms sung as they passed through "the valley and shadow of death," "Amazing grace, how sweet the sound, that saved a wretch like me," because experimentally, it is in touch with our first text, "By grace are ye saved." This text affirms an experimental truth, that every saved sinner will testify to, and this being the case, the question of how or by what the sinner is saved is forever settled in the hearts of every believer in God's word, and that subject is no longer considered a debatable subject, by any but unbelievers who have not been saved, have no experimental evidence of salvation, and therefore are ready to deny the sinner is saved by grace, unless he will accept and perform his part of the work of his salvation, making his salvation depend as much upon his works as it depends upon God's grace, and if that theory be true then the sinner is as much indebted to his own works as he is to God's grace for his salvation and if that be true, it would be as much truth for Paul to have said "By works are ye saved," as to have said "By grace are ye saved," and if it be of works and grace both, as our conditional friends say it is, the text fails to tell the whole truth, because it says "By grace are ye saved," and should have said "By grace and works are ye saved," and I for one would never dispute as plain language as that, and say a man is saved by grace without works, while the Scriptures say it is by grace and works. I would fear to do so, knowing I was

contradicting the Scriptures. Then as the Scriptures declare that the sinner is "saved by grace" does not the man who says he is saved by grace and works as fully contradict the Scriptures? The great misfortune with the world is, that they do not know what is meant by the term grace; they view it in a contracted sense, as being only one ingredient in a compound, as if I were to speak of oil, water, and syrup. But Paul does not so handle the word; but uses the term in its fullest meaning. I believe all parties agree in the general definition of the word "grace," that it means a free unmerited favor from God to an undeserving sinner, a free gift. Thus everything that in part or in whole stands connected with saving a sinner is "grace." Repentance itself is grace, because it is the gift of God. Him hath God exalted with his right arm to give repentance to Israel and the forgiveness of sins. Then both repentance and forgiveness of sins is "grace," because they are gifts. "By grace are ye saved." Christ himself is grace because he brought salvation. "The grace of God which bringeth salvation, etc." Then by grace" (Christ) are ye saved. Christ was and now is the gift of his Father to the church, "Unto us a child is born, unto us a son is given." Thus Christ is the grace of the Father given to the church—"By grace (Christ) are ye saved." Then whoever objects to salvation "by grace" objects to salvation by Christ, and all that say it is in part by grace and part by works also say that Christ is only a part of a Saviour and the sinner is the other part. This theory is as absurd as to say that a man can stand in a basket and take hold of the bale and lift himself, or help lift himself to the limb to gather apples, for the force of his strength would be as much downward as upward, and therefore be of no avail,

though he lift himself to death! Christ's Righteousness is grace, then if you feel sinful, he says "my grace (righteousness) is sufficient for thee, if you feel weak He saith "my grace (strength) is sufficient for thee, if you feel ignorant, He saith "my grace (wisdom) is sufficient for thee," if you say I am unholy, He saith "my grace (sanctification) is sufficient for thee, if you say I have sold myself for naught He saith "my grace (redemption) is sufficient for thee." For he is made unto us wisdom, righteousness, sanctification and redemption. Truly may our text say "By grace are ye saved," inasmuch as Christ himself is the grace of God, repentance, forgiveness, justification, sanctification, redemption and our final glorification are all the grace of God to us, then I will still sing "Amazing grace how sweet the sound, that saved a wretch like me." For "By grace are ye saved." It takes heaven, Christ and all that he suffered upon Mount Calvary, his death upon the cross, his three day's sleep in the tomb, his resurrection from the dead, his ascension to glory, his intercession and his second coming to judge the world in righteousness. I say it takes all this to fill and make up the one word "grace." The apostle so understood the word, when he with such unqualified assurance penned the words of our first text, "By grace ye are saved." Thus I have shown you something of the wonderful fullness of the word "grace," by which we are saved.

I will now consider faith, the medium through which salvation is made known to all that are saved, and I wish you to still remember that I am still dealing with grace in the name of faith, for faith is grace itself, being the gift of God. Faith perhaps is the hardest form of grace to analyze and can only be understood by faith. The

majority of the world say that faith is believing the evidence; but our text tells us that faith is the evidence; so faith being the evidence, it is faith that enables us to believe. For this reason the Scriptures tell us that "Without faith it is impossible to please God." That is without evidence it is impossible to believe God and therefore you cannot please God. Faith then is more than belief; because it is the evidence on which belief is founded, moreover faith is the substance of things hoped for as well as the evidence of things not seen. It is well known that if you believe in that you have not seen you believe on evidence that is at least as strong as sight, and such evidence is in substance the same as the thing hoped for. I could illustrate what faith is if I had a five dollar bill, but I have not got it, so I will just have to suppose I have one, and will ask you what this bill is, and some of you will answer that it is money; but your answer is not correct. This bill is not money; but like faith it has two properties, or values, the first value of this bill is that it is an evidence in a compound sense, being an evidence to the government that the bearer has five dollars in gold in the vault of the treasury; it is also an evidence to the bearer that he has five dollars in the vault in gold, but the bill has a commercial value and in this sense it is a substance of the five dollars in gold, because you can buy with this bill all that the gold would buy. Hence in that sense it is the substance of the gold, the thing hoped for, so is faith, and you might get every man in Ridgeway to certify that the Treasury department owes you five dollars in gold, and then get your governor to endorse it and present it to the treasurer for payment, and he would not recognize

the claim, nor the evidence, because the government takes no evidence, that it did not issue, and the only evidence in this paper bill, because the bill is the government's evidence that the possessor of the bill is entitled to five dollars in gold, and the government never goes back on its own evidence, so faith is God's evidence that you hold an interest in the Blood of Christ, for God gave you faith as an evidence to you as well as to himself and God will not recognize any evidence only that he has given, which is faith, hence Paul says "It is the gift of God," and being the gift of God it is one of the graces of the spirit, and hence the text saith "not of works, lest any man should boast." Faith is the evidence and the substance of things hoped for. The believer lives by faith, that is faith furnishes the soul with heavenly food just as the paper bill buys or furnishes the body with material food, and in that sense it is a "substance" because we live on a "substance" not on a shadow. Faith enabled Abraham to believe things that were impossible to believe without faith (evidence) so faith was the evidence to him that in Isaac should all the nations be blessed notwithstanding he slew and burnt his body on the altar.

This wonderful grace called faith is not a passive medium over which grace travels to the sinner to save him as some illustrate it by the railroad track, over which the locomotive travels; neither is it like the passive wire over which the electricity is sent, as others say; but it is an active agent in the form of evidence, that brings the very substance of the thing hoped for, so that unbelief is dethroned by faith and the man enabled to "believe in hope against hope." Hence the text saith "By grace ye are saved." Saved is all the sinner needs and

saved is all that can be done for him, and the text saith that grace has done that all. So if faith is not grace it doeth nothing for the sinner in his salvation, and if works is not grace it doeth nothing for the sinner, if repentance is not grace, it doeth nothing for the sinner, if prayer is not grace it doeth nothing for the sinner, and if seeking, coming, and knocking is all not of grace they all avail nothing as to saving a sinner. For our text saith "By grace are ye saved." Then there is nothing connected with salvation, directly or indirectly, that is not grace, "For by grace are ye saved." Then may I still sing:

"O to grace how great a debtor

Daily I'm constrained to be,

Let this faith be like a fetter,

Binding sovereign grace to me."

I will now consider my third text briefly, and conclude with some general remarks.

"And that repentance and remission of sins should be preached in his name," etc. It is necessary to show first, what repentance is, second what remission of sins is, thirdly show what is preaching them in His name, and fourthly show what beginning at Jerusalem is. And first the word repent is a compound word, re and pent, which means turn, come) or (return) so the term does not mean sorrow, nor to get in trouble as is generally supposed. There are three kinds of repentance, first a legal repentance, that is to be preached in the name of Moses, or the law, second, a human repentance, that ends in death such was the repentance of Judas Iscariot, and third, the repentance that "Christ is exalted to give unto Israel."

First we will notice the legal repentance or that repentance that the law demands of all men, as it is written "At the time of this ignorance, God winked at; but now commandeth

all men every where to repent." The repentance in this text is a law repentance that every man that is under the law is required to perform, or obey and every man can repent, with this repentance which means to turn from our sins to a law of righteousness, that is to living and doing as the law of God demands of us to do and, this every man is called upon to do and can and should do. This repentance only brings you back to the law as given by Moses where you should have stayed all the while, and does not entitle you to any reward; but simply stops your debt of sin from accumulating, and that is greatly to your interest, because men are punished according to the multitude and magnitude of their sins, and while your repentance does not atone for any sins you have committed, it does stop the accumulation of your sins and thereby lessen your punishment from what it would be were you to disregard this repentance. A man stopping going in debt, does not pay any thing he now owes, but it certainly stops his debt from getting any larger, and because a man cannot pay what he now owes is no reason why he should continue to go in debt, but is a reason why he should stop at once, for in this case his life must finally go for his sins, unless Christ settles the demands of the law for him. Besides all this, if man could not repent God would not have called upon him to repent, and if God did not want him to repent, he would not have commanded him to do so. Besides this, to disobey a command to repent is as great a sin as rebellion, so it is not a discretionary matter with men to repent or not to repent. This repentance requires men everywhere to turn from their sins, whether they love or hate their sins, is not the question, it is a question of turning from your sins, you may turn

away from a sin you love to indulge in, and if you do you have repented from that sin and in a law sense you have obeyed the command to you to repent. This is all that a legal repentance means or requires of men, and it requireth this of all men.

I will now notice a higher and a better repentance, that which "Christ is exalted to give." This repentance men are not commanded to perform, neither can they, for Christ only can give it to Israel. This is the repentance that we are to preach in His name, that he only is exalted to give it and that no one can perform it except Christ give it to him. I preached a legal repentance in the sinners' name and told him he could perform that repentance. Now if I tell him he can perform the repentance that Christ is exalted to give I would be preaching that in the sinner's name also and would not preach it as the text directs, for the text saith I must preach repentance in His name, that is I must preach that Christ is the author as well as the giver of that repentance; this is preaching it in His name, and not in the sinner's name. This repentance is given us through a Godly sorrow, "For a Godly sorrow worketh repentance that need not be repented of." Christ gives his children a Godly sorrow on account of their sins, and this sorrow produces a turning from sin, not only from the practice but from the fellowship or love of sin, while the legal repentance only turns the sinner from the practice but not from the love and fellowship to sin. The law repentance changes the conduct, but not the principle. The repentance that Christ gives, changes both principle and conduct. The conditional world preach repentance in the sinner's name and remission of sins in Christ's name as the result of the sinner's repentance. But it would be as Scrip-

tural to preach remission of sins in the sinner's name as it is to preach that the sinner can repent, for if it be preached that either is the work of the sinner you are preaching it in the name of the sinner in place of the Saviour, and either is a violation of my text which saith that both shall be preached in His name beginning at Jerusalem. At Jerusalem is where the gospel was first preached, that is literal Jerusalem, now it must begin at spiritual Jerusalem or the church, where repentance must be preached to the church, "Repent and do the first work," see Rev. The church need to repent of her idolatry and luke-warmness, her worldly mindedness and return to her first love and may God grant us all repentance unto salvation that need not to be repented of, and saint and sinner be benefitted by our laors tonight, may we be doers of the word as well as assenters to its truth. I must now leave you to consider the solemn truths I have preached to you tonight, trusting God to make it profitable to saint and sinner and to his name be the glory now and forever.

CIRCULAR.

(A Circular Letter written by Elder Johnson Heaton in the year 1845.)

Dear Beloved Brethren:—The revolution of another year has brought on another period when you will expect an address on some subject. The subject that we will offer for the meditation and prosperity of the churches is that of Church Discipline, as touching both public and private offences.

Jesus says: "If thy brother shall trespass aganst thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother." Matthew 18:15.

Now, this trespass is not a public of-

fence, but private; not against the church, not against the cause but against an individual; this is the reason why those two should be alone, that it might be kept secret; for when there is whispering and tattling it is calculated to make the breach wider and wider. But if he should fail to gain his brother he should take with him one or two more, that in the mouth of two or three witnesses every word may be established; if he fails to gain his brother he should take it to the church; but if he refuses to hear the church, let him be unto thee as an heathen man and a publican, that is, to exclude him from the church.

And in accordance to this Gospel Rule, Jesus says: "That whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven; That God the Judge will sign and seal in Heaven whatsoever ye do on earth, if it is done according to His word and not without.

But if the offender should acknowledge his fault, the grieved brother should forgive him as touching private offences.

We will notice Peter's question to the Saviour on this subject:

"Then came Peter to him and said: Lord how oft shall my brother sin against me and I forgive him? till seven times? 21st verse. Now in order to encourage the spirit of forgiveness, Jesus saith unto him: I say not unto thee until seven times, but until seventy times seven.

Now, brethren, you may see, that you have a right to forgive your brother if he should offend in the plurality of times when he turns and acknowledges his fault as touching private offences but not public.

In order to illustrate the importance of forgiveness, Jesus offers a parable and says: "Therefore is the Kingdom

of Heaven likened unto a certain king, which would take account of his servants. (23rd verse) And when he began to reckon, one was brought unto him which owed him ten thousand talents. (24th verse). But for as much as he had not to pay, his lord commanded him to be sold and his wife and children and all that he had and payment to be made." (25th verse.)

Therefore, the servant in this parable, acknowledged the debt by begging time to pay it, therefore his lord forgave him the debt. So in like manner, ye ought to forgive your brother, who has trespassed against you, his fault, when he acknowledges and begs forgiveness, and not before; for if his crimes are only winked at, it will have a tendency to encourage him in committing more evil; but when he sees his fault he will shun the path of evil and ask forgiveness; then forgive him from your heart, lest the consequence be as Jesus says, in the close of His parable, "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses, that is to deliver him to the tormentors, to be punished for the hardness of his heart.

With these remarks, we will pass to notice public offences. In discussing this part of the subject, we hope to remove one difficulty from the minds of the brethren with regard to public and private offences; some are of the opinion that any crime committed, if habitually, should be forgiven; but we think not, that is, we think a brother should not retain his fellowship in the church who is in the habit of committing public offences; for if so, then would the church be like a den of thieves or a synagogue of Satan; perhaps one may say we are told, That if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness &c, Gal. 6:1.

This is very true, but we will have you to know that the word fault does not mean faults, not in the plural but in the singular; not only so, but the word overtaken does not mean wilful. And now brethren, in order to show the thing more plain, we will advert to Paul's direction, in his first letter to the church at Corinth. Having heard that there was fornication among them, he tells the church in the name of our Lord Jesus Christ, when ye are gathered together and my spirit with the power of our Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. He does not tell them to deal with such an one in a private way but publicly; reprove him publicly, that they that hear may fear.

And now brethren, you may see, that you have a right to exclude any one that is called a brother, as soon as it is ascertained that he is guilty of either of these crimes summed up in the catalogue of transgressions. 1st Cor. 5:11.

"Purge out therefore the old leaven that ye may be a new lump,&c." 7th verse.

No with this is to let the church know that if she holds in fellowship such a person, that it will be like leaven that diffuses its influence when put in a lump of dough; then the whole lump is leavened, so in like manner will the church be leavened with the leaven of malice and wickedness, if you hold in fellowship that wicked person.

Now some may think it more charitable to forgive, and let such an one retain their fellowship in the church, but we think it best to obey God rather than man.

Therefore turn him out of the church that he that hath done this deed might be taken away from among you, that you may keep the feast with un-

leavened bread of sincerity and truth.

But if you only wink at such crimes, it is calculated to weaken the prosperity of the church and she will cease to travel, as did national Israel fail to succeed in battle on the account of Achan's crime, but as soon as Achan's crime was found out, and he punished for it, the Lord turned from the fierceness of His anger and prospered and blessed Israel successfully.

And now, brethren, in as much as Jesus knew all things, he knew what was best calculated to prosper Zion, and convince the transgressor of his error, and the destruction of the flesh, that the spirit may sorrow with a godly sorrow, now when this is the case you should comfort them as Paul says sufficient to such a man is this punishment which was inflicted of many so that contrariwise ye ought rather to forgive him and comfort him lest perhaps such a one should be swallowed up over much sorrow.

Now Paul said to the brethren wherefore I beseech you that ye would confirm your love towards him. (1st Cor. 2:7-8) that is the love of fellowship again in Zion. And now dearly beloved brethren nothing short of obeying Christ's counsel and direction will give peace and harmony to Zion, but when these things are attended to according to His word; then will Zion shine as bright as the sun and clear as the moon and terrible as an army with banners, then is the church, as Jesus says the light of the world.

Much more might have been said on this important subject, but brethren only give attendance to the few hints that are offered in this our circular letter, and peace and harmony will be retained in the churches.

And may the Lord direct your hearts unto the love of God and unto the patient waiting for Christ.

And now we will close this our let-

ter by saying to the different churches composing this Association, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you all.—AMEN.

A STRONG TOWER.

(Selected.)

"The name of the Lord is a strong Tower; the righteous runneth into it, and is safe." Prov. 18:10.

We shall never be able sufficiently to thank God for condescending to make Himself to His people a place of safety, a House of defence, a strong Habitation, whereunto they may continually resort. It is their privilege thither to resort; and by occasions it is given them to do so. They enter in different states of mind and different conditions of soul and circumstances, into that blessed Refuge which God has made Himself to them; and one of the best evidences we can have of possessing a saving knowledge of God, is running into His name for safety. "They," says the psalmist: "that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee" (Ps. 9:10). Faith sees that in the name of the Lord that invites and sweetly constrains the whole trust of the soul. "They that know Thy name"—what it is, how wonderful, how suitable, how full of grace, and exactly fitting the condition of those who know it—"will put their trust in Thee." It is their choice, their privilege, and God gives them power to do it.

We need a strong Tower, a lofty place, that shall set us "aloft;" as we read, "The righteous runneth into it, and is set aloft" (margin). For we are exposed to great and grave dangers, especially from a heart which is "deceitful above all things and desperately wicked;" a heart that would

drive us into madness at times by its dreadful workings and heavings against the Lord. "The heart of the sons of men is fully set in them to do evil" (Eccles. 8:11). Yet it pleases this God to look on men who are more tried than they are able to express—sometimes because they are tossed and driven to and fro, and sometimes because they are not tossed, but tried by death and stillness and want of exercise—and to make Himself to them a strong tower, in which they are invited to a place of safety. Its openness invites them, and the Word of God respecting it; all the loveliness of it, and the Spirit in their hearts invite them. Just as one who had slain a man at unawares, found security in the city of refuge, so do the saints find security, entering by faith into this Tower.

The name of the Lord expresses Himself. This is the name wherewith He shall be called "The Lord our Righteousness." Again, "Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. 1:21). The name, then, of the Lord expresses Himself, the "Brightness" of the Father's glory, "and the express Image of His Person;" and it expresses what He has done—His Righteousness. What a Tower of strength and a safe high place that is! It expresses what He is in Himself, the Lord of hosts—what a Defence for a worm! and what He is as Priest, who as such offered Himself to God without spot through the eternal Spirit; and what He is doing—He is the intercessor, ever liking to intercede. This name, then, comprising the Lord Himself, is a Tower, a lofty place, infinitely exalted. The saints are said to be set "in heavenly places" with Him (Eph. 2:6); and God declares in His Word that He raises the poor out of the dust and

them with princes, even the princes of His people, and makes them inherit the throne of glory (1 Sam. 2:8). The prophet Habakkuk said, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved" of Thee—that is, argued with (Hab. 2:1). What a blessed Tower is Christ! He is high above all, Lord of all, Prince of Peace, Lord of life. If we see Him by faith, we admire, adore, believe, worship, and love Him. If we see Him by faith we shall never be happy outside of Him. We shall want and crave with all the heart and soul to be in Him. If we see Him by faith, O what indescribable glories we shall see in Him: what wonders, what beauties, what loveliness, what love, merits, grace, goodness, power, wisdom, riches, shall we see in Him!

"All over glorious is my Lord."

And faith says so whenever she gets a glimpse of Him. To see Him is to love Him, because to see Him is to know Him. And "they that know Thy name will put their trust in Thee." They cannot but do it; they choose to do it, as Mary chose to sit at His feet. He gets their hearts, their whole confidence; and they go to Him and say,

"Here's my heart, Lord, take and seal it."

Again, "The name of the Lord is a strong Tower"—a Tower, and a **strong** Tower. This adjective is not for nothing. We need a strong Tower, for hell and sin are against us; we are against ourselves. Hell's wisdom, plans, and counsels are all against a sinner, blasphemies as strong as ever the devil can make them, and arrows as sharp as he is permitted to sharpen them. Infidelity in our nature, wanderings in our thoughts, dead works on our consciences—these make a case, a danger felt; and unless there is a

strong Tower, there is no security for us. But oh, all Deity is here, is this Tower; the God of love, the Redeemer is here; His work, His Priesthood, His oath, His word, His promise, His wisdom, His goodness. His unchangeableness are all here, to make this Tower strong; so strong that whoever is in it is saved. Faith's view of Christ's strength persuades the heart of it. Faith's view will persuade us it is sufficient for us, and that will make our desires most fervent to be in it. It is not unbelief that makes people fervent, it is faith. Unbelief makes the hands hang down and the knees feeble; deadness of spirit cripples the mind, gives it a contraction; but faith opens, enlarges, liberates, warms, and makes the subject of it fervent; not slothful, but fervent in spirit, seeking, praying, begging, running, fleeing, turning.

What a Tower, then, is Christ's righteousness and atoning work! what a Tower is He as Priest, Intercessor, Almighty God defending His people as God only wise! What a Tower is He in His omnipotence, in His Word of promise to bless, never to forsake! What a Tower is His unchangeableness, and in His riches possessing all things! All things are God's and of God. Now it is an amazing thing, that this God so blessed Himself as to need nothing in or from creature, should constitute Himself suitable to sinners, and make Himself their Refuge.

"The righteous runneth into it, and is safe." What is a righteous person? A sinner looking to and trusting in the righteousness of Christ; a sinner he always must be in himself, but in God's account a person without sin, a sinner who gets such a view of the righteousness of Christ as to make him say before the Lord that his hope is fixed alone on that spotless robe of which he makes mention in his approaches to God. His hope of having

answers from God on earth, and after death the plentitude of heaven, is there. Some are not able to put themselves outside that. If a righteous person were one who found in himself no sin, we should be in despair; but if he is one who runs to, cleaves to, and follows after this righteousness, one full of all manner of evil in his own account, that will bring some of us in. What a comfort the gospel is to sinners black as hell in themselves! In Christ they are righteous, however they think of themselves. Righteous? It is wonderful to see by faith a sinner black as hell righteous in God's esteem; as he is cleaving to that robe in which infinite purity sees no flaw. When we have a glimpse of it, we think it the only covering that will stand us in stead. May we come to God by it, then, with all the encouragement the gospel affords to such as cleave to it.

The more faith we have, the more we shall perceive these two things. First, that we have nothing of ourselves but sin, all the defilement and pollution of it; the stronger our faith the stronger is that conviction; and the more faith we have, the more we sink into self-despair. That is one thing. The next is, the more faith we have, the more we perceive the beauties, the glory, the suitableness this righteousness of Christ. We shall believe with Hart:

"Righteousness to full perfection
Must be brought lacking nought,
Fearless of rejection."

So the church is called to come away from the mountains of leopards to this blessed One. What a righteousness is His! The Lord give us stronger faith to believe and holds these two things; and the more faith we have, the less surprised we shall be at the upheavings and new discoveries of sin in ourselves, and the more led out to Christ for justification in His righteousness.

Then this righteous one runneth into the Tower and is safe. "That I cannot do," says one, "I am in that condition of weakness, so dead in my feelings, lacking in concern, wandering in mind, taken up with carnal things, swallowed up with lawful duties, that I am unable to move after God." Well, what is it to run? It is to pray, by faith to make application to God for mercy, to beg for quickening life and new power to come to Jesus Christ, to follow after the Lord, seeking Him under His merciful leading. What fervent desires may go out of one feeling dead, for life! from one feeling at the ends of the earth, to be brought nigh! There may be fervent desires for prayer from one who thinks he cannot pray; for a religion possessed in the root, but of which he feels destitute; a praying for God's presence, when not known so as to be enjoyed; a running after Him for safety, forgiveness, and justification, about providential matters which are painful and perplexing. The sinner runs to this Tower when he wants something. Where our affections are, there we want to be; and that is where our treasure is. We shall never live comfortably away from our hearts. "For where your treasure is, there will your heart be also." (Luke 12:34.)

"The righteous runneth into it." He runs not only to the place of safety and high Tower, but into it, which speaks something more than to pray and desire; it shows the experience—good, true solid experience of being near, with, and in the Lord. Paul was after this, and had it: "That I may be found in Him." "The righteous runneth into it." We pray to be saved by his name Jesus, blessed name! A sense of safety comes from the name of Christ Jesus the Lord. When he died, then He saved His people. When they go to Him as having poured out His

soul unto death, and find He receives them graciously, they enter into that Tower, and there they are safe. The law cannot, with its curse, enter Christ a second time. Once it entered His soul, and if it cannot again, how can it come to one who has entered into Him? See this beautiful truth of being safe in Him where the law cannot come. He bore the curse, exhausted it, "being made a curse for us." Gal. 3:13. So that when we run into that name of Jesus, there is safety—safety in God, with God, bestowed because God covered sin, and now covers the sinner. The expression "sins are covered," Rom. 4:7, points to the offering when the blood was shed which God had ordained; for when Jesus shed His blood, He covered all the sins of the election of grace. And when a sinner takes refuge in Jesus, there is God's hand over him, His protection covering his whole being from the curse of the law. Just as when the man-slayer entered the city of refuge, the pursuer could not follow into the city, so one who by faith runs into the name of the Lord Jesus and takes refuge (there, shall never, never have the curse reaching him. If we have a sight and sense of this gracious door of safety, how happy and humble it makes us!

And when hell pursues us with accusations, injections of a dreadful kind, to stir up our passions, O then to flee into Omnipotence as it is in Him whose name is Jesus, who overcame the devil, destroyed death, and him who had the power of it, what safety is there! Some of the Lord's people get a great deal of this kind of pursuing. They are so tossed and beaten down by the enemy and plagued every morning that they can scarcely hold on. Some can understand this expression concerning the child, that ofttimes he was torn and thrown down by the devil;

feeling they must be torn in pieces. Said the father to the Lord: "If Thou canst do anything, have compassion on us and help-us." And Jesus answered, "If thou canst believe, all things are possible to him that believeth." Mark 9:22-23. There may be a sudden assault of Satan, perhaps from nothing external. How difficult then to think God can have anything to do with such a creature! The man stands amazed, what can he do? There is only one Refuge, one course set open: "I have set before thee an open door." Rv 3:8; and what is that? "The name of the Lord" which "is a strong Tower; the righteous runneth into it and is safe." Perhaps he had been praying for the Lord to fill him with patience and the fruits of the Spirit; then in one minute he was torn in that way by Satan. Again he finds himself cast upon the Lord; he enters in, and is saved once more in experience; he is set aloft, and is quiet, because the Lord has said, "Peace, be still;" and there is a great calm. Bless God for such a change!

A child of God runs into the name of the Lord in his afflictions. "They that know Thy name will put their trust in Thee." "In Thee the fatherless findeth mercy." Hos. 14:3. "I am the Lord," He says; and, "The eternal God is thy refuge." Deut. 33:27. He is a strong Tower, a House of Defence, whereunto we may continually resort. Now afflictions expose us to many things, to thoughts of a serious and sad kind; we begin to think the Lord is fighting against us; even that there is in our case a resemblance to Pharaoh's chariot wheels being taken; and we drag heavily, and cannot get near. We feel helpless in our case, and hopeless. What wonder to find suddenly a moving again, and the soul rising from the waters to this tower in strong desires and cries! We thought there was no

help for us in God, when the turn came—not gradually, but all in a moment we rise up to this blessed Tower from the depths of trouble, and find God is not angry. What a discovery! how we appreciate it! What, these troubles not a sign of His anger? We must say the Lord has done it; we must put the crown on His head, and lie in the dust. "Here safety dwells, and peace divine." Here we are set aloft; here is the Throne of glory. "A glorious high Throne from the beginning is the place of our Sanctuary." Jer. 17:12. "Who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3, to be His guests, His own children if any harm comes to us there, it must come to Him first. Such is the union, the mutual interest between Christ and us in Him that harm cannot come to the one and leave the other untouched. "In them, and Thou in me." Jno. 17:23. As this is opened to us, it becomes a heavenly instruction not to lean on our own understandings or on an arm of flesh, nor to build our nest on this death-doomed shore; but to trust in the Lord alone who will bring us honorably through according to His gracious promise. "I will never leave thee nor forsake thee." Heb 13:5. As the Lord opens this to our souls, one thing is certain to be the effect; it will move us greatly to run to this Tower. And He sees His poor people coming, and says, "Who are these that fly as a cloud and as the doves to their windows?" Isa. 60:8. He looks on every heart that is beating after Himself and panting for this Refuge as a dove flying to the Tower; and He sees, and takes it into the open door. Blessed be God, we are not like dead creatures laid in a grave for death to feed on; but He has given us grace to choose to go to Christ, and be found in Him.

This Refuge is also a Habitation; the Most High is a Habitation; "Be-

cause thou hast made the Lord, which is my Refuge, thy Habitation, there shall no evil befall thee." A Refuge strictly regarded as such, may be thought a temporary thing, wanted while there is danger; but not so in this case, for the Most High is not only a Refuge, but a Habitation. We do not want always to be gadding out of our home. Duty takes us abroad at times; but home is the best place. It is most true of this Habitation; here would I abide and every moment live. Am I in Him? Then my soul loves to dwell and live in Him, and would never wander more. A Habitation, why, we know what that is. There are our table, our bed, our comforts such as we love. And what is God but our Rest, our Food, our Nourishment, our Comfort, Delight, Consolation, everything? And He is this for the righteous. "The righteous runneth" into Him, saying, "Be Thou my strong Habitation, whereunto I may continually resort." Ps. 70:3.

May the Lord save us from being slothful in this matter. When dangers press, we are not slothful. Let them not drive us away, but let them closer drive. The Lord take us in, and keep us, and give us such a sweet sense of welcome, and of His being our Habitation, that we may not wander again. Amen. J. K. P.

APPEAL FOR AID.

The North East church house in Onslow county, is much in need of repair. Any brother, sister or friend who feels disposed to help them will please send assistance to H. T. Morton, Clerk, or W. T. Kellum at Kellum, N. C. Any help will be appreciated.

BIBLES.

I have made an arrangement for a very nice Oxford Bible for \$1.25.

P. D. G

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

GOD HATH IN THESE LAST DAYS

SPOKEN TO US BY HIS SON.

The Fathers are dear to us. When God spoke to our fathers by the prophets it was wonderful speaking, but how much more wonderful when God in these last days speaks unto us by his Son. Does God think enough of us to stoop from heaven to speak unto us? How much greater when he speaks unto us by his Son. Last of all he sent his Son. It is the most notable to speak by his Son because he is Lord of all. Surely then we should reverence him.

In these last days God hath spoken to us by his Son. There will be no greater dispensation than this, nor will there be any greater salvation than this. How then shall we escape if we neglect so great a salvation. But how can one neglect that in which he has no interest? How could a man neglect his wife if he has not one? But to neglect her would be a great wrong he

commits against her because she is his wife.

In proportion to the majesty of the character of God and of his Son, by whom he has spoken unto us, and the greatness of the salvation wrought out by him for us, would be the folly, shame and sin of neglecting so great salvation. To neglect this salvation would show that we prefer something else to this—something we consider of more value, and our conduct in preferring something else would stamp us with shame and as having no appreciation of the value of so great salvation.

How should we escape what? There would be a certain fearful looking form of judgement and fiery indignation. It would show the shame of vile conduct and call for wrath upon us as having outraged the mercies of God, and despising his long suffering.

God hath in these last days spoken unto us by his Son who is the brightness of his glory, and the express image of his person. Jesus is above all angels, for they all worship him. For when God brought in the first begotten from the dead He commanded all the angels of God to worship him who is the beginning of the creation of God, the first born from the dead, the Lord of lords and the King of kings, and who is head over all things to the church which is his body and the fullness of him that filleth all in all. God made the worlds by him, for without him was not any thing made that is made, and he is the appointed heir of all things. The new gospel world is holy, a new creation, a new order wherein all things are made new, and all things are of God. This then is holy ground. We are to put our shoes from off our feet. What manner of persons ought we to be in all holy conversation.

He purged our sins, redeemed us from all iniquity by the sacrifice of himself.

No one helped—for when he by himself purged our sins he sat down at the right hand of God, thenceforth expecting, knowing that all power in heaven and earth is given into his hand, and that he operates and administers all things for the salvation of his people for whom he laid down his life and took it up again, knowing that he should see of the travail of his soul and should be satisfied. For his Father hath committed all judgement into his hand, and he must rule until every enemy is put under his feet, and the last enemy is death. Because he is the appointed heir of all things, for he is the inheritor of God's holy mountain, and Jesus the well beloved Son hath a name above every name, that at the name of Jesus every knee shall bow, and every tongue should confess that he is Lord to the glory of God the Father.

The most perfect counsel of peace and love exists between the Father and the Son. In the heirship of all things which Jesus inherits his children are heirs and joint heirs with him,—heirs of God and joint heirs with Jesus Christ.

Let us consider this estate, this joint heirship of Jesus and his people—his children, the seed that shall be accounted to him for a generation. They are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance that is incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. In this joint heirship there is unity of interest, title, time and possession. For instance, suppose for illustration, John and Peter are heirs of one acre of land that came by will from their father, for they are his heirs at law. Now for this to be a joint heirship Peter and

John hold this undivided acre of land jointly. There is not a particle of that undivided acre but what equally and jointly belongs to both of them. Neither could sell his interest without destroying the estate. But in this joint heirship in Jesus no heir could sell his interest even if he desired to do so, because it is not held in the right of either one of the heirs, but the elder brother, Jesus, holds all in his right, and they are joint heirs with him who is the guardian, the Lord, the elder brother, and holds all in his right and power, and nothing shall be able to separate them from the love of God which is in Christ Jesus our Lord.

How great then is our hope in him, and there is none other in whom we can hope, for the eternal God is our refuge and underneath are the everlasting arms.

P. D. G.

NOT MAD—SPEAK TRUTH.

Friend G. L. Rudd requests my view of Acts 26:25-26: "But he said, I am not mad most noble Festus, but speak forth the words of truth and soberness. .

"For the king knoweth' of these things, before whom I also speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner."

Festus made a charge against Paul that he was beside himself, that much learning had made him mad. This charge Festus made with a loud voice, declaring that Paul was an enthusiast and beside himself, wild, carzy, not knowing what he said—had lost his reason.

No doubt it was a wonderful defense Paul made before King Agrippa. It is not so surprising for a man that knows nothing of the glory of Jesus

who is revealed to man as he appeared to Saul in a glory above the brightness of the sun, and dwelt in Paul the hope of glory, and guided him by the Holy Spirit to speak with tongues, work miracles, declare all the counsel of God, glory in Christ crucified, which the carnal mind of man considers the wildest folly, and clear proof of insanity to call this insanity.

The answer of Paul was an emphatic denial of such charges, and a declaration that he was speaking forth words of truth and soberness. Are they not the words of truth and soberness? What can so well sober a man, and display his sanity as to be found at the feet of Jesus, clothed and in his right mind, controlled by the spirit of wisdom, so that he eschews what is wrong, and is exercised in all good conscience to live soberly, righteously and godly in this present evil world, looking for the glorious appearance of the great God and our Saviour?

To consider the reasons why Saul of Tarsus so suddenly renounced his former life and conduct, and pursued with the most untiring vigilance and unselfish behaviour a line of conduct that could not bring him any worldly honor, nor earthly emolument, and caused him to renounce the things he once gloried in, and count them as dung and dross, might lead one to call him crazy, but when one considered the reasons Paul gave for this course it might well call forth the wiser answer that Agrippa gave which was, Paul thou almost persuadest me to be a Christian.

Paul appealed to King Agrippa before whom he made this famous defense stating that King Agrippa knew this thing was not done in a corner. It was done publicly. Christ was crucified publicly. The leaders of the Jews were present at his trial. Nothing was done secretly or in a corner. All

classes of people from the highest to the lowest were present. It was known to all the dwellers in Jerusalem. Its effect was apparent among all classes. It was under the search light of public opinion. Every effort that hatred, and malice and disappointed scheming could bring to bear was brought forth to overthrow this matter. But all had failed.

Is there anything that has ever challenged the attention of mankind that more seriously addresses itself to man's true interest than the reasons why men should not consider this matter of the most important of anything that has ever addressed mankind?

Agrippa was familiar with the customs of the Jews, and was not ignorant of the wonderful things connected with Jesus Christ. Paul knew that it was no loss to him to speak in his own behalf before so fair an auditor. Hence he considered himself happy in speaking before him concerning the vital matter in question. Such was his defense that it called forth a noble admission of the merit of the cause, "Almost thou persuadest me to be a Christian." The answer of Paul shows not only his well-behaved manner, and unfeigned respect for the rights of others, and also his sincere desire for the prosperity of others. How nice his conduct to his accusers. "I am not mad most noble Festus," and to the king he said, "I would that all that hear me were such as I am except these bonds. He greatly desired that all should be partakers of all the benefits of the gospel except the bonds that bound Paul.

True religion frees us from malice, revenge and retaliation, and causes us to desire that all might be blessed with the knowledge of the truth. The true meaning of this is that wherever one makes manifest or gives proof that he knows the truth as it is in Jesus this

affords great joy to the apostle, as it does to all true lovers of the Lord Jesus. As Peter said "I perceive of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness, is accepted of God." This is clear proof that God has already accepted him.

The language of Paul was, "I would to God that not only thou, but that all that hear me were almost and altogether such as I am, except these bonds. The meaning is, If it were God's will I should be glad that all that hear me should believe the truth. Paul could not pray against the will of God, but if God made it manifest that any or all believed in Jesus it would be the delight of Paul. Just as when we see any one giving good proof that he believes in Jesus that is joy to our heart.

P. D. G.

PHARAOH SAID WHO IS THE LORD THAT I SHOULD SERVE HIM?

Why should I not serve him? This is our God who made us, and not we ourselves. Being his creatures we are subject unto him, and do not belong to ourselves. We cannot even preserve our life after God has given it to us. We do not know how to order our cause, nor to create anything, but are subject to circumstances that we have not created, nor can control. But we must act as occasion serves.

There is no other God but the Lord. He only can bless us and guide us in the way we should go. It is a sin not to serve him. We wrong our own souls in not serving him. He brings Israel into the wilderness that he may instruct, teach and guide him, and separate him from all other people. To support Israel in the wilderness that yields no support to man displays the great truth that in God we live, move

and have our being, and hence that he is the spring, source and fountain whence flows all our joy, comfort, peace and every blessing.

There is therefore no reason why we should not serve him. Though we have an evil heart of unbelief in departing from the living God, and God scourges us in our departing from him, and smites us for conviction and profit, because it is for our profit, and without which we would never know the Lord, he in this shows his long suffering upward, and proves that he is God, and beside him there is no Saviour; so that when we come out of the wilderness we come up from the washing leaning on our beloved, and are married unto him.

P. D. G.

BENJAMIN DAVID ROWE.

The subject of this notice was the son of Deacon John T. and Sister Penelope Rowe, and brother of Elders John R. and Joshua T. Rowe, and was born in Beaufort county, N. C., on December 22, 1862.

He was a bright, healthy child, a good boy, obedient to both parents and teachers, in school he was a hard student and a lover of outdoor sports so that the short time he was able to spend in school was of much use to him, and by his sixteenth year he had attained to the stature of a man both in body and mind.

His religious experience commenced in the days of his boyhood, and on Saturday before the 1st Sunday in June, 1878, he was received into the fellowship of the church at Sandy Grove, and from the first became an active and useful member. He was nonimpulsive, always studying his subject well before expressing his opinion, wise in counsel and correct in judgement so that his counsel was much sought after by the church.

The same admirable traits of character manifested themselves in the business world so that he was very useful to his neighborhood and to his county. He was an especial advocate of schools, and we might say was the "Father of the small graded school." He was frequently called upon for educational orations and always responded to the call when practical for him to do so.

On December 24, 1884, he was married to Sister Mary Ann Dowty, of Pamlico county. He was a kind and loving husband and in her he found a helpmeet indeed. To this union were born eight children, five of whom have preceded him to the grave.

He was chosen clerk of his church in March, 1893, and was ordained a deacon in June, 1912, and three years ago was chosen clerk of the Contentnea Association, all of which places he filled with distinction, till the summons came which released his spirit from its tenement of clay.

His health had not been very good for several days, but he kept at work until the morning of Nov. 25, 1913, while he was helping with his hog killing, about 9 o'clock he was taken very suddenly. It is supposed that a blood vessel about the heart or lungs was ruptured, which caused congestion and he grew worse until 8:30 in the evening, when he very quietly and easily passed away. Though the condition of his throat and lungs wouldn't allow him to speak many words, his mind was bright until the last.

He leaves a loving and devoted wife, three loving daughters, one brother, and many brethren, sisters and friends to mourn their loss, which we believe is his eternal gain.

The funeral services were conducted by Elder J. P. Tingle and a very large crowd of people were present to witness his burial.

Oh, how we miss him!
By his old teacher and brother deacon,
GEO. M. HARDY.

Appointments

BY ELDER ISAAC JONES FOR
ELDER J. M. WYATT.

Durham—3rd Sunday.

ELDER L. H. HARDY.

Sandy Grove—Saturday and 1st
Sunday in March.

Tarboro—Monday night.

Lower Town Creek—Tuesday.

Autry's Creek—Wednesday.

Meadow—Thursday.

Mewborn's—Saturday and 2nd Sun-
day.

La Grange—At night.

Selma—Monday night.

Bethany—Tuesday.

Cross Roads—Wednesday.

Memorial—Thursday.

Aycocks—Friday.

Nahunta—Saturday and 3rd Sunday.

Goldsboro—At night.

ELDER P. W. WILLIARD.

Durham—Monday night after 3rd
Sunday in February.

Wilson—Tuesday.

Tarboro—Wednesday.

Mt. Zion—Thursday.

Conoho—Friday.

Spring Green—Feb. 21 and 22.

Robersonville—At night 22nd.

Flat Swamp—Feb. 23.

Great Swamp—Feb. 24.

Briery Swamp—Feb. 25.

Bear Grass—Feb. 26.

Skewarky—Feb. 27.

Robersonville—Feb. 28., and Mar. 1.

Coneto—March 2.

Sparta—March 3.

Old Town Creek—March 4.

Autry's Creek—March 5.

Tyson's—March 6.

Nahunta—March 7.

Goldsboro—March 7, at night.

ELDER J. E. ADAMS.

Bethany—Saturday and 4th Sunday.

Union—Monday.

Smithfield—Tuesday.

Four Oaks—At night.

Hannah's Creek—Wednesday.

Benson—At night.

Bethsaida—Thursday.

Primitive Zion—Friday.

W. M. MONSEES.

Smithfield—Saturday and 1st Sunday in
March.

Four Oaks—Monday.

Clement—Tuesday.

Benson—At night.

Hannah's Creek—Wednesday.

Oak Forest—Thursday.

Reedy Prong—Friday.

Hickory Grove—Saturday and 2nd Sun-
day.

Seven Mile—Monday.

Harnett—Tuesday and Wednesday.

Mingo—Thursday.

Dunn—Saturday and 3rd Sunday.

Primitive Zion—Monday.

Bethsaida—Tuesday.

Coats—Wednesday night.

Angier—Thursday.

Thence as Elder J. A. T. Jones may ar-
range until 1st Sunday in April.

STAUNTON RIVER UNION.

The next Staunton River Union is
appointed to be held with the church
at Canaan, Pittsylvania county, Va.,
about 12 miles west of Dry Fork, and
about 10 miles east of Axton, Friday,
Saturday and fifth Sunday in March,
1914. As this is the first Union meet-
ing that has been appointed to meet
at our new church, we would be glad

to have the brethren to visit us. Any visiting brethren will be met at Axton or Dry Fork Friday morning. Any visitors wishing to be met will notify R. Y. Blair, Witt, Va., R. F. D. 3.

R. Y. BLAIR, Clerk.

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P. D. GOLD.

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P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

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"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. B. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

WARNINGS OF SOLOMON.

Prov. xxiii: "When thou sittest to eat with a ruler, consider diligently what is before thee." That is, not merely ponder the difference between truth and error, but consider diligently, and beg of God to give you understanding, that you may not be caught in a general profession of religion—all so good and so pious—which brings nothing in. A religion without the real possession of Christ only flatters people by leading them in a self-righteous way to think they can do something without Christ. "Be not desirous of his dainties, for they are deceitful meat. . . . Remove not the old landmark." That is, do not make the way wider than it is, but search the Scriptures, and beg of God to reveal Christ in you. Then when you have His presence, you will want nothing; for He is the true riches. I have found that if I had not a farthing in my pocket, with Him I had all things; and if I was sick, I wanted no single thing possessing Him. "And enter not into the fields of the fatherless"—they who have no refuge but Christ. Do not go out against these.

"Let not thine heart envy sinners. . . . their sweet words, their general profession. O, beware of this, and dread it like a viper. How full of warning and caution is the Word of God! Do not believe all you hear, take heed what you hear; for the Word warns

us to get Christ, and not to look on this wine when it is red, and gives its color aright. "At the last it biteth like a serpent." But never sit down without the real possession of Christ, which shall fill your heart with gratitude and your mouth with praise. May God make us aware of the danger of error, how infinite it is! For no words can express the danger of the spiritual harlot as set forth in the Word of God. Read this whole chapter, and be thankful to God if He has caused you to sit under a ministry where the truth is spoken; for error, let it be ever so sweet, at last bites like an adder. All that soft religion will leave you to shift for yourself when real trouble comes; and you may remember at the end of everything that you have heard the truth, and heeded it not. May God bless these words, and cause them to fall as seed into your hearts.—Selected.

Mr. P. D. Gold, Beloved in Christ Jesus, greeting: Remember it is written, "There is a way that seemeth right unto man but the end thereof is death." It cannot be the way of the world, but this way that seemeth right unto man is the way of the soul, yet the way thereof is death to the body. Is it not? As it is written, I will cut off both the righteous and the wicked, two parts shall be cut off and die but the third part shall be left therein. And they shall be refined as silver is refined and tried as gold is tried. And the prophet Isaiah said, "In that day

Israel shall be the third." Isa. 19:24.

Now touching the new birth: it is written, "He that is born of God can not sin for his seed remaineth in him and they are virgins who are not defiled with women." Rev. 14:4. They sing the song of Moses and the Lamb and no one could sing that song but the one hundred and forty-four thousand. And in their mouths was found no guile for they are without fault before the throne of God. Are they not?

Did not Paul the chiefest of the apostles say, "We see in part and we prophesy in part; we see as through a glass darkly, but when that which is perfect is come, then that in part shall be done away." 1 Cor. 13:10. Therefore the common salvation of the soul is only the thing in part but the full redemption of Spirit, Soul and body is the perfect thing which is to be attained unto by the perfect law of life which shall set us free from the law of sin and death which shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. 8:21. That He calleth those things that be not as though they were. Rom. 4:17. That the new birth belongs to the Son of God. Does it not? The manifestation of the one Son of God the first born among many brethren.

Paul tells us that the earnest expectation of the creature waiteth for the manifestation of the Sons of God. Rom. 8:19, who are to be revealed in the last day or time of the end. The seed which was to come to whom the promise was made, to-wit: the redemption of our body. Rom. 8:23. They will first have the spirit to rest upon them, not in them, until the blood is made flesh by the word of life, for flesh and blood cannot inherit the kingdom of God. 1 Cor. 15:50. There-

fore mortal must put on immortality.

The spirit of God only rested on Jesus till His blood was taken away, then that same spirit raised his body which was not corruption and dwelt in it. Did it not? Then the spirit was His life instead of blood, (Was it not?) which was the life of God in Him, (was it not?) and this is immortality of the body (is it not?) which is the temple of Christ, a temple of flesh and bone, (Is it not?) and will not the Sons of God be like Him when mortal puts on immortality, (or not) which will be received by His immortal bride (or not) the general assembly of the church of the first born, Heb. 12:23 numbered in Revelation a hundred and forty-four thousand. For unto which of the angels said He at any time, "thou art my Son, this day have I begotten Thee." And again, "I will be to Him a Father and He shall be to me a Son." Therefore I don't understand that He ever called angels sons. Did he not? If so I would like to understand it if you please.

Yours.

JOSHUA HAYNES.

Wilson, N. C.

EXPERIENCE.

At the request of some of my children and by the help of God I will try to pen some of the dealings of the Lord with my soul.

I was raised by regular Old Baptist parents and one day when I was about twelve years of age my mother gave me the Testament and opened it at John for me to read but I did not like doing it. I heard my mother tell her experience and she told a goodly tale with tears streaming from her eyes and lips a quiver but it all seemed a riddle to me. I couldn't understand it.

At the age of sixteen I was called

to fight in the Civil war and I became hardened in all sins and misconduct. I never thought of any hereafter even in battle when bullets were flying thick around me. When by the will of the devil I was captured, I was at peace and saw no danger. I never thought of hell or judgment. I was one of the most profane men that ever lived. I went to preaching only to laugh and scoff. One day at meeting the preacher told me if I did not repent I would die and go to hell right then, and I told him I couldn't repent. I was asked by him why I could not repent. I answered, I had no desire to resist the devil in the first place—that I saw nothing to repent of and that I saw no danger.

Here I want to say that repentance is the gift of God. He was exalted a Prince and a Savior to grant repentance to Israel. It is the goodness of God that leads men to repentance and no man can repent a goodly repentance by himself.

There was a meeting at Old Antiöck church before the division came between the regular Baptists. There were no Primitive Baptists in this country at that time but the regular Baptists were called "Hard Shells," "Iron Jackets" and "Hickory Sticks." There were no missionaries here then. The old regulars were holding meeting and I went. They called for mourners and I jumped up on a bench to see something to laugh at. And when I did the Spirit of God struck me as quick as a flash of lightning. I fell as dead to the love of sin spiritually as if a cannon ball had struck my heart. Naturally I fell on the floor and would have crawled into the ground if I could. It was sometime before I could walk.

The Word of God was quick and powerful, sharper than a two-edged sword even of piercing and dividing

soul and spirit and joint and marrow and discernor of the thoughts and the intents of the heart.

I want to say that I know this work was not brought by the preacher or by anything good I had done which caused God to quicken my soul. I quit my bad habits. I was more afraid of sin than I had ever been before. Some people say that man can reject the Spirit of God. I never thought about rejecting: my heart would pray if my tongue had been cut out of my mouth, my thoughts and groans went to God. I was like Paul, crying out "Lord, what wilt thou have me to do." I would have given anything to have found some peace of mind.

I never had any particular sin to bear on my mind. It was only a great burden; I felt I was condemned before a just God. I fled to the law; it all condemned me. I tried the prayers of the preacher. I tried my good works. I tried my prayers. I went out at night fearing some one would see me, and falling on my knees would beg God to have mercy on my soul and instead of my prayers going to God would go into the bowels of the earth.

For several weeks I went on in this way, many times being called to the table but unable to eat. One evening about dark I went into the woods to pray when I began crying so loud my sister, who was passing about half mile away, heard me and became alarmed. It seems then I gave up all hope.

One night I went to bed thinking I wouldn't live to see next morning when about day I awoke thinking of my undone condition when all at once a shaft of light went through the house and these words followed: "Awake thy soul and go thy way." I didn't feel the burden of sin roll off neither did I feel to rejoice, but I felt and thought it would do for a hope

and I supposed my sins were forgiven. But it wasn't a few hours before I was again begging the Lord to have mercy on my soul.

The next night I dreamed I was in a trance and was going to Mount Cavalry. I was walking on a large vine and had no trouble traveling. The blood of Jesus Christ was in great splotches on both sides of the vine. After awhile when I came in sight of the cross where my Jesus was crucified for the sins of His people I felt my sins and guilt were washed away and burdens gone. When I awoke I was jumping, leaping and praising God for what He had done for a poor sin-sick wretch like me. I had awakened all my family and they wanted to know what was the matter. If the world's kings and priests had been there I would have praised God.

I know I have been changed but don't know if the change is genuine. I don't know I will be saved. I don't live by knowing, I live by hope. I don't know I am a Christian, but I do know I am a sinner and if I am saved it will be by grace.

When I went to preaching, after I had obtained a hope, I was so impressed by the Spirit of God that I could not keep from making it manifest to the people that a great change had been wrought in me and they expected me to join the church. But I didn't think I would at that time. But Brother A. C. Harmon had a meeting appointed at a neighbor's house and myself and wife went and when sitting there with head bowed down while he was preaching, it seemed to me by eye of faith I could see the heavens above and it was the loveliest sight I ever beheld, and when he opened the door of the church and they began to sing, unexpected to me my wife and myself went forward and I told a part of what I have here written and was

received into the fellowship of the church of Christ I believe, and at the next meeting at Old Antioch we appeared upon the banks of Watauga river to attend the ordinance of baptism.

Oh how eager I was to walk into the water and when I was being put under it I felt I had obeyed the command of my Lord and Master. I thought I would never see any more trouble, but I found it to be a great mistake. I have made many bad blunders and have wandered far from the path of rectitude and righteousness. I am like the poet:

"I am a stranger here below,
And what I am tis hard to know;
I am so vile so prone to sin,
I fear I have not been born again."

I am now nearly seventy-two years of age and for forty-seven years I have tried to live a pilgrim's life. Like the Apostle Paul: the things I would do those I do not and the things I should not do, I do, still I wouldn't give the little hope I have in Jesus for all the world. As the queen of Sheba said to Solomon: "Half has not been told."

Your brother in hope of eternal life.

J. M. PRESNELL.

Rominger, N. C.

A GOOD SERMON.

Dear Brother Gold:—I feel that I must write a little after reading that good sermon in the Landmark preached by brother Boderheimer. To me it was a feast indeed.

How wonderful the Lord blessed him to explain these mysteries of grace and faith so plainly. Brother Dameron once said to him that he thought sometimes while listening to him preach that he ought never to get

out of the stand. Again he said he jacked so much some times he thought he ought never to get in, and repeated that foolish talking and jesting were not convenient but rather giving of thanks. But oh, we all have our weak points and this was one of his.

I loved brother Dameron from a child and had implicit confidence in him. I failed to see his faults. About twenty-two years ago he and I rode together from Strawberry church to my old home. This trip I shall remember as long as I live. I remember most of our conversation. Among other things I asked him why Jesus appeared first to women after his resurrection. He said that he had thought that women were more devoted and faithful in their religious duties than men were.

I have thought a lot about this. You remember the woman who washed the Saviour's feet with tears and wiped them with her hair—that the Saviour said of her, "She loved much."

Again the women followed him to the cross while the disciples all fled except John. Peter followed to the judgment hall but we have no record of his going farther, though he might have done so.

I have been thinking of some of the troubles in the Baptist churches. It seems some preachers get exalted above measure. Only a few weeks ago I read an article from the pen of a preacher and after he had given his views on the scripture he threw down a challenge for some one to reply. I felt like I wanted to tell him he was wrong but I suppressed the desire and in a few weeks brother F. A. Chick wrote an article on the same subject and it was fine. God bless that dear brother, though he is a stranger to the flesh to me. Many, yes, many a feast of spiritual things have I gotten from his pen. Also, brother L. H. Hardy

wrote on "dear brother rightly dividing the word of truth, giving to each his portion in due season."

Once brother Dameron was preaching at Cane Creek, I think it was, and after he had gotten through, a man said to him, Did you see that newspaper reporter taking down your sermon? He said yes, and I was careful to put up all the gaps so that he could not come in on me.

Here is the point: Stick to the scriptures. I enjoy experience some times, but enjoy ones writing their views on scripture more. I enjoy a sermon on doctrine though I know experience and doctrine go together.

If we do not feel what the preacher says, it does us no good. The scriptures were given by inspiration and are understood by revelation. If the Bible was a production of the natural mind then men in nature without the aid of revelation would be capacitated to understand it. But since it is the product of the divine mind, independent in every respect of the natural mind except as a mere machine through which it was given and it is understood only by the Spirit as it dwells in the saints.

There is no knowledge of the scriptures outside of Christ in the creature.

Moses wrote the law but I have no doubt that Paul understood it better than Moses did through the revelations he had.

Some of our preachers are gifted to explain things deeper than others. I used to enjoy sister Anna Philips writings.

women are spoken of as the weaker vessel. In point of strength they are, but not every time in knowledge.

I have been very nervous lately owing to catarrh and not being able to sleep well, these things are constantly on my mind though I have poorly expressed them.

Your sister in hope,

ANNIE ASTIN.

Danville, Va., Route 1.

CASTS HER MITE.

Elder P. D. Gold, Wilson, N. C.

My Dear Brother:—It has been on my mind for the past few days to again cast in my mite for the readers of the Landmark. That which seems to be foremost in consideration is thankfulness. My eyes many times of late have wept tears of thankfulness and joy at the remembrance of past mercies and present blessings, bestowed upon me, the very least of the flock, for when I think aright, I know that they emanate and flow from the bountiful Giver of every good and perfect gift. How often I do find my thoughts and actions gone completely astray, murmuring and complaining—looking over, not at, the blessings by which I am daily and hourly surrounded, then I am made to think, hang my head in shame and weep bitter tears of remorse of conscience, and to sing,—“But oh! how light our sorrows be, to His in dark. Gethsemane,” and again He said, (‘tho Lord of heaven and earth,) “The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head.” There was no rest on earth for Him. He had no home. He was without human companionship. He was alone in the world naturally speaking, but we have no account of His complaining. I often think of the many things He has given us here to enjoy and we abuse them so much, instead of blessings we have turned them into curses. I long to be reconciled to every thing that comes to me, for I think, that if indeed I am one of the redeemed that nothing can come to me except my heavenly Father wills it so. I pray not that He will take my

sorrows, trials and sufferings away from me, but that He will in mercy graciously then, all to my good and His glory. Give me wisdom, give me understanding, and give me strength, O Lord God is my daily and hourly cry. Oh, that our God would revive Zion, by pouring out the spirit of prayer and supplication upon them and cause each one to feel when others sigh, and with him bear apart, when sorrow flows from eye to eye, and joy from heart to heart. My dear kindred, we have a little sister away down at Hampton, Fla., who has been confined to a bed of affliction and pain for several years, her husband, too, is now afflicted and confined to his bed unable to work, and they have one child a faithful and a good girl of 15 years of age who has also become afflicted.

Will not some of you remember this poor afflicted family, and if you do, here is the address,

MRS. MAMIE R. MOORE,
Hampton, Fla.

I have written as it came to me.

May God add His blessing if it is pleasing in His sight.

Affectionately,
BETTIE Z. WHITLEY.
Washington, N. C.

GOD IS LOVE.

Eld. P. D. Gold, Dear Brother:—In spirit and in truth I hope by the grace of God we are what we are, and while I feel so poor and imperfect of knowledge to address you of my meditation and thoughts concerning the goodness and mercy of a heavenly Father to his children and while you know as well as I that we have no true interpretation of the scriptures except by revelation and His guidance.

The world by wisdom knew not God. Flesh and blood hath not revealed it, but we hope our Heavenly Father has

and we know he is the only way where-by we must be saved. But He hath not given us to know when the end will be. Still we know we will be like Him and see Him as He is and be satisfied when we awake in His likeness.

Brother Gold, my mind has been impressed to write what I have written and while I feel much embarrassed to submit it for publication if you think it worthy a place in the beloved Landmark put it in and if not lay it aside.

God is love. The Father of them that loveth for they are born of Him. Life precedes belief. He that believeth Jesus is the Christ is born of God. "I give unto them eternal life and they shall never perish." They are the children of promise, not of flesh and blood nor by the will of man but of God. They are called the bride, the Lamb's wife, just as near kin to Christ as Sarah was to Abraham. They were children of wrath even as others, but they have the promise and God who can not lie made it. He is not slack concerning His promise, but is long suffering to them—not willing that one of them should perish but that all of them should come to repentance. They are called creatures made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. While they may be wandering out of the way of understanding, having eyes that see not, ears and hear not, and hearts that do not understand they are cast down in darkness but not destroyed. In this condition the poor child of promise feels condemned and lost. He knows "if God sends his soul to hell His righteous law approves it well." This is the judgment passing through the valley and shadow of death. They are led like sheep to the slaughter, like a lamb down before his shearers. They open not their mouths while the sentence of death is passed on all human beings and

they all have death to confront them. While the saddest thought is to the poor creatures of promise while they are dead in sin they have nothing to fear, but as soon as they are quickened to know God they have eternal life. But they cannot see it for they travel in darkness, sorrow and pain crying to be delivered. They feel to be without God and no hope in the world and feel that they must soon die and forever be lost. That is that in their judgment and they open not their mouths and in their humiliation their judgment is taken away. His word has gone out and shall not return void but shall accomplish that which He pleases and prosper in the thing whereunto He sent it.

The Scepter shall not depart neither the lawgiver until Shiloh comes. He puts his law in their minds and writes them in their hearts and it is a schoolmaster to bring them to Christ who is the end of the law for righteousness to every one that believeth. A bruised seed shall he not break and smoking flax shall he not quench till he sends forth judgment unto victory. When he undertakes for them He leads them through the fire to consume the dross and burn the chaff. He leads them through the river Jordan to wash away their sins. But He says it shall not overflow them. It is like the rain and snow which comes down from heaven and returns not but watereth the earth and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater. When He begins a good work with them he performs it unto the day of Jesus Christ who has forever perfected eternal redemption for every vessel of mercy and child of promise. He foreknew them and whom He foreknew He did also predestinate. He calls them, justifies them by his grace and glorifies them with the glory He

had with His Father before the world was. He gives them tribulation which works patience that works experience that makes hope that maketh not ashamed because the love of God is shed abroad in their hearts by the Holy Ghost. He works in them both to will and to do and makes them willing in the day of this power. They conceive in sorrow and they are greatly multiplied for they come up through great tribulation. And this desire shall be to their husband and he shall rule over them. Our light afflictions seem severe but work out for us an eternal weight of glory.

Behold what manner of love the Father hath bestowed on us that we should be called the sons of God. Therefore the world knoweth us not because it knew him not.

Beloved now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him like He is.

Little children, let no man deceive you. He that doeth righteousness is righteous even as He is righteous. We know in our flesh dwells no good thing. We are sanctified in Christ and not in the flesh. We in the Spirit and with the mind serve God, but with the flesh the law of sin. That which is born of God is Spirit and doth not commit sin. It cannot sin because it is born of God. We know our flesh, blood and nature is not changed. Our nature is bound up in our body of flesh in which the Spirit lives in. And we are commanded to keep our bodies under subjection, for one is contrary to the other. There is a continual warfare going on between the flesh and the Spirit. It was Paul and not Saul that said, "O wretched man that I am, who shall deliver me from the body of this death. Saul was first and lost his birth

right by disobedience and he was as water spilt upon the ground which cannot be gathered up again. But Paul was resurrected from death in sin to a new life in Christ. The Paul could thank God for that law of life in Christ which made him free from the law of sin and death. We could not see and feel our lost and depraved condition until we were quickened into life, then we could not see how we could be born again and saved. We were in darkness without understanding. We felt to be forever cut off by His Divine justice and nothing but a resurrection from a state of death in sin to a state of life in Christ could ever reach our case.

I understand regeneration or resurrection took place in us by the Holy Spirit of His Word that should not return void but should accomplish that which He please and prosper in the thing whereunto He sent it, that quickens the soul or Spirit into divine life and prepares it to live with God in glory. And when we are separated from the body of this death one goes to God who gave it and the other to its mother dust.

It hath not been given us to see and know how and what we shall be, but we know if our earthly house of this tabernacle were dissolved we have a building of God a house not made with hands eternal in the heavens. So we the old man must needs die and be as water spilt upon the ground which cannot be gathered again.

All flesh shall perish together and man shall turn again unto dust. While we have a blessed hope—an anchor to the soul both sure and steadfast—and will enter into that within the veil, then we will see Him as He is and know as we are known. It is enough for us to know in this life or body that we will be satisfied when we

awake in His likeness. Christ is the vine we are the branches; He is the body we are the members, and we have believed from the strength of evidence to hope in His mercy. Did we not travel in sorrow and pain to be delivered? Then we were filled with joy unspeakable and full of glory. Then we had the evidence to believe and we groan in ourselves waiting for the adoption, to wit, the redemption of our body.

So we live and are saved by hope. We cannot see what we hope for yet but we with patience wait for it, and to them that look for him He will appear the second time without sin unto salvation. Then He will be our body and we His members. Little children we should love one another as the members of our body.

Submitted in love and in hope of heaven.

Dear Brother Gold: I feel lonely today. I don't think we have had preaching at our church, Antiock, Lake county, Fla., for over a year; no trouble about anything, but just luke-warm. I often doubt if I have ever been born into the family of God. I often feel to be alone in the desert with nothing to eat or drink and from there to the wilderness where all is in its wild nature—nothing spiritual. But when the last ray of light has gone I am renewed in faith.

A short time since I saw in my sleep John the divine standing on a golden plate and on that plate was a golden case. I stood with my toes on the edge of the golden plate or sheet of gold and John opened the case or box and showed me the books, a volume for each generation and administration containing the testimonies of all saints according to the predestination and election and foreknowledge of God who worketh everything to

His own will. Then I rejoiced with joy unspeakable and full of glory.

Your brother in hope of eternal life.

A. R. STORY.

Eustis, Fla.

Union Notices.

The Dutchville Union expects to hold its next session with the church at Eno, near Durham, N. C., Saturday and 5th Sunday in March.

Request is made that our brethren visit us then.

G. C. FARTHING.

Dear Brother Gold:—The next Contentnea Union was appointed to be held at Pleasant Hill, (7 miles east of Rocky Mount, N. C.,) Saturday and 5th Sunday in March. Elder A. M. Crisp was chosen to preach the introductory sermon and Eld. J. W. Gardner his alternate.

Visitors will be met at Rocky Mount on Friday P. M. and early Saturday A. M.

Lovers of truth and especially ministers are cordially invited.

H. L. BRAKE,

Church Clerk.

The next session of Smithfield Union will be held with the church at Bethany, Pine Level, Johnston County, N. C., on Saturday and fifth Sunday in March, 1914.

Elder W. A. Simpkins is appointed to preach the introductory sermon and Eld. J. A. T. Jones his alternate.

Brethren, sisters, friends and ministers especially are cordially invited.

It is convenient to railroad.

Yours in hope,

J. A. BATTEN,

Union Clerk.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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WILSON, N. C., MARCH 15, 1914.

EDITORIAL

Brother J. Presnell requests my view of the following subjects: "Does God offer salvation to any man, or to all men?" Answer, neither to any man, nor to all men.

Salvation is not a matter to be offered. What is offered is as between parties on some equality which may be accepted or rejected without blame. As I may offer the owner of a horse \$100 for his horse, which he can refuse, if it does not suit him to accept it, and there is no guilt in him in refusing it. If the offer of salvation to the party is because God is under obligation to offer it, or to make provision for him, then it is not of grace. The guilt is altogether the act and conduct of the sinner, but salvation is altogether of the Lord, and is a matter of mercy and of grace. Hence it is not a thing offered.

Such as receive or obtain this salvation are shown that it is the goodness of God to grant repentance unto

men. When Jesus is preached as the gift of God to men it shows and proves that all that reject the counsel of God do it against themselves, and prove that the reason they do not believe in Jesus is because they love the corrupt life that is contrary to Jesus Christ who said, ye will not come to me that ye might have life, because ye love darkness rather than light.

• "Can a man reject Christ?" His very nature rejects Christ, because he loves sin which is contrary to Christ. Before a man can receive Jesus Christ he must hate his own conduct — his own life. No man can come to Jesus while he loves sin. No man comes to Jesus Christ except the Father which sends Jesus draws him. If left to follow his own nature he rejects Christ continually. But if he comes to Jesus Christ it is the grace of God that draws him.

Explain Matt. 22:14.

"For many are called, but few are chosen." To be called with a holy calling is not according to the works of the creature, but according to the purpose of God. All such are chosen of God.

In this chapter (Matt. 22) Jesus says the kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden, but they would not come. Finally he sent his servants into the high ways and gathered as many as they found both bad and good. But one was found not having on the wedding garment. He was cast out into outer darkness. There is a disposition in mankind to go to weddings. A general call is such as will attract all sorts without anxiety to be properly clothed. But God's people are anxious to be clothed suitably—not to be deceived—but to have on the wedding garment, to be right before God.

There is difference in the conduct of God's people such as is shown in Martha and Mary who is specially chosen to that good "Are men by eternal decree foredoomed to be what they are?"

It is common for men to hold that we are the architects of our own fortunes, or men are what they make themselves. The common notion of mankind is that it is left to man to fix his own destiny, or that every man is a free agent to do as he pleases. Suppose one is a drunkard does he choose all the consequences of his drunken conduct? Can a man do what is wrong and still have his choice whether he is to suffer for his wrong doings or not; suffer just as he pleases? If man is so free that he can do as he pleases why does he not please to escape the effects of his wicked conduct—the effect of debauched or drunken conduct. If a man can do as he pleases then why must he reap what he sows? When a man can sow to the wind and then not reap the whirlwind—or walk in sin and not die, then may he boast that he is his own keeper.

Why should men vex themselves with questions beyond the range of their comprehension? Would it not be wiser to call on the Lord in whose hand is our breath and life, enquiring Lord, what wilt thou have me to do? If we love the Lord would we not desire to obey him? Which do you prefer that the Lord God the Creator should choose our changes, or cast us off to decide all our destiny for ourselves, especially if we cannot make one hair white or black, nor add a cubit to our stature, and know not what a day nor an hour will bring forth? To be wise in what is written in the bible is prudent. Not to meddle in matters too deep for us is wise. If it is our desire to serve the Lord it

can be safely said of us it shall end well. It had been better for Judas if he had not been born. He hated Jesus the poor wise man and sold him for thirty pieces of silver, and betrayed him with a deceitful kiss. He was a devil, and devils hate Jesus.

Do you find in the bible the expression that men are by eternal decree foredoomed to be what they are? Why not consider the matter according to bible principles and teachings?

There is in man enmity against God. Who is the Lord that I should serve him? Am I not free—a god to myself? But there is but one true God and man's blessing is in finding his happiness and in him be conformed to the will of God. Such are the principles taught in the Book of God and his providence that man's knowledge of his own helplessness is best for him. While he considers it unjust and unfair that he is altogether dependent on God for his lot and estate, and rebels at the thought that God has fixed his estate and condition before man had an existence, yet when he learns this—that the lot is cast in the lap, yet the whole disposing thereof is of the Lord, but when he is shown this he glories in the blessed truth that God has loved his people with an everlasting love, therefore they are blest with all spiritual blessings according as they are chosen in Christ Jesus before the world began. And if

God has not foreknown them and chosen their lot for them there can be no happiness for them, but their lot is with the devil and his angels and it had been better for them if they had never been born.

John 16:18. "The Comforter reproves the world of sin because they believe not in Jesus. To reject Jesus is sin. To believe in him is most blessed. He will reprove the world of righteousness, because Jesus has gone

to his Father which shows that he has finished the work he came to do on earth and has gone back to his Father; hence we see him no more.

Of judgment because the prince of this world is judged and condemned. How good to believe in Jesus who is Lord of all. How blessed to serve him.

Psa. 1:3. Like a tree planted by the rivers of water. Does this tree so blest plant itself? No, surely not. Every plant that my heavenly Father hath not planted shall be rooted up. The grace of God waters this character that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scorner, but his delight is in the law of the Lord, and in his law doth he meditate day and night.

Psa. 5:3. This represents the man of God that calls on the Lord. He is one that prays unto the Lord and looks to him and is lightened.

Romans 3:9. Are we better than they? No. All both Jews and Gentiles are under sin. As it is written, There is none righteous, no, not one. How then are such sinners saved—if none are saved by works of the law, or by creature works? It is by the righteousness of God which is by faith of Jesus Christ. They are justified freely by His grace through the redemption that is in Christ Jesus.

1st Tim. 4:10. Paul is instructing Timothy of his labor in the ministry of the Word of God. He is to be exercised unto godliness which is profitable unto all things having promise of the life that now is, and of that which is to come. Therefore we both labor and suffer reproach, because we trust in the living God who is the Saviour of all men, specially of those that believe.

Christ said to the Jews except ye believe that I am he ye shall die in

your sins, and whither I go ye cannot come. Except ye believe that I am he ye shall die in your sins. John 8:24. Again he said, he that believeth not shall be damned. Believe on the Lord Jesus Christ and thou shalt be saved. There is none other name under heaven given among men, whereby we must be saved. It is given to the people of God, the sheep, to believe in the Lord Jesus Christ.

The coming of Jesus Christ in the flesh and his death and resurrection manifests that in him is life. There is one mediator between God and the men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. When the gospel is preached as many as were ordained to eternal life believed. Then as many as received him to them gave he power to become the Sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but born of God. Then Jesus is a Saviour of all men in the sense of many benefits of time all receive. We cannot value the blessings in time that all receive by virtue of the coming of Jesus Christ in the flesh. But this is a faithful saying and worthy of all acceptance, that Jesus Christ came in the world to save sinners of whom I am chief. Then those that believe in him, or consider his coming as worthy of all acceptance, or believe in him are passed from death into life, and live the life they now live in the flesh by the faith of the Son of God, or are manifested as having their standing in Jesus Christ the Lamb of God that taketh away the sin of the world. They have that faith which works by love, and purifies the heart, and overcomes the world, for these love Jesus and honor him as they honor the Father, as coming out from God.

The labor of Paul was for the benefit of these. We do not know who is saved only as it is manifested in the lives of believers. Such as the Lord sends to preach Jesus labor in word and doctrine to teach this doctrine and no other.

"Do all men come into this world under condemnation?" And how do they escape this condemnation"? This is the condemnation that Christ is come into the world and love darkness rather than light because their deeds are evil. Every one in nature is under the curse of the law. When one sees and feels his guilt under this condemnation he seeks the Lord Jesus by the Spirit of God that reproves him, and when he is brought in guilty and feels the need of God's help, and is turned unto the Lord Jesus he receives pardon for his sins, and has peace with God through Jesus Christ.

Joshua 24:15. "If it seem evil to you to serve the Lord choose you this day whom you will serve." The choice to serve between false gods is not given to any except to those to whom it seems evil to serve the true God. How could the same mind that loves the right choose to serve the wrong? How could the same mind that loves evil choose the good, which is the opposite of evil?

It is a part of true wisdom to consider the meaning of the word of God. Joshua says, if it seems evil to you to serve the Lord, then choose between false gods. They are many. There be gods many, and lords many, but to us the people of God there is but one true God. If there are a dozen false ways and only one true way, and it seem evil to you to choose the true way then you certainly will choose some false way. You cannot refuse to choose some false god, for every one has some sort of a choice.

Joshua said, as for me and my house

we will serve the Lord. Joshua represents the Lord Jesus and his house represents God's people and they will serve the Lord, Luke 10:41-42. The case of Mary and Martha. The Lord Jesus loved both of them. See John 11:5. Then they were both the Lord's people. But many are called while few are chosen. Mary chose that good part which should not be taken from her. But Martha the older one owned the house and she was busied about much serving, and asked the Lord to command Mary to help her. But Jesus said Martha, you are troubled about much serving, but Mary hath chosen that good part which shall not be taken from her. They that will be rich pierce themselves through with many sorrows that drown men in destruction and perdition. But if they do this no man can serve two masters. If he chooses Jesus and sits down at his feet he has chosen that good part which shall not be taken from him. But if his heart and mind is set on worldly things it is much harder for him to enter into the joys of his Lord. All these worldly things will be taken away from him, but Jesus will never be. Remember though that both Martha and Mary were loved by the Lord or were his people.

Men will choose the things they love. If they prefer the joys of hearing the words of Jesus to all other things they will seek these things above all other things.

The people of God are willing in the day of God's power in the beauties of holiness.

I have endeavored briefly to answer the questions of brother Presnell. There are depths and mysteries in God's word we do not pretend or claim to answer. But in part our answers are given. May they be a blessing to the reader and the enquirer.

P. D. C.

BECOMING THINGS.

Now and then I read an article or hear a sermon which impresses me as being peculiarly becoming. It seems to be opportune in time, befitting in purpose, clean in character, true to principle and effective in results. Now I have in mind Elder Gold's answer to Sister Clayton's request in Landmark for Jan. 1. How rightly he divides the word of truth, how clearly he defines the difference between things as from the Lord and of the Lord, and with what ease and grace does he maintain the form of sound words, as he speaks the truth in love.

The scriptures are just as clear in setting the truth forth that salvation is not by works as they are that it is by grace. Their teachings shine forth in the light of grace therefore those who are spiritually taught need not differ in their professed conceptions of the truth. If we differ it is in what we think, rather than what we are taught. The children of God are taught of him, and the result of his teaching is great peace. The Lord in his word teaches that eternal life is in Christ whereas the Jews thought they had it in the scriptures. How different therefore are our spiritual conceptions from our natural ones. Our thoughts as of the spirit tend to peace, whereas our thoughts as of the flesh tend to confusion, distress and trouble. There can be nothing but peace among the taught of God as long as they abide in that which they have been taught of Him. Their troubles are not from thence. "In the world ye shall have tribulations, but in Me peace." How much better it is to abide in Him, and in his doctrine, in his love and in his peace. But how shall I abide in Him? By abiding in that which I feel assured in my heart he is to me, and

what his doctrine declares me to be because of what he is to me, and the love that is shed abroad in my heart and flows out to him for what he has done for me, and the peace that is in my heart because of where he is and where I hope to be. If I know these things as I know in whom I have believed there should be no uncertain sound in the report which I make of their blessed revelation. I should be as clear and decided in my declarations of the faith that is in me as to what I believe and what I do not believe as are the scriptures which are able to make me wise unto salvation through faith which is in Christ Jesus.

There is nothing perhaps more disastrously uncertain in a gospel sense than an uncertain sound of the trumpet, for then who shall prepare himself to the battle?

If I do not render a reasonably clear and concise report of the evidences of the revelation of salvation how shall the new creature prepare himself to the battle that he feels to be raging within him as the flesh lusteth against the spirit and the spirit against the flesh, so that he can not do the things that he would?

The doctrine of election is taught in the scriptures, and in that teaching the believer is supplied with suitable words with which to declare the truth of it. The best reason one can have for believing this doctrine is that he has a hope of a better estate, that the Lord has been good to him, and has had mercy upon him, and has given him peace of mind in an abiding consciousness of the forgiveness of his sins, and yet he feels to be vile and sinful in his carnal nature and to be altogether unworthy of the least of His divine favors, and that there has not been heretofore neither is there anything

now in him that is in his flesh that could give the Lord delight or induce the favor of his grace. And he finds it to be an evident conclusion in his heart and mind that in his case the Lord has simply had mercy upon whom he would have mercy. For the purpose and pleasure of God through the election of grace has obtained his salvation, and that it is not of him that willeth nor of him that runneth, but of God that sheweth mercy.

Predestination is taught in the scriptures and also in the experience of the taught of the Lord, and it is only as one is taught of the Lord that he believes understandingly what the scriptures teach of this cardinal principle of the doctrine. It is as we are enabled to trace in our experience this or that principle of the doctrine that we believe it and rejoice in it. And it is as we reason from the incorporated principle as Brother Gold did that we really teach and are understood.

P. G. L.

REQUESTS ANSWERED.

Brother Gold:—I would like to have your views on Genesis 15 chapter and verses 10, 11 and 17. Specially the 10th verse: "And he took unto him all these and divided them in the midst and laid each piece one against another, but the birds divided he not." 11 verse, "And when the fowls came down upon the carcasses Abram drove them away." 17 verse, "And it came to pass when the sun went down and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces."

As ever your unworthy brother in hope of a blessed immortality beyond this vale of tears.

W. A. GOURLEY.

REMARKS:—Abraham sought a

sign. The Jews require signs, but the Greeks seek after wisdom. The Hebrews were a people taught in types and signs. A sign is a shadow of the substance, and points to the substance. There is something confirmatory of better things in signs that are given by the Lord. The Lord himself shall give you a sign. Behold a virgin shall conceive and bring forth a son. None but the Lord could give that sign. When the Lord gives one that sign by revealing Jesus Christ the hope of glory it surely follows that salvation is given, because Jesus himself is salvation.

The wisdom the Greeks seek after is not the wisdom of God, but is the wisdom of man.

As yet Abraham had no seed born of Sarah, nor coming from his loins. But God confirmed a promise he had made before by telling him, I am the Lord that brought thee out of the land of the Chaldees to give thee this land to inherit it. Then said Abraham, "Whereby shall I know that I shall inherit it?"

He is commanded to take a heifer of three years old, a she goat of three years old, and a ram of three years old, and turtle dove and a young pigeon. He divided these except the turtle dove and the young pigeon, setting them over one against another. Abraham must watch them, for the fowls came down on the carcasses. In the worship of God we are to watch as well as pray.

As night came on a horror of a great darkness fell upon him. Symbols of affliction and a light appeared. Behold a smoking furnace and a burning lamp appeared—the smoking furnace denoted great affliction. A furnace is to consume the chaff, dry up that which is flesh: the light is to cheer and guide his people.

God's promise was "Look now to-

ward heaven and tell the stars if thou be able to number them, and he said unto him so shall thy seed be."

"Abraham believed in the Lord and it was counted unto him for righteousness."

God also told him that his seed should be a stranger in a land that is not theirs, and shall serve them, and they shall afflict thy seed four hundred years. That nation also whom they shall serve will I judge, and they shall come out with great substance. "And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age." How surely was Abraham taught and how well did he know that God was speaking to him, and he rested in the word of God that all that God spake unto him was truth, and that his seed should finally prevail over their enemies.

The furnace and the light, the affliction and the guidance of heaven should be the true things both blessed for their good.

But Abraham must wait the Lord's time for the fulfillment of all these things. Nor would his death at all hinder God's purpose or his doings. God works and none can hinder.

It is so blessed to be kept by the power of God through faith. Abraham walked by faith and found every word of God true.

That is the mark of an Israelite. Blessed are all they that trust in God. The just shall live by faith.

What is the meaning of the heifer, the goat and the ram being divided, one part of each over against the other part.

There is darkness, sorrow, distress, light, hope and peace, one set over against the other, all pointing to the same end, and confirmatory of the same truth and all agreeing. As one is set over against the other so that which is under the law points to that

which is in the gospel, each a witness and support of the other. But under the law is the furnace, the burden, the darkness and hard, bitter bondage; but in the gospel is light, rest, peace, hope and love. The turtle dove and the pigeon were not divided. They are of him and are for the poor, and represent the gospel which is for the poor which are always with us, and in these there is no division.

When God speaks it is not as man speaks for when God speaks his word is life—not a mere sound, but a wonderful reality. It separates between soul and spirit, joints and marrow. Instantly its power is felt whether for reproof or building up, whether for comfort or correction, whether for life or death. The word of the Lord entered into the understanding, bringing forth justification or condemnation, as purposed by the Lord. His word was found and I did eat it. Man lives by the word of the Lord as it enters into his soul. The entrance of his word gives life and light

He speaks and it is done.

P. D. G

Obituaries.

BRADY WILSON WILLIAMS.

In compliance with the request of H. M. Williams and wife, I will try, in my weak way, to write a short sketch of the life and death of Mr. Brady Wilson Williams, hoping that the dear Lord will lead my mind aright.

Brady W. Williams, the son of H. M. and M. A. Williams, was born Jan. 17, 1887, and was taken sick with typhoid fever on July 23, 1907, and died August 31, 1907, aged twenty years, seven months and fourteen days.

The writer of this sketch was well acquainted with the young man. He stood well in his community and was beloved by all who knew him.

He seemed desirous to do right toward his fellow-man. He often read the Bible and seemed to love the Primitive Baptists, and would contend for them, but he never made an open profession, only desiring to do right. He often came to my house in order to be with the young people, and his advice to them was suprisingly good. He often reminded them that they had to die. He disliked to see people indulging in wickedness.

The time of his departure drew near and during his sickness he seemed to be reconciled to the will of God. He often spoke of the great goodness of God and would cry out in a rejoicing way, "O blessed Jesus! Blessed Jesus!" and often spoke of going home to that home above. All was done for him that his dear parents, brothers, sister and physician could do, but all to no avail for the time of the Lord had come to call him home to himself, where the wicked cease from troubling and the weary are at rest. We would say to the bereaved ones, weep not for him, for we feel that your loss is his eternal gain.

We feel that he is with his blessed Jesus in whom he rejoiced, while on his bed of languishing.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

W. R. HELMS,
Mooresville, N. C.

MRS. NANCY J. HORNE.

Mrs. Nancy J. Horne passed away on December 17, 1913, at the home of her son, Mr. J. C. Horne. For some time her health had been very feeble.

Quite recently more warming symptoms developed and was evident to all that the end was near. If she had lived until the 11th of last December she would have been 87 years of age. She is survived by one brother, Mr. E. H. Flowers, of Elm City, and four children, as follows: Messrs. J. C. Horne, of Magnolia; W. C. Horne, of Spencer; L. F. Horne, of Texas and Mrs. M. E. McEntee, of Wilmington.

Mrs. Horne was a good woman, having been a consistent member of the Primitive Baptist church at Town Creek, Wilson county, for 35 years or more. The funeral was held this morning at 11 o'clock from the residence. The services were conducted by Rev. E. C. Sell and Rev. J. H. Booth. The large concourse of friends and acquaintances who attended the funeral was a silent testimony to the high esteem in which the deceased was held. The interment was made in the Magnolia cemetery. The floral designs were beautiful. The bereaved have the sympathy of the entire community.

Yours truly,
J. C. HORNE.

MRS. W. J. FRENCH.

At the request of Brother French I make the attempt to write something in memory of his dear wife.

She was born May 16, 1862 and died September 22, 1913, being the mother of ten children, four boys and six girls all living but one. She was not a member of any church but had a hope for fourteen years and was a regular attendant of the church and a firm believer in the doctrine preached by Primitive Baptists—a believer in salvation by and through the grace of God.

There are no more weary days and nights of pain and suffering for her as she has entered into rest forever.

more and while she is hidden from our eyes her gentle spirit is near us.

Brother French: I believe she has entered that rest which remaineth for the children of God.

Brother Gold: I have known her all her life. She was a good woman, a good wife and good mother. So bereaved ones don't mourn, but lift up your heads and say, God doeth all things well; for she has gone to that house not made with hands and to the city that needeth not the sun, moon nor stars to give it light, for the sunshine of the loving countenance of Jesus Christ lighteth that city.

Two weeks before she died she told her loving husband that she was going home and the only regret she had in leaving this world was in giving up him and her children. But when her Heavenly Father called she calmly, peacefully and sweetly, without a struggle passed away.

The funeral services were conducted by Brother William Stanley when she was laid to rest in the cemetery at Dan River church.

Written by her loving cousin.

ELIZA BLACKWELL.

Reidsville, N. C.

FRANKIE D. SEMONES.

Frankie D. Semones was born July 18, 1825, and departed this life at the old homestead near Willis, Va., Sept. 30, 1913.

She was a daughter of John and Phebe Semones. She is survived by two sisters Mrs. Mary A. Lester and Mrs. Louvinia C. Hale.

She never married, choosing rather to live in the midst of the beloved home circle, and to devote her life in the service of love in that connection, and for more than four score years did she well and truly fill the measure

of this her chosen sphere of life, exemplifying a service in life well rounded up and of love well rendered. Her course in life was quiet and orderly. She was possessed of a well ordered, even temperament, a modest, chaste demeanor, reflecting the purest principles of womanhood as she understood them. She was unassuming, unpretentious and reservedly modest in her manners. She was kind hearted and friendly, and was a good neighbor. She was of a thoroughly industrious turn of mind, taking hold with her own hands, and the bread upon her table was the fruit of her toil, and the solace of her mind and heart in this relation was the abiding consciousness of duties well performed.

Her final dissolution came on as of something patiently waited for, and without murmur or complaint she contemplated the approaching ordeal. She talked but little as gently, quietly and peacefully, and almost unobservedly passed into that repose from which one passes out and up, and into the Paradise of God.

Upon confession of faith in salvation by grace through Christ our Redeemer I baptized her several years ago, together with her elder sister Cynthia who passed on before; and as long as she was able she was faithful to her privileges in the church.

Elder James M. Dickerson and myself were called to take part with Elder N. D. Weeks, her pastor, in appropriate services in her memory at the home from which we buried her in the midst of her dead.

How precious is the memory of such humble, faithful ones as we think of them as in this life and in the life beyond, and to feel in our hearts that though they be dead, yet they speak.

Peace be sacred to her memory.

P. G. LESTER.

MRS. LOUISE TAYLOR BUYERS.

She was born Dec. 18th, 1839, in Wilson, N. C. She was the daughter of Jacob Taylor and Zillie Horn Taylor. She was married to Lieutenant Isaac N. Buyers in 1863. Mrs. Buyers was a member of the Primitive Baptist church. On one of her visits to her old home she was baptized into the church of her faith and for 40 years or more she has clung to this doctrine.

She leaves two sons George N. L. and Wilson M. Buyers, and one grandson William H. Martin, son of J. J. Martin and Mary Mices. Miss Annie Taylor being one of them and several nephews among them John, Sidney and Durham Taylor.

Her funeral was conducted by the Rev. L. C. Green of the Christian faith, there being no Primitive Baptist preacher near, and as he stated to the large and sympathetic congregation present, that her life had been a model of perfection and usefulness.

She was tenderly laid to rest in the old family grave yard that contained the ancestors of her husband for over two hundred years, and by the side of the husband whose love for her was seldom equalled.

Every thing was done for her that could be done, but God in his infinite wisdom saw best to call her and the old home will never be the same.

She was content to go. She knew her time had come and was resigned, and peacefully fell asleep.

MRS. GEORGE N. L. BUYERS.
Columbia, Tenn, 504 High St.

DR. R. L. PASCHALL.

The subject of this notice died on the 26 of February, 1914, at the age of 83 years and 4 months. He was raised in Warren county, N. C., and was mar-

ried to Mary F. Cook, of Franklin County, N. C., in 1852. To this union were born 5 children, 4 boys and 1 girl. All are now living.

He joined the Methodist church in his young days, but the last few years of his life he seemed to love the Primitive Baptists, and wanted them to visit and pray for him. He wanted Elder P. D. Gold to preach his funeral and asked him to do so, which Elder Gold did.

I believe he is at rest. He prayed to die. He said all he regretted to leave this world for was his children.

He was a devoted father and a loving husband.

He filled out his years in usefulness, always ready to help those in need and was true to pay his debts.

His funeral services were conducted by Elder P. D. Gold and Rev. Bradshaw. His body was laid to rest in the Wilson cemetery beside his wife who preceded him to the grave Oct. 22, 1913.

May the good Lord bless, comfort and save his children, is my prayer.

Written by his daughter-in-law,
M. C. PASCHALL.

SAMUEL HENRY COMER, JR.

I will try in my weakness to write a few words relating to the life and death of Samuel H. Comer, Jr., whom God in His all-wise providence removed from the shores of time Jan. 22, 1914, leaving to mourn their loss a father, mother, four brothers and a sister-in-law.

He was the second son of James and Minny Comer and was born August 30, 1898, making his stay on earth 15 years, 4 months and 22 days.

He was a dutiful, loving son and gentle to all his brothers.

His father's household has ever possessed that golden virtue of love

to one another which makes a home pleasant to behold.

His sickness was brief. Friday afternoon upon returning from school he complained of his stomach hurting. Saturday morning he ate a hearty breakfast as usual but continued to complain of hurting in bowels and stomach. Through the day he vomited several times. His parents administered home treatment but the next morning as he did not get any better they phoned for the doctor who came and diagnosed the case appendicitis. They rushed him to the hospital as soon as possible but there had been too much delay—the diseased appendix had burst letting the corruption ooze among the intestines.

He suffered for seventeen hours so intensely that it was necessary to have four men to hold him on the bed. He said send for mother, I can't stand it.

He passed away about one o'clock Thursday morning, conscious to the last. He was laid to rest in the family grave yard in the presence of a large assemblage of relatives and friends.

It is hard to give up one of our relatives, but we should be submissive and say with Job: "The Lord giveth and the Lord taketh away, blessed be His Holy name."

May the God of all grace be with James A. Comer and family to comfort and strengthen them so that they may be enabled to meet their beloved Sammy when called to enter eternity.

Written by his grandpa.

SAMUEL W. COMER.

Wikel, Va.

JOHN HENRY ELMORE.

Bro. John Henry Elmore was born in Sampson County, North Carolina, Oct. 29, 1826. He died Nov. 18, 1913.

He was baptized August 9, 1885. He was married Feb. 27, 1851 to Lurinder Williford, who preceded him to the grave 16 years ago.

There were eleven children born unto them. All are living but two, and 33 grand-children, 20 great-grand-children.

His children mourn not as those without hope.

Though he be dead, yet he liveth.

XURE LEE.

MRS. M. H. HILL.

After an illness of nearly twelve months with that dreaded disease, consumption, my dear wife, Adliza J. Winslow Hill, departed this life Jan. 25, 1914.

Brother Gold, she was a tender and loving companion and I sorely miss her but the Lord, who doeth all things well, knoweth best.

M. H. HILL.

Caraway, N. C.

A REQUEST.

Elder P. D. Gold.

Dear Bro. in Christ:—Having in view the publication of a biographical history of orderly Primitive Baptist colored ministers, deacons, "women who labor with them in the gospel" and "mothers in Israel" amongst them, I desire to have published in your paper, the request that each of the above named personages kindly send me a sketch of their life, experience, labor, call and also photo if possible of deceased ministers, etc.

Any information our white brethren or friends can furnish along this line will be thankfully received and postage will be returned if so desired.

Wishing you all new covenant blessing, I beg to remain,

Yours in hope,

A. B. MAWONE.

Gentian, Ga.

Associations.

Elder P. D. Gold:

Dear Brother: Please publish in the Landmark that the spring session of the Bear Creek Association will convene with the church at Freedom, Stanly county, N. C., commencing on Saturday before first Sunday in May, 1914. All those coming by rail notify Brother A. J. Dees, Whitley, N. C.

Get off ears at Albemarle, Southern train will arrive from Salisbury at 6 o'clock P. M. Southbound from Winston will be due at 3:30 P. M. and 7:45 P. M. From Wadesboro trains will pass Albemarle at 8:30 A. M. All these trains from Friday at noon until 8:30 next morning will be met. The church is five miles from the station. We extend a cordial invitation.

Done by order of the Association.

J. W. JONES, Clerk.
Marshville, N. C.

WHITE OAK UNION.

The next session of the White Oak Union meeting is to be held with the church at South West, Onslow Co., N. C., March 28 and 29.

Any wishing to come and be met at Jacksonville will please write to Samuel Jenkins at Jacksonville, R. 3, box 107.

LINVILLE UNION.

The next session of the Linville Union is appointed to be held with the church at Bunker Hill on Saturday and 5th Sunday in March, 1914.

Brethren, sisters and friends are invited with special invitation to ministers to attend.

Those desiring to attend will notify H. D. Shields or D. R. Stafford at Kernersville and they will be con-

veyed to the Union which is held four miles south of there.

W. L. TEAGUE,
Clerk.

BLACK RIVER UNION.

The next Black River Union is appointed to be held with the church at Hornett Meeting House, Sampson Co., N. C. on Saturday and 5th Sunday in March, 1914.

Visitors will be met at Dunn, N. C., on Friday afternoon and conveyed to the Union. All lovers of truth are invited to attend.

ELD. W. M. MONSEES,
Moderator.
CORNELIUS HODGES,
Union Clerk.

The next session of the Black Creek Union is appointed to be held with the church at Wilson, N. C., Saturday and 5th Sunday in March.

Elder R. H. Boswell is appointed to preach the introductory sermon.

The Mill Branch Union is to convene with the church at Simpson Creek on Saturday and 5th Sunday in March.

All brethren and sisters and especially ministers are cordially invited to attend.

The next session of the Skerwarkey Union will be held with the church at Flat Swamp, Friday, Saturday and fifth Sunday in March.

J. ALEX. ROEBUCK,
Clerk.

The Eastern Union is to be held with the church at Bethlehem, Tyrrel County, N. C., and to commence on Friday before the 5th Sunday in March.

We would be glad to have a full

representation and to have all visit us that can.

A. W. AMBROSE,
Clerk.

The next Staunton River Union is appointed to be held with the church at Canaan, Pittsylvania county, Va., about 12 miles west of Dry Fork, and about 10 miles east of Axton, Friday, Saturday and fifth Sunday in March, 1914. As this is the first Union meeting that has been appointed to meet at our new church, we would be glad to have the brethren to visit us. Any visiting brethren will be met at Axton or Dry Fork Friday morning. Any visitors wishing to be met will notify R. Y. Blair, Witt, Va., R. F. D. 3.

R. Y. BLAIR, Clerk.

Appointments

ELDER ISAAC JONES.

Falls of Tar River—Friday before the 5th Sunday in March.

Pleasant Hill—Saturday and 5th Sunday in March.

Tarboro—Monday.

Lower Town Creek—Tuesday

Upper Town Creek—Wednesday.

White Oak—Thursday.

Wilson—Thursday night.

Memorial Friday.

ELDER L. H. HARDY.

Nahunta—Saturday and 3rd Sunday.

Goldsboro—At night.

ELDERS P. W. WILLIARD AND
SAMUEL McMILLAN.

Bethel—16.

Wadesboro—17.

Lawyers Spring—18.

Jerusalem—19.

Watson—20.

Pleasant Hill—21 and 22.

Union Grove—23.

High Hill—24.

Concord—25 at night.

Salisbury—26 at night.

Linville Union at Bunker Hill—
28 and 29.

JOSEPH E. ADAMS.

Bishopville, S. C.—Thursday the
19 of March.

Mt. Pleasant—Sat. and 4th Sunday.

Black Creek, Horry Co.—Tuesday
and Wednesday.

Feathery Bay—Thursday.

Mt. Tabor—Friday.

Simpsons Creek—Saturday and 5th
Sunday.

Elders Bell, Gore and Harrelson
may arrange appointments for two
weeks so that I can be at Wilmington
Saturday and 3rd Sunday in April.

Stump Sound—Tuesday.

Yopps—Wednesday

Bay—Thursday.

Maple Hill—Friday.

Cypress Creek—Saturday.

Muddy Creek—4th Sunday.

South West—Tuesday.

Wards Will—Wednesday.

North East—Thursday.

White Oak—Friday.

Newport—Saturday and 1st Sun-
day in May.

Kinston—Tuesday night.

LaGrange—Wednesday.

Goldsboro—Thursday.

New Chapel—Friday.

Cross Roads—Saturday and 2nd
Sunday.

ELDER W. M. MONSEES.

Friday before 4th Sunday in March
at Sandy Grove.

Sat. and 4th Sunday—Willow Spring.

Monday—Middle Creek.

Tuesday—Fellowship.

Wednesday—Rehoboth.

Thursday—Clement.

Friday—Little Creek.

Sat. and 5th Sunday, Union Meeting.—Bethany.

Monday—Union.

Tuesday—Cross Roads.

Wednesday—Beulah.

Thursday—Creesh's.

Friday—Salem.

1st Sat. and Sunday in April—Smithfield.

I hope, Lord willing to be with him at Willow Spring, Middle Creek and Smithfield.

He will be dependent for conveyance.

Affectionately,
J. A. T. JONES.

ELDER SAMUEL McMILLAN.

Pine—April 10.

Salisbury—11.

Flat Creek—12.

Big Creek—13.

Tom's Creek—14.

Pierces' Chapel—15.

Rock Hill—16.

Suggs Creek—17.

White Oak Springs—18.

Gains Grove—19.

Brush Creek—20.

CHURCH HISTORY.

The Ninth (the most important) Chapter of my Church History Revised and Brought Down to Date.

Scripture Truth about the Church, as Stated by the Greatest Scholars of the World, and by the Ablest Primitive Baptist Ministers. Sixty Closely Printed Octavo Pages.

The Church History, now out of

print, was written and published to disseminate the Truth, and was sold for Two Thousand Dollars less than the cost; but through the kind Appeals of Elders J. R. Respass, Wm. L. Beebe and P. D. Gold, in the Gospel Messenger, The Signs of the Times, and Twelve Copies for a Dollar.

SYLVESTER HASSEL,
Williamston, N. C.

APPEAL FOR AID.

The North East church house in Onslow county, is much in need of repair. Any brother, sister or friend who feels disposed to help them will please send a notice to H. T. Morton, Clerk, or W. T. Kellum at Kellum, N. C. Any help will be appreciated.

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MINUTES.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G.OLD.

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Send us 4 new yearly subscriptions to the Landmark at \$1.50 each, or 4 new yearly subscriptions to the Semi-Weekly Times at \$1.00 each, or one new yearly subscription to the Daily Times at \$4.00 per year, and secure a good watch free.

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We are getting out the Fourteenth Edition of Shape Notes of our Hymn and Tune Books which will soon be ready for distribution. The price is 70 cents each, sent by mail, and six

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There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages, containing rudiments of music, and graded lessons for use in singing classes, in connection with the Hymn and Tune Book. Send orders to Elder Silas H. Durand, Southampton, Pa., or Elder P. G. Lester, Floyd, Va., or to Elder P. D. Gold, Wilson, N. C.

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N. B.—The following schedule figures published as information ONLY and are not Guaranteed.

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11:40 P. M. Daily—Night Express Pullman Sleeping Car for Norfolk.

8:02 A. M. Daily for Washington, New Bern and Norfolk. Broiler Parlor Car Service, Washington to Norfolk.

5:03 P. M. Daily, except Sunday for Washington.

WESTBOUND.

4:55 A. M. Daily for Raleigh. Connects for all points South.

9:26 A. M. Daily, except Sunday for Raleigh.

6:32 P. M. Daily for Raleigh.

For further particulars and reservation of sleeping car space, apply to

W. J. WILLIAMS,

Ticket Agent, Wilson, N. C.

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Gen'l Superintendent

H. S. LEARD,
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NORFOLK, VA.

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In order to increase the circulation of our publications and to encourage our friends to help us improve our publications by securing for us new subscribers, we offer the following valuable premiums:

To any subscriber paying what he owes for his own paper and sending us new subscriptions as follows:

To either the Daily Times at \$1.00 for three months or \$4.00 per year, the Semi-Weekly Times at \$1.00 per year or Zion's Landmark at \$1.50 per year, we will give for \$1.50 worth of new subscriptions your choice of an egg beater, an egg cooker, potato masher, or fountain pen.

For \$2.00 worth of new subscriptions in addition to what you owe we will give a pair of gold handled scissors.

For \$4.00 worth of new subscriptions we will give a shaving set consisting of a safety razor, brush, &c., done up in a nice case.

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The egg cooker, egg beater, potato masher, each	30c.
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The kit of tools, each	\$1.00
The Bible, each	\$1.50
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A list of the contents of our paper will secure a number of these premiums free.

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P. D. GOLD PUBLISHING CO.

Wilson, N. C.

ARTS E. D. HOWES
1 Jan 15

ION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLVII. WILSON, N. C., APRIL 1, 1914. NO. 10



P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

AMONGST STRANGERS.

Elder P. D. Gold,

Dear Bro:—I am lonely. Having moved amidst strangers in the flesh and spirit. My mind wanders back to those of like faith. A have not had the pleasure of the company of our people of late as of old. Some times I feel like trying to speak to them through our papers, and yet I do not feel competent or worthy.

On yesterday, riding through a strange country, I came to a colored church and stopping, I heard the song, "There is a land of pure delight, etc." I was melted to tears and felt to desire the presence of an assembly of saints, and yet how vile am I to wish for such company. We are truly a mystery to ourselves. In my childhood my father would often open his services with, "I am a stranger here below and what I am 'tis hard to know," etc.

I could not understand it then and wondered why he used it so much. I feel now that I can understand his feelings.

While waiting for my train I have sketched a few thoughts on the subject of "Salvation." I know Salvation is of the Lord.

The word salvation is a derivation of the word save. We cannot save that which is not lost. We cannot redeem that which is not involved.

Christ came to save the lost. "I came not to call the righteous, but sin-

ners to repentance." By nature we are conceived in sin, shapen in iniquity, and come forth under the law of God and condemned by the same. Being thus involved we cannot come forth of ourselves, but must remain under the law until we are redeemed from the power of the same.

The convicted sinner beholds God as just even in his condemnation, and once we realize the justice of God's law in our condemnation we plead not for justice, but for mercy.

We are taught in the scriptures that the law serves as a school master to bring us to Christ, and once brought to Him we find He hath become the end of the law for righteousness to every one that believeth.

No man can sing redeeming grace in spirit and in truth but those who have been brought to Jesus. We hear on every side a plea for sinners to repent and come to Jesus, but repentance is the gift of God, and the call to repentance (not from men) but from Christ must and does precede repentance. Note Christ's declaration, "I come not to call the righteous but sinners to repentance." Hence the call is from Christ to sinners, and repentance is the result of this call. Paul was a strong man bidding defiance to the saints of God, but when Christ called him, repentance followed and so it is with all the divine gifts that the people of God enjoy. It is God first in all things. He is life and light and hence Christ says, "No man

can come to me except my Father which sent me draw him." In nature we do not know God, and how can we go to one or serve one that is unknown unto us?

Listen, Christ says no man knoweth the Father save the Son (Jesus) and he to whom the Son will reveal Him. In the light of all these things can we not say without doubting, salvation is of God. There are many important and useful gifts that men are endowed with that it is right and proper that they should develop and put to use, but this one, the most important of all gifts, the power to save is given not to men but to Christ the Lord, and how glad we should be that it is so.

Men, all of them, are failures to a greater or less degree. Measuring from the standpoint of perfection. How glad we are, the salvation of the soul is not felt to such uncertain, such unfaithful hands.

Christ is perfect in character and in achievement. He came for a purpose, "to seek and save that which was lost," and He will accomplish his purpose and the result means salvation in the fullest sense of the word, for all the people of God. "Thine they were, thou gavest them me, and of all I have lost none, save the son of perdition," etc.

Why need we pursue this thought further? The evidence is conclusive. Let us rest and rejoice in the hope that salvation is of the Lord.

It is old and yet it is ever new when we can rejoice in hope of so great salvation.

Yours in hope,

O. J. DENNY.

610 N. Brevard St., Charlotte, N. C.

ELIJAH AND ELISHA.

I have of late been reading and med-

itating on 2nd Kings of which these two characters play such a part. I have often thought if I were gifted in talking and writing of the Scriptures as some are, I would like to write of these two lovable men of God, of what they did and said. If it were like the majority of people believe, that we work out our own salvation or make ourselves what we are religiously, these two characters, Elijah and Elisha would dwarf us and confound us with their greatness, but we come to the realization of the fact, that the power of Elijah and Elisha was not their own, but the power of the indwelling of the Spirit of the Almighty. Then discouragement gives way and hope is born within us. If all the power that possessed them was really theirs we might as well give up in despair, for their model could never be copied by us. What would we do, what would we think, when coming to contrast our power with Elijah's in bringing down fire from heaven by the power of prayer through faith, his ability to lock up the clouds and unlock them at his pleasure. In studying the power of Elisha and Elijah together, contrasting their greatness with ours, we can only say, "by the grace of God I am what I am." Our weakness coupled with God's strength gives us a ray of hope, and the connecting link is placed, and we go on in our weary way, in the Lord Jehovah is our strength, in Him we live and move and have our being. Elijah and Elisha are both types of Christ, but studying them together, no two people by nature, could be more thoroughly unlike, and in a manner in a religious way. Elijah seems to be fiery in his earnestness, he seems to be erratic and quick in his mode of decision, while Elisha seems to represent Moses in his meekness and gentleness,

and Jesus in His loveliness and kindness. Elijah differs from Elisha as the lightning differs from the sunbeam, yet there is as much power in the one as in the other. Sometimes it is a difficult thing for us to imagine great power in meekness, kindness and gentleness. Here we have the equation in the two, "as wise as a serpent and harmless as a dove."

I have often thought why it was that the nearer we come in imitating our Savior the nearer we come to walking in His footsteps, the more we are hated by the majority of the people of this world, and I have often thought if we were to do as He did, would we go like He went, that is be crucified or killed? Verily I think so. One person remarked to Christ when He was here on earth, that if He had lived in the days of prophets He would not have killed and stoned them as the people did in that day. "Fill ye up therefore the measure of your fathers," was the prompt reply of the Savior. That is, to say that the people are no better now than then.

There was Naaman, captain of the host of the king, a mighty man of valor, an honorable man, a great man with his master, whose trouble was an infection of leprosy, that is, he had an incurable disease. There was no medicine known to science that would do him any good. This was a type of sin and a forerunner of death. About this time the Syrians had invaded the country of the Israelites and captured a little girl who was made to wait on Naaman's wife. This little maid told her mistress one day, that there was a prophet in Samaria whose name was Elisha, who could heal her husband of his loathsome disease, leprosy. Some one went and told the king of Syria what the maid had said. The king of Syria told Naaman to go to

the king of Israel, so he went carrying the king's letter of recommendation, also he carried plenty of money to pay for the healing. What a great mistake he made in sending him to the king instead of to Elisha. This made the king mad. Listen to what the king had to say. And it came to pass when the king had read that letter, he rent his clothes and said, "Am I God to kill and make alive, that this man doth send unto me to make a man recover of his leprosy, wherefore consider I pray thee and see how he seeketh a quarrel against me." Elisha heard of all this, and sent to the king of Israel and told him to send Naaman to him, and that he should know that there was a prophet in Israel. So Naaman came and stood at the door of Elisha, and Elisha sent a messenger to Naaman telling him to go and wash himself seven times in Jordan, and thy flesh shall come again to thee, and thou shalt be clean. This made Naaman mad and he went away in rage. The idea that Elisha should send a messenger to him telling him what to do, and also a very embarrassing thing to do. He wanted to know why Elisha did not come himself and administer unto him, and rub him down, get down on his knees, pray for him and not make everything so embarrassing to such a prominent man. Naaman said to Elisha, are there not rivers in Damascus better than all the waters of Israel, why not wash in them and be healed? Why cannot I prescribe the way and manner of my healing? Poor, proud Naaman had a bad disease, his flesh had left him, he was in trouble, he would have given half of his earthly possessions to be healed some other way. I have heard that leprosy, in its last stage, assumes a dark, pided, rough condition, the flesh leaves the body, nails shed,

the hands look like some vermin's claws and in this terrible condition Naaman submitted to the commands of Elisha, and went and did as he said and immediately was made clean, and in the very way and manner prescribed by Elisha, and not in his own way. Now Naaman offered to pay Elisha, but he accepted no pay nor any of his offerings. The healing was free and unmerited on the part of Naaman. Here are three parties that figured in the healing. The king that represents man glorying in an arm of flesh and paying for what you get and get it in an high up and honorable way and not through Elisha. The little maid or angel of mercy pointing the way. Naaman the one to be healed, resisting the will of his master, wants to be healed any other way except the right way. Like the poor sinner of today, he has leprosy or is dead in trespasses, and sins. And Elisha, the healer. Poor Naaman felt he wanted to pay Elisha after he was healed, but he would receive nothing. What would all the riches of the world be compared with the blessings he had received? In these two people, Elisha and Elijah, we learn a lesson of friendship, and what a great blessing is friendship. It is more to be desired than any other earthly possession. Nothing it seems could estrange or separate them. They journey together, the one having nothing too good for the other. They journeyed to Gilgal. This possibly is a place where the sinner is shown his lost condition, a place of apprehension; then we see them together at Bethel, a place in life, where the sinner is given access to Christ, the righteous. We see them at Jerico, a place of battle or hostility to the world. Here he hovers close to the cross, looking unto Jesus the author and finisher of our faith, and to

fight his battles they together passed over Jordan which is typical of the judgment. They were rooted and grounded in that friendship and kinship which is born from above, and which no one can break asunder or separate. Many people in the bloom of life and the glow of health and well to do in this world's goods, think they number their friends by the score and sleep and rest in that perfect rest, when the real truth is, coming to a perfect test they would not have a true friend. When a person here on earth comes to the point that he truly needs a friend and finds he has one he is fortunate, and if he has as many as two trusted friends he is indeed fortunate. True friendship is the gift of the Lord and one of His most precious gifts. It is impossible for you, within yourself, to make friends. You cannot make a friend of a person by doing him continued kindnesses. You can do and do and after a while stop doing, or get to the point you have to stop and very often you have made an enemy of the worst kind. We know this to be true by experience. Then I have often thought that those people who can make Christians at will, much less friends, if it is so, that the more you do for a person the less he thinks of you, how much have you to do before you make a Christian or a good friend.

Two more beautiful incidents in the lives of these two men of God, Elisha and Elijah were in the healing of the sons. Each one performed the same act and almost in the same identical way and manner. In the case of Elijah he carried the child up in the loft and laid it in his own bed, the child being dead. This is a good place for the sinner to be and the loft a lonesome and good place for the sin-

ner to sojourn. In the case of Elisha he comes in the house of the Shummamite and the child was lying on the bed dead. Then placing his hands upon the child's hands and his mouth upon the child's mouth and his eyes upon the child's eyes and stretching himself upon the child, completely covering the body, the result was that the child's flesh began to turn warm which was evidence of life. Again he stretched himself and the child sneezed seven times which was greater evidence of life. What a beautiful type here in the change and redemption of the sinner by our Spiritual Elisha.

Both of these prophets are types of Christ. If any person be a subject of the Lord, foreordained and predestinated by Him to be conformed to His image then comes the time between His conception and His death to be changed and born again. No person knows the time nor can hasten the time for the Lord alone unaided and unsought after brings it to pass. When the Lord has shown you your leprosy or sins, you prefer some secret place or loft to pour forth your prayers and supplications to Him, and it is apt to be some secret chamber that He appears to you and stretches Himself upon you and enables you to see, and sneeze. See what beauty is in predestination and election. The beauty is in being saved by grace, and not of yourselves but is a gift of God. See the beauty in standing aloof from Sunday school workers, Missionary workers, Odd Fellows, Masons and other secret orders, and keeping yourself unspotted from the world.

There is a beauty in loving the things you once hated. You have often read of these things in the Bible but you did not believe them. You believed you were to be saved by being a slave to some law you could not

keep. There is a beauty in your Spiritual Elisha keeping, fulfilling your law for you.

You can now see complete satisfaction of the law in a crucified Redeemer, and rejoice in a finished work when He bowed His head on the cross. Then and there you were saved by the spilling of His blood and not by your works nor by the supplications of any preacher. Also Elijah and Elisha went together from place to place doing good. No one being too humble for them to administer to nor receive their attention. It looks as though Elisha should have forever endeared himself to the king for the healing of his bosom friend. But instead of gaining his good will the consequence was, the king called his soldiers and deputies together and told them to spy him out, find where he was and bring to the king that he might destroy him. The wicked king gave no reason for his cruel act. Perhaps he was afraid of Elisha's mighty power which he possessed of the Lord. Elisha knew that the Lord was with him and he had nothing to fear. When the king's servants had him surrounded Elisha fell upon his knees and prayed that blindness might come upon them and it did. It was easy for him to manage them then. Elisha was rich in the faith and mercies of the Lord. He had a double portion of the spirit of Elijah. Elisha differed from Elijah in having abilities which were by faith to cope with his enemies. Elijah would sometimes get in the narrowest of straits. It seems he would get to where he was clinging to the last thread or where the last thread was broken which bound him to earth. When Jezabel told him he should die tomorrow at this time he went a day's journey in the wilderness, lay down under a juniper tree and prayed to

die. Another time he said I have been very zealous for the Lord God of Hosts because the children of Israel have forsaken thy covenant, thrown down thy altars, and have slain their prophets with the sword and I, even I only am left, and they seek my life to take it away.

But between these trying ordeals the Lord appears to His people. When Elijah was praying to die, an angel appeared, touched him and told him to arise and eat. I imagine this was good cake to Elijah. Here was a life of vexation, sorrow and trouble even unto death. All at once his life was transformed into one of peace and pleasure. He was kept and cared for by the power of the Almighty God, later to be caught up and carried in a chariot of fire and lifted into the highest heavens, a place he had longed for and prayed for.

I will now mention another incident in the lives of these two men. As they walked together Elijah said to Elisha before I am taken away from thee, ask of me what I shall give unto thee and it shall be done. Elijah foreknew he was to be caught up into heaven. Elisha also knew it.

What a great and glorious thing it is to live a noble Christian life after ones eyes have been opened and he has been made to see and know how to live. Often the Lord gives His people a knowledge which goes beyond hope and they are enabled to say "I have kept the faith, fought a good fight, now henceforth there is a crown of righteousness laid up for me."

Elisha was to have just what he might ask for. Ninetenths of the people of this world would no doubt ask for riches. I pray thee, was the request of this man of God, give me a double portion of thy spirit, and he

desired the double portion that he might serve the Lord in living a better Christian life.

Elijah here is a beautiful type of Christ, Elisha a beautiful type of the sinner after he has had a foretaste of the knowledge of his Lord and Savior. The Lord gives us that which is good for us. If we feel weak He tells us His strength is sufficient. If we feel poor look to His riches, they are all ours. No good thing will He hold from them that love Him and keep His commandments. It has been said that the Primitive Baptists sit upon a stool and do nothing; do not believe in foreign missions; neither did Elijah and Elisha. They never went out of their immediate territory and in all their healing the sinner came to them to be healed. All that is needful for the Christian is found in the doings of Elijah and Elisha. They mention no Sunday schools neither are they mentioned in the Bible. We have never seen the stool of do nothing. The Primitive Baptists believe in good works; they are the only people that can work. They are the people who have journeyed to Gilgal with Elijah and Elisha and then apprehended by the Lord, the scales taken from their eyes, then with them to Bethel where they have access to their Saviour, Jesus Christ, the righteous. They realized that it takes the blood of Christ to cleanse them from their sins. They go with them to Jerico. It is here they fight the battles against the Missionaries and Sunday school workers. Here they are in hostility with the world and the world against them. They then pass the Jordan, a place of judgment. Here they are to be judged day by day, and by this judgment they are kept in that straight and narrow way that leads to life.

It seems that if I were a Missionary and fully believed in the cause as outlined today, I would never try to Christianize a foreign land when my people at home so much needed help. Their most fertile fields are Japan and China and we have the very scum of those two nations with us, but instead of helping those with us laws have recently been passed forbidding them from owning homes here. Those people, in their land, never treated us in this manner. So far as morals are concerned, and this is what the Missionaries think religion is based upon. The Chinese are far ahead of us in this respect. Swearing, undermining and taking the Lord's name in vain is almost unknown in the whole Chinese empire. In our own country it has almost become popular by the so-called Christian element to do these things. The word heathen, as to its Scriptural meaning, is greatly misconstrued by the majority of people. The Apostle Paul's idea of a heathen was any person not a Christian, any one who is a foreigner from the saving grace of our Savior. So according to the apostle, you may be a graduate of the highest university in the land and still be a heathen. Frequently foreigners, especially Chinese, tire of our meddling in their religious affairs and as a result they rise up against the Missionaries, who tell them they must accept their religion or powder and ball instead, causing such conflicts as occurred during the Boxer rebellion.

Every nation on earth is just as God, in His foreknowledge, intended it should be. We can see similarities in the ruling of all nations since the time of Elijah and Elisha. We can see the predestinating hand of the Almighty God and the fulfillment of the Word, "Thus far shalt thou go and no further." It is when you are shown

the light that you receive the command to walk in the light. There was a piece of work for Elisha to do before he could receive the double portion. Elijah said to him, "Thou hast asked a hard thing but if thou seest me when I ascend to heaven thou shalt have it." Meaning if you keep your eyes upon me you will get your desire. He might have taken his eyes from Elijah one time and this might have been the time of the ascension, and therefore missed his reward. Poor children of your Heavenly Father keep your eyes, your mind, your thoughts fixed upon your risen Lord and you will become day by day more and more like Him the One altogether lovely.

What was the effect of the double portion of the spirit of Elijah upon Elisha? His first act after this was to visit the Shunammite woman and relieve her from bondage, and also restore her son to her, and thus fill her with unspeakable joy.

Therefore keep your eyes, your mind, your thoughts upon the taken up Master who is ever at the right hand of God and you have learned the deepest secret of abiding, peace and power.

R. E. PEACOCK.

Fremont, N. C.

COMMUNICATION.

Mr. P. D. Gold, Very dear Brother: For sometime I have felt like writing you a few lines, not because I feel competent, but because I love you and your doctrine. I hope the blessed Lord will enable you to continue long in the gospel field, but it will not be long before both you and myself will have to lay our armor by, though I trust it will not be consumed by moth nor rust. Oh, may we meet where

sorrow, afflictions and tears will be done away with and love, joy and praise to God reign forevermore for His wonderful salvation. I sometimes wonder if we shall know our old fathers who have gone before, but, of course, as to that we are under a cloud of darkness.

Let me tell you what occurred to me sometime back. I had been low down for sometime and felt very sad. I was hoeing corn. Old age and low down feelings made it go hard with me. But the first thing I knew there was a crowd before me and I was preaching to them with all the ability that God gave me. Of course this was the exercise of my mind; and when I came to myself I was making the dirt fly around that corn and the dark cloud was gone. When I thought over the matter something said to me that God had come into the field and had preached me a good sermon.

"Oh to grace how great a debtor,

Daily I'm constrained to be;

Let thy grace Lord, like a fetter,
Bind my wandering soul to Thee."

Dear brother, I hope we may meet again in the flesh, but if not, I trust in heaven never to part again, where we will be enabled to worship in a more perfect manner, and know as we are known. If our lives are hid in Christ we are safe in Him.

Allow me to congratulate you and your dear wife, and hoping that good health and prosperity may attend your lives.

Your unworthy servant in hope of eternal life.

AMOS DICKERSON.

Floyd, Va.

Brother Dickerson, I remember you with much satisfaction. P. D. G.

COMMUNICATION.

Brother Gold: I have read the piece written by C. P. Williams in September 15 Landmark and I want to say to him that I feel the Lord enabled him to confess his fault; for James 5:16 says, "Confess your faults one to another and pray one for another that ye may be healed; the effectual fervent prayer of the righteous man availeth much."

Brethren pray God that He may heal him and restore him to the church again, and that will restore fellowship to all the brethren. I loved him when I was young and desired to be like him. It seemed that everybody loved him and esteemed him. And I love him yet and have hope of him yet and this confession strengtheneth my hope that the Lord is still watching over him.

Now Charlie, I want to say: deny yourself of strong drink, "take up your cross and follow me" saith Jesus. Now in love to you and the cause of God may you consider, think, come and go with us for we love you. Jesus says He came not to call the righteous but sinners to repentance. It makes me rejoice to know that you confessed your sins, for there is more joy in heaven over one sinner that repenteth than ninety and nine that need no repentance. Oh blessed thought that Jesus came to save sinners.

From one that loves him.

N. T. OAKES.

For information and for reference we would be pleased to have a Minute of every Primitive Baptist Association in America and will thank the Clerks of the various Associations to forward one to me at their earliest possible convenience.

P. D. G.OLD.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD.....Wilson, N. C.
P. G. LESTER.....Floyd, Va.

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EDITORIAL

SPIRIT AND SOUL AND BODY.

Sister Annie Austin requests my view of 1st Thess. 5:23, "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The salvation wrought in and by the Lord Jesus Christ is complete as it is to be manifested in the subject of grace in the entire man spirit, soul and body.

There shall be a change of our vile body, and it shall be fashioned like unto the glorious body of the Lord Jesus. The soul also is the subject of this gracious salvation of the Lord. The spirit of man also is graciously preserved. These are the three constituent parts of man. As there are three that bear record in heaven so there are three that answer in earth. The Father, Son and Holy Ghost in heaven: so in man who is in the image

of his maker there are three. When God made man he formed him of the dust of the ground, shaped of clay, a body. Into this body God breathed the breath of life, and man became a living soul. There is a spirit or life in man, and the inspiration of the Almighty giveth man understanding. We cannot see a spirit, nor a soul, yet we see signs and proofs of their existence. The body of man is tangible so that we see and handle that. The spirit is the life, the soul the individual separating him from all others. Eight souls or individuals were saved in the ark as by water. The body is the visible, material part that dies or decays, and goes back to dust from whence it came.

This entire man fell in the transgression. The whole head is sick, the whole heart is faint, and all flesh has corrupted his way. Death not only passed upon all men because all had sinned, but the entire man in spirit, soul and body is dead in trespasses and sins. There is no faculty of man not corrupted. He must be renewed in the spirit of his mind. His understanding must be enlightened. He must become a new creature. He must be born again. You hath he quickened who were dead in trespasses and in sins, wherein ye walked in time past according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

YOU HATH HE QUICKENED. God quickeneth the dead. What part of you is quickened? Men want to divide up, explain, add to, or take from. How is it? It is the man that is born again. No, one says it is soul that is born again. Well if we hold fast the form of sound words, if we go to the law and the testimony, the word and woof, the letter and spirit we rightly

divide the word of truth, we preach Jesus a whole Saviour. We say that the man Saul that once persecuted the church attempting to destroy it now establishes that he once destroyed. The same Saul that once persecuted the church now prays, afterwards is baptized, then preached the gospel.

What change has been wrought in him? If any man be in Christ he is a new creature. Old things are passed away, and behold all things are become new, and all are of God. Now his name is Paul—a new name is given him. It is not Paul Saul, nor Saul Paul. Suppose one comes before the church for membership and says, I am just the same man I once was. I love the things I once loved, and hate the things I once hated. I use to get drunk and I do so yet. I once lied and I do so yet. I once cursed and swore and I do so yet. I am as wicked as the devil would have me to be. I do all the wickedness I ever did when I have opportunity. Is there a member of that church in his right mind could receive him? Would not the church say, make the tree good and the fruit will be good. Bring forth fruits meet for repentance.

Do you ask the applicant for membership to tell the reason of his hope? He tells you he once loved sin and was blind and dead, but now he hopes there has been a change in him. He hopes he sees now. Whereas I was blind now I see.

One says to him, do you live as well as you wish to do? Are you free from sin? Are you holy and sanctified? No, he says, I know that in me, that is in my flesh there dwells no good thing. I once thought I could do as I pleased, but now when I would do good evil is present, and the good I would do I do not, but the evil I would

not that I do.

Oh, wretched man that I am. There is a change in me—in my relationship. I once could do as I pleased, but now I cannot. But I desire to keep my body under, and to mortify my members on earth. I desire to live soberly, righteously and godly in this present evil world.

The life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me, and I through the law am dead to the law that I might live unto God, for I must be dead to the law of works, or I cannot live unto God through Jesus Christ.

Now what is the condition of this man? With the mind I myself serve the law of God, but with the flesh I myself serve the law of sin. But greater is he that is in you than he that is in the world. The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Our holiness is in the Lord—our sin is in Adam or the flesh. If we walk after the flesh we die to spiritual peace and comfort.

We are sanctified by God the Father, preserved in Jesus Christ and called. There is no sin in faith—the faith of Jesus. When Jesus reigns sin is not imputed.

How far does this preservation extend? It extends to the Spirit, the soul and the body. The prayer of Paul is that your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus. We are kept by the power of God through faith unto salvation ready to be revealed in the last time. He shall in the resurrection present us perfect or without fault before the throne of God, perfect in love, according to the working of that power whereby he subdues all things to himself. P. D. G.

IS IT IN ORDER?

Brother John Cook of Kansas desires to know if it is in order among Baptists for a member to officiate in breaking bread or administering in the Lord's supper who is not a deacon.

All people have their manners and customs.

Paul had his manner of preaching, (See Acts 17:24). The foundation for his custom or manner rested in scripture.

It was the custom of Jesus to teach the people, to preach the gospel. (See Mark 10:1.) "As he was wont" or his manner he taught the people. He taught much by parables. The parable was the husk or frame work. Within was the meat. Men could not crack the nuts that encased the rich contents, but he expounded to his disciples the mysteries. It is the most effectual manner of teaching. His sayings never become threadbare or worn out. They are both new and old. Every time they are unfolded they are new. Nor do they ever grow old as matter decayed or rotten. He taught as never man taught. Apples of gold in pictures of silver. His words are as pictures of silver. The spirit is as apples of God the most refined, pure.

Jesus is wisdom with power, grace with truth. Hence all he said and did lives forever. He handled things, substance, life, time, eternity. To him there is no mystery. There was in him nothing but truth and goodness. He took nothing from any man. He restored that which he had not taken away. His words are final ending all strife.

"And he came to Nazareth where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood

up for to read," Luke 4:16. And there was delivered unto him the book of the prophet Esaias, and when he had opened the book he found the place where it was written, "The Spirit of the Lord is upon me," &c.

I have referred to these examples to show that men have their manner, None perfect as was that of Jesus. Few so good as was Paul's manner. If our manners and customs are drawn from the bible and founded on truth they are good and authorized.

It is important that we have a thus saith the Lord for what we do and say. It is very difficult to uproot a bad habit. We become attached to our customs, and wedded to our ways, and thoughts. Hence it is so important to remember our Creator in the days of our youth. Good habits are a great safe guard to us—habits founded upon a proper regard for bible teaching.

It is the custom in this country among Baptists for deacons to serve the church on communion days in handing the bread and wine after the prayer by the preacher, prayer for the blessing of God on the bread and also giving thanks or prayer for the cup. Often we have two or more ordained preachers present in this service.

Deacons are to serve tables. There are other tables beside the communion of the Lord's Supper that call for deacons, the poor among the flock, the table of the pastor who gives his time to the service of the church laboring also with his hands to minister to those dependent on him.

P. D. G.

BLASPHEMY AGAINST THE
HOLY GHOST.

A friend writes me that there seems to be a difference of opinion among Primitive Baptists in regard to blas-

phemy against the Holy Ghost. Some claim that only God's chosen people, or Christians, can blaspheme against the Holy Ghost.

Some think that none can sin against God except those that have the Spirit of God, or none can sin against the Holy Ghost only such as have the Holy Ghost. But if that is so it is a great misfortune to have the Holy Ghost, because there is no forgiveness for those thus guilty.

If that position be true—namely if none but a child of God or one born of God is the only one that can sin against God, then how can the devil sin, and against whom does he sin, for Jesus says the devil sinneth from the beginning.

Then who could be in a worse condition than one that sins against the Holy Ghost?

The Christian is not the one to say that Jesus is in league with devils, or casts out devils by Beelzebub the prince of devils.

It seems strange to see people claiming to be taught of God hold to such notions as some people preach. It does not matter how strange are the teachings of some there are others that receive and contend for such things.

It is the part of wisdom to have a thus saith the Lord for what we hold or preach.

P. D. G.

SEEK YE THE LORD.

Sister Effie Harris requests my view of Isa. 55:6. "Seek ye the Lord while he may be found. Call ye upon him while he is near."

What a wonderful word to the thirsty and hungry: "Ho every one that thirsts, come ye to the waters, and he that hath no money: come ye,

buy and eat: yea come and buy wine and milk without money and without price." There is but one trouble in this glorious feast. It is the want of appetite.

There is fulness of freedom to eat and drink in this kingdom to every one that hungers and thirsts. Poor men are more apt to hunger and thirst than the rich. One that feels he has no money with which to buy, feels that feast is too good for him. But it is limited to those that have no money—no worthiness, nor merit. Buy wine and milk—food the richest, whether for babes or old men, whether for faint and despondent, or those ready to perish all is free.

Seek ye the Lord while he may be found—call ye upon him while he is near. Those near to the Lord are such as hunger and thirst after righteousness. They feel that they are far off; yet they are nigh. They feel that they are vile and the Lord does not care for them. But the Lord's thoughts are not our thoughts, nor his ways as our ways. For high as the heavens are above the earth so are his ways above our ways, and his thoughts above our thoughts. If his thoughts and his ways are as high above our thoughts as the heavens are above the earth, then nothing of our poor, vile and unworthy thoughts can frustrate his purpose, or hinder, or prevent his doing all his pleasure in saving the hungry and thirsty, whom he hath already quickened, and in whom he hath already begun a good work. Hence they are nigh unto him, though they may feel that they are far off. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy, and to our God for he will abundantly pardon.

Already are these characters blest,

for blessed are the poor in spirit, and that hunger and thirst after righteousness. They feel that they are wicked, but Jesus is exalted to give repentance. God's word never returns unto him void, but always accomplishes that which he pleases, and prospers in the thing whereunto it is sent. Like the rain and snow that come down from heaven, which never return to heaven or to the clouds without watering the earth, but always waters it, making it fruitful, so the word of God never fails to do that which the Lord purposes. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

P. D. G.

IN ALL GENERATIONS.

"Lord, thou hast been our dwelling place in all generations," Psa. 90:1.

What is more important than a home—a good dwelling place? Where is ones home or dwelling place where he is sheltered, and has his rights, the place of his birth, where the home feeling is paramount, and where father and mother dwell, where brothers and sisters dwell, where I first saw the light, where the skies are bright, where the sun rises in the right place, and sets naturally, where the neighbors are friendly and familiar? But we know that such a home as this is not everlasting. Nor is it a strong habitation. Enemies may come into this home. Trouble is sure to come. Death will enter and remove dear ones. This is no certain dwelling place. Soon the place that once knew us shall know us no more forever. Often the worst sorrows infest this place, and the deepest wounds are made there.

When the writer of this Psalm ut-

tered these words did he have any natural dwelling place? "We spend our years as a tale that is told." We soon fly away. Moses spent 40 years a stranger wandering in the wilderness. Surely if there was any place on earth that there could be no home it would be the solitary wilderness. Jesus had not a place to lay his head. The birds of the air had nests.

How great an utterance was this inspired declaration, "Lord, thou hast been our dwelling place in all generations. Thou art God from everlasting to everlasting, unchangeable, perfect, blessed forever. Be thou my strong habitation to which I may resort continually. A sure dwelling is God to his people who are born of him. The people or children of God are in God by his choice according to his purpose. While by nature other gods have had dominion over us, yet by the grace of God we are what we are. By wicked works we are far off from God; yet by the blood of his Son Jesus Christ we are brought nigh unto God. By nature we are children of wrath, yet being born in the city of God—Zion—we dwell in God, and he is our dwelling place in all generations. He is a sure dwelling place. Salvation will God appoint for walls and bulwarks. God hath desired this for his habitation.

No enemy can dwell there. This Mount Zion, the city of the living God, the heavenly Jerusalem, is the dwelling place for his people, where love dwells, where peace dwells, where no sickness, sin, sorrow, nor death dwells, where they never grow old, nor are ever sick, where there are no strangers, where they know as they are known, where they are all brethren, and equal, and where they never want any change.

Surely it is truly said, "It doth not

yet appear what we shall be." The fear is we may not be there, but the hope is we will be there. There is never any fear among the children of God that heaven is not perfect.

The faith by which the people of God are kept enables them to say he has been, is now, and forever shall be our dwelling place.

This is a city compact, its inhabitants knit together, dwelling together in love, dwelling in the Rock Christ, built for a habitation of God through the Spirit.

In nature we are but of yesterday, of the earth earthy, dust and ashes, sinners, not worthy of the least of God's mercies; yet He is our God from everlasting. What a marvel, what a wonder is this salvation. The greater and more marvelous it is the more we feel and say salvation is of the Lord. He has saved us, and not we have saved ourselves. It is not of or by our works that we are saved, but according to his own purpose he, God, has saved us through his well beloved Son, so that we say truly Lord, thou God hast been our dwelling place in all generations.

Jesus shall say, Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world."

P. D. G.

WHY DO WRONG RATHER THAN RIGHT?

Is it a fact that mankind are more inclined to do wrong than right? Before an argument is held over a question the thing to be discussed should always be settled. For there are many questions on which discussions can be held that admit of no question. We need not waste time on questions that are not disputable.

The history of mankind establishes the fact that mankind make blunders, and were it not for the correcting hand of time, and the healing power of providence still much greater would be the increase of wrong.

What is the history of races. Take the first pair (male and female) that appeared on the earth. In the day of their creation they were upright, free from disease, without want, and under no pressure from without. No other man appeared as an enemy, nor sought to disturb Adam and Eve.

We know not how long this quiet and rest continued. Then there came a change of circumstances. An increase of the race began. Then a slaying—one brother killed another. Men began to multiply rapidly, cities were built, violence began to be used. Oppression was resorted to, the earth was filled with violence. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and he said he would destroy man whom he had made.

Only eight souls escaped this destruction. Another race sprang up from Noah. Again wickedness was upon earth. But God separated a famous man of faith from his race of people, and taught Abraham who became a noted leader. There sprang from this typical man of God the most noted men that ever occupied this earth. From them there sprang a hardy, intelligent race of mankind that excelled as lawgivers, generals, poets, writers, builders. A religious knowledge and a code of laws unequaled by any other people was given to the Hebrew race. Prophets, kings, wisest of men rose among them.

The Lord God separated them from

all other races of mankind as no other race had ever been taught. He punished them for their disobedience, and rewarded them for their obedience, as no other people had been treated.

The greatest crime known to mankind was perpetrated by this race.

In the history of nations increase of crime appeared on the stage of human events until the category of crime has ceased to afford any new ones. Evil men and seducers are waxing worse and worse, until men cease to be astonished at the repetition of crime. Wars, pestilences, famines, great sufferings have not exterminated wickedness.

Why is it that men do not cease to do evil and learn to do well so that the world will forget to do wrong, and that it shall be fashionable to do right? Why is it that men do not abandon wrong doing, and practice only that which is right so that they will cease deceiving each other, and every man speak only the truth to his neighbor, so that they will no longer covet that which is not their own, and no man shall go in debt beyond his ability to pay, and no man defraud another, and wars shall cease and oppression shall no longer burden men, until no longer shall one man seek to hoard up and enrich himself to the sufferings of others? Why has not such a state of society prevailed that there shall be equality every where, and men shall love each other as brethren? Why has not such an universal state of brotherhood prevailed among mankind that there is no need of officers of law to enforce rules and regulations among mankind, so that the weak and helpless are as safe as any others and woman needs no special defense or protection?

Why is it that men study war so much and cease not to tax each other

with such burdens, such enormous debts? Why is it if the race progresses so rapidly that diseases do not die out instead of mankind dying out?

The answer to these questions is found in the nature of man—in his blindness to what is for the good of man, in his dense selfishness—his innate love of what is wrong, his habitual practice of what our experience shows is wrong. Though we suffer for our blunders yet our suffering does not cure us.

Scarcely can laws enough be passed to condemn crime. Each new legislature enacts new laws, yet there is still the cry of crime. The continual, inveterate, constitutional inclination to commit sin, blunder, do wrong is so deeply set in the heart of man that there is no remedy for this wretched proneness to sin, proving that each one is joined to his idols so that death only ends this proneness to sin and only he that is dead is freed from sin; and a new generation, or rather a regeneration and a resurrection from the dead is the blessed and only true hope for the sons and daughters of Adam.

P. D. G.

Friend C. S. Ambrose requests my view of Luke 17:3-4. The case is if thy brother trespass against thee rebuke him; and if he repent forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent, thou shalt forgive him. It is a case where I am to take heed to myself. If one trespass against me I do not always take heed to myself. I do not always watch myself, though self is the one I am to watch. I am liable to become offended and do wrong myself if one trespasses against me. I am

to rebuke him with the desire that he may repent and do what is right. If he repent I am to forgive him, feeling glad he has repented. The desire that he may repent or turn away from the wrong he has done is proof that I am not also trespassing, but am right.

If he shall trespass against thee seven times in one day, and seven times in that day turn again to thee saying, I repent, thou shalt forgive him. This would prove that I am still of sound mind myself, or not embittered against him. If I forgive him every time he turns to me again saying I repent, and I am glad of this then I am in a healthy state of mind. It would establish my sincerity and my desire to do right. Perhaps there is hardly a case affording greater proof of my being right than if I am so kept in such trials that patience does her perfect work, and that I have that love and forgiveness for him that thinketh no evil.

Most people perhaps would say if a man trespasses against me more than one time the same day and says I repent, that I would have my doubts about the sincerity of his repentance. Hence if he trespasses against me seven times a day the repenting would not be sincere. But if he turn to thee again seven times the same day saying, I repent, I shall forgive him seven times in one day. But he must turn **again to me** seven times in one day saying, I repent, and I must forgive him. He must turn to me every time he trespasses against me proving he repents, and I must forgive him—that is I must forgive him every time he turns again saying I repent. There must not be malice or hate against me. I must love and forgive him as often as he repents. Love must be the blessed evidence that I am still his brother, and that we dwell to-

gether in unity.

Which one is in a greater strait? What advantage has either one over the other? Neither has any. We are equal—we are brethren. Charity thinketh no evil.

For there is such unity between the members of the body of Christ that if one wrongs another member he wrongs himself by that act. He that sins wrongs his own soul, and he that wrongs another member sins against Christ. The peace of the brethren is the healthy expression of love. He that rightly esteems him brother is giving proof that he is born of God. We know that we are born of God for we love the brethren. If we love not our brother whom we have seen how can we love God whom we have not seen?

How can I show that I love my brother if I wrong him? If I sin against him where is the equality between us?

P. D. G.

BAPTISM—A FIGURE OF THE RESURRECTION.

View requested of 1st Cor. 15:29.

“Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”

The resurrection of the dead is dwelt on specially in this chapter. There is a question in this chapter that narrows this subject down to the resurrection of the body, “But some man will say, How are the dead raised up and with what body do they come?” 1st Cor. 15:35. This question of the apostle leaves no doubt that the body is included as a necessary part in the resurrection of the dead. Then those that preach what they call a resurrection, yet leave the body in

the grave, or gone back to dust, and not in any sense raised from the dead, nor ever will be, fail to preach the full, complete resurrection of the dead. They must come with a body. This corruptible must put on incorruption, this mortal must put on immortality. It, (this body) is sown in corruption, it (the same it) is raised in incorruption, or as it is elsewhere declared by Paul, He (Jesus) shall change our vile body, or who shall change our vile body, that it may be fashioned like unto his glorious body, according to the power whereby he is able even to subdue all things unto himself, or make all like unto himself, Phil. 3:21.

Paul considers a grain of wheat or of some other grain. If it, when planted or sown, does not die it abides alone. Unless it is quickened it does not die. We say the wheat comes up, germinates, or sprouts. The literal grain of wheat you sow does not come up, but it appears in a crop of the same kind of wheat. Except it die, it abides alone, but if it die it bringeth much fruit, John 12:24. This applies first to Christ as the head, yet it also has its application to the body, and it is true naturally in the sprouting of literal seed. For in order for a natural thing to be used to represent a greater thing it must in some typical sense represent the greater matter embodied therein. Hence the corn of wheat is used.

Baptism with water or in a water represents a burial. Buried by baptism into the likeness of Christ's death. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, Rom. 6:3-5. Buried implies a death. We do not think of burying one while he is living. He should be dead naturally before he is buried.

What sort of persons, or in what state and condition should they be in order for them to be baptized? They should be dead to sin, or to the covenant of works, and hence free from sin, or dead to the law by the body of Christ before they should be baptized. Not until Saul was brought to the feet of Jesus was Ananias commanded to baptize him. Not until the Eunuch saw and confessed or felt, that is, believed that Jesus Christ is the Son of God, or suffered, died and rose again for the transgressions of his people, did Phillip baptize him.

Jesus commanded his apostles to go into all the world and preach the gospel to every creature, saying, he that believeth and is baptized shall be saved, and he that believeth not shall be damned. So that baptized in water is plainly taught in the scripture. Then it is neglecting a part in this blessed doctrine that is coupled with it, joined to it, when a believer is not baptized.

We should declare all the counsel of God, but declare it in its scriptural sense and meaning. Baptism is not the putting away of the filth of the flesh, but it is the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead. If one is not a believer in Jesus baptism by or in water would not put away the filth of the flesh; but when one puts on Christ in the ordinance as taught in the word that person does receive the answer of a good conscience towards God, by the resurrection of Jesus Christ from the dead. It must be a burial in water to represent a death and resurrection from the dead.

In the scripture, "Else what shall they do which are baptized for the dead, if the dead rise not at all. Why are they then baptized for the dead?"

Whoever thus baptizes confesses the death of those baptized, and that they shall rise from the dead, but if they rise not then why baptize them for the dead? Paul brings up this custom to show that such held that there will be resurrection of the dead. If not why then baptize any for the dead? It is said that some in Paul's day held that if any were not baptized while they were living naturally in the flesh, but died without being baptized, then some one living was baptized in place of or for the dead; but what would be the use of that, or the meaning of it, if there is no such thing as a resurrection from the dead? So that in any and every view of this matter Paul understood that the very same person who is baptized in the gospel way shall be raised from the dead—that it is the identical man or person who is baptized that is raised from the dead, as the same Jesus that John baptized is the same Jesus who went down into death, was raised from the dead, saw no corruption, and ascended to glory; but that he will change our vile body, and fashion it like unto his glorious body, and so shall we thus be ever with the Lord: but that it is the same person or man that is born again is baptized, falls asleep in Jesus that is finally raised in incorruptibility, that is crowned in the likeness of Jesus in the resurrection of the dead.

P. D. G.

SAMSON'S TWO EYES.

Sister Effie Harris requests my view of the loss of Samson's two eyes. (See Judg. 16:28-30.)

Samson was a riddle to the Philistines. His conduct was as unaccountable as original, and unexpected as perhaps any bible character who was

of earthly parentage. His strength was a mystery. His love of Philistine women was a mystery to his father and mother. His manner of death with his enemies, and the great number of the slain of his enemies in and by his own death, was a wonder.

His services for his people, the Israelites, yet their failure to appreciate him, makes his life seem peculiar.

Samson's mother was barren until an angel appeared unto her and told her that she should give birth to a son that should be a Nazarite unto God from the womb, and that razor should not come on his head, and that he should begin to deliver Israël.

At his birth Israel was in bondage to the Philistines. He should drink no intoxicant—no polish of man or razor should come on his head.

There should be no artificial preparation of man, no training of man, hence no defiling of man's influence should touch him. He should be separated from man all his days, like John the Baptist who dwelt in the wilderness until the time of his showing forth unto Israel. What a wonderful vigor and strength appeared in both of these men. No fear of man could sway either one of them. John was the first preacher of the new dispensation. Samson was the uncompromising foe of the cunning, uncircumcised Philistines. There was no limit to his strength, and that strength was displayed to the confusion of the enemies of Israel. He sought wives of the Philistines which was contrary to the letter of the law of Israel, and a puzzle to his father and his mother. His answer was, she pleaseth me well. A very sensible view to take of the once that is to be the wife. It was of the Lord that Samson was to marry thus. The ruling of the Lord does not trample on right, but

often it confounds our notion of right, because the letter limit is too narrow to comprehend the fulness of Spirit. If salvation extended no further than the literal seed of Abraham, there would be no dwelling place for Gentiles in the tents of Shem. Samson took wives of the Philistines. The first one was not his friend, but loved her own people.

Like Israel of old to whom the Lord was married, and to whom he said, return unto me O backsliding daughter, for I am married unto thee.

Out of this comes a riddle. For as Samson went down to take his wife a lion roared upon him, and he slew the lion, as if it had been a kid, and he had no weapon in his hand. The fulness of the Lord Jesus is so complete that he needs no weapon of man. He speaks and it is done. His presence banishes all sorrow, and fills the soul with all joy. Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together." For of his fulness have all we received and grace, for grace.

Jesus does not take anything outside of himself to slay all his enemies, and fill his people with salvation. When they are like him they are satisfied. As Samson went down to take his wife, and he turned aside to see the carcass of the lion, and behold there was a swarm of bees and honey in the carcass of the lion.

He took of the honey in his hand and eat and gave to his father and mother, but told them not where it came from. How wonderful that out of the eater, the devouring lion should come forth meat, and out of the strong should come forth sweetness. This riddle he propounds to the young men at his marriage feast. They must declare the meaning of the riddle, or

give Samson 30 sheets and 30 changes of raiment. When they could not declare it they came to Samson's wife and said, entice thy husband that he may declare unto us the riddle, or we will burn thee and thy father's house. She wept before Samson and lay sore upon him until he told her. They ploughed with his heifer.

All we obtain comes from Jesus. He gives himself for us. But we never requite him. They took his wife, and he caught 300 foxes, and took firebrands and turned tail to tail, and put a fire brand in the midst between two tails, and turned them into the cornfields of the Philistines, and destroyed their crops. The Lord turns our enemies loose upon us when we fight against him.

He makes the wrath of man praise him. Samson's enemies hated him, and sought to destroy him. But he was a mystery to them which they could not compass.

Then three thousand of the men of Judah went to Samson to bind him and deliver him to the Philistines.

Samson said to them, swear unto me that ye will not fall on me yourselves. They said we will not fall on thee ourselves, but we will deliver thee to the Philistines.

The Israelites considered that Samson had offended, because they were subject to the Philistines. Hence they did not attempt to defend Samson, but would deliver him bound to the Philistines.

They did not understand the mystery of God's will, nor that Samson was Judge in Israel. Nor did the Jews understand what Jesus came to do for Israel, but they delivered Jesus over into the hand of the Gentiles to be crucified. But the Philistines could not prevail against Samson.

He found a new Jaw-bone of an ass

and put forth his hand and slew a thousand of them. A Jaw-bone of an ass: What a strange weapon with which to slay enemies. There never was any display of strength in what weapons Christ used. His strength was hidden. Samson's strength was hidden. No razor had ever come on his head. Who would ever have thought that his strength was hid in the seven locks of his head? Who, naturally, could ever know that the god-head dwelt bodily in Jesus, that he is head over all things to the church, and that every attribute of God was hid in him. The Jaw-bone is of but little use in speech—only once an ass spake with man's voice, but it rebuked the madness of a soothsayer. But when Jesus speaks he rebukes every false spirit, and slays the wicked with his breath. Then God clave a hollow place in this Jaw-bone and quenched the thirst of fainting Samson.

When Samson was in Gaza, his enemies compassed the city intending next morning to slay him. But at midnight he arose and took the doors of the gate of the city, and the two posts and went away with them, bar and all, and carried them away. They could not take him until his time came to die.

How often did the enemies of Jesus seek to compass his death, but not until his time came, the Father's time, could they take him. After this Samson loved a woman whose name was Delilah. Did she love him? We love Jesus because he first loved us, not that we loved him, but he loved us and gave himself for us. When the Philistines learned that he loved her they came to her saying, entice him and see wherein his great strength lieth, and by what means we may prevail against him, and we will give every one of us 1130 pieces of silver. **Entice him.**

They admitted they could not find where his great strength lay. Now by trickery and fraud they attempted to accomplish this. The old serpent, more cunning than any beast of the field which the Lord God made, sought to reach the man that the Lord God had made through the woman by flattering lies. Man is often reached through woman. The first man fell by the cunning of the serpent operating through the woman. The strongest man that ever lived fell through woman. The wisest man that ever lived, even King Solomon, did outlandish women cause to sin. Satan endeavored to destroy the work of God, and separate what God had joined together. But the seed of the woman should bruise the serpent's head. Teasing, begging, weeping, crying seven days, as she lay sore upon him, and his soul was vexed unto death and then he told her all his heart. Jesus gave himself to the smiter, was delivered up to his enemies to do as they pleased, and he was crucified. Samson was a type of Jesus, but no type can be perfect. They take Samson and put out his eyes, and bound him with fetters of brass, and he did grind in the prison house.

Putting out his eyes represents that God sees the sins of his people no more. Who is so blind as my servant. The sin of Judah shall be sought for but not found. The new covenant says, their sins and their iniquities will God remember no more. After this the Philistines had great rejoicing because their god had delivered Samson into their hand, and they gathered in their temple and had a great feast, and sent for Samson to make sport for them. They called for Samson out of the prison to make sport.

Does this not remind you of how they brought Jesus blind folded and

bowed the knee to him, and crowned him with a crown of thorns, and taunted him calling him King of the Jews, by way of derision. All the enemies of Jesus agreed that he ought to die. Herod and Pilate that day made friends. All the enemies of Christ were gathered that day. Jesus said this is your hour, and the power of darkness. The devil, death, all the enemies of the church of God were there, as the lords of the Philistines were all there, as the poor, downcast, appeared, blind, bound Samson led by a lad was brought into that temple devoted to false worship, with all that jest and mockery of poor Samson were there together. Samson said to the lad that held him by the hand, suffer me that I may feel the pillars whereon the house standeth that I may lean upon them. Then Samson called on the Lord that he would strengthen him this one time to be avenged on these Philistines for his two eyes. Then putting one hand on one pillar, representing sin, and the other on death, he bowed himself with all his might and said, let me die with the Philistines.

The house fell and slew all these enemies with Samson. Thus he slew more at his death than he did in all his life and they were all the enemies of Israel.

Samson was true to Israel all his life and died for Israel.

Jesus slew all the enemies of Israel in his death, and ever lives in the new resurrection life where Israel has no enemies, and because he lives we live also.

P. D. G.

OBITUARIES.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our heav-

enly Father to remove from our midst by death, our beloved Bro. John Henry Elmore, and whereas we bow in humble submission to the will of Him who doeth all things well, yet we feel in the death of Bro. Elmore that the church has lost a good and faithful member and one worthy of the appellation of Brother. We feel that his life has been a good example to follow.

Therefore be it resolved,

1st. That a copy of these resolutions be spread upon our minutes.

2nd. That a copy be sent to the family of the bereaved brother.

3rd. That a copy be sent to Zion's Landmark with the request that the same be published.

MOSES LEE,
M. V. SMITH,
XURE LEE,

Committee.

Done by the order of the church in conference assembled, on Saturday before the 2nd Sunday in January, 1914.

BRO. M. V. SMITH,
Moderator.

XURE LEE, Church Clerk.

MRS. MOLLIE A. PITTMAN.

Elder Gold:—It is with a sad heart I attempt to write the death of my dear aunt who departed this life July 1, 1913, making her stay on earth 44 years, 8 months. She was married on Dec. 5, 1886 to Mr. G. W. Pittman and unto them were born 6 children, one dying in infancy. The rest are living. All of them are boys.

She also leaves two sisters and many relatives and friends to mourn her loss, which we feel to be her eternal gain. She was sick four weeks in bed, and had been in failing health for some time. The morning before

she died, her sister (my mother) fixed her medicine, and asked her did she want it. She said, "I'll take it," and as she raised up in bed she gently passed away to the spirit world.

While she never united with the church, yet she was a firm believer in Jesus the Saviour of sinners.

She dearly loved the Landmark, of which she was a constant reader, and if it was a day or two late coming, she was miserable. She would stop her work any time to read it.

Only those who were intimately acquainted with her, knew of her patience, her kindness, and her love for that which is right.

She was a good woman, a kind neighbor, a devoted mother, a faithful wife, and had not an enemy. And she will be missed so much, especially by her loving husband who was her constant and loyal companion for 26 years of her life. But let me say to you sorrowing ones; you sorrow not as those without hope, for you feel that this precious one is "asleep in Jesus, blessed sleep, from which none ever awaken to weep." And by the grace of God we hope to meet her in an upper and better world.

Sleep on dear aunt and take thy rest.
God called you home; He loved you best.

We are robbed of one we loved—
Her place cannot be filled—
Yet we submit to him above,
To all His ways and will.
There was an angel band,
Which was not quite complete,
So God called you dear aunt
To fill thy vacant seat.

She is gone now where we cannot see her dear face and hear her sweet voice any more, but we believe she is

at rest with Him whom she loved.

We hope and pray that the Lord will so direct us, by His grace and sovereign mercy that we may all meet with her at His throne.

Written by her niece,

LULA E. GOFF.

Fountain, N. C.

VERY SICK.

Dear Brother Gold:—According to my published appointments I should now be at Selma to fill an appointment there to-night. On reaching La-Grange on yesterday evening I received a letter from my grand-daughter telling me that my wife was in bed very sick. I felt it my duty to abandon my appointments and come back home. I did so and am now by her bedside.

I regret having to leave my appointments. I had a strong desire to visit all these churches but the Lord saw otherwise and I will not meet any of them this week. I hope yet to meet them at some future time.

My wife has what I think is a severe case of muscular rheumatism in her head, neck, shoulders and back and suffers very much. She has very little use of herself and does not sleep.

My grand-daughter and our good neighbor women nursed her the best they knew and I do not suppose that I can do any better but am glad I am by her side to help bear the burden of her sickness.

I feel that the brethren of the churches at which my appointments were, will excuse me under the circumstances.

I pray the Lord to bless them. I hope that they and all the saints will remember us in our afflictions and pray for us.

The Lord bless you all.

Your loving brother,

L. H. HARDY.

Associations.

The spring session of the Pig River Primitive Baptist Association is appointed, if the Lord will, to be held with the church at Black Rock, Franklin Co., Va., commencing on Friday before the first Sunday in May. A general invitation is extended.

Those coming by rail should come to Wrights Station, four miles west of meeting place.

Those needing conveyance should notify Sister Sarah E. Diver, Wirtz, Va.

By order of Association,

E. L. BLANKINSHIP,
Clerk.

L. H. HARDY.

Sandy Grove, Beaufort Co. Sat. and 1st Sunday in May.

Selma—Monday and Tuesday nights.

Durham—Wednesday night.

Reidsville—Thursday night and Friday.

Monticello—Sat. and 2nd Sunday.

Gilliams—Monday.

Arbor—Tuesday.

McRays—Wednesday.

Lynchs Creek.

Prospect Hill—Sat. and 3rd Sunday.

ISAAC JONES AND J. A.
HIERNDON.

Camp Creek—3rd Sunday in April. (Funeral of Sister Franklin.)

ELDER W. M. MONSEES.

1st Sat. and Sunday in April—Smithfield.

I hope, Lord willing to be with him at Willow Spring, Middle Creek and Smithfield.

He will be dependent for conveyance.

Affectionately,
J. A. T. JONES.

ELDER SAMUEL McMILLAN.

Pine—April 10.

Salisbury—11.

Flat Creek—12.

Big Creek—13.

Tom's Creek—14.

Pierces' Chapel—15.

Rock Hill—16.

Suggs Creek—17.

White Oak Springs—18.

Gains Grove—19.

Brush Creek—20.

JOSEPH E. ADAMS.

Elders Bell, Gore and Harrelson may arrange appointments for two weeks so that I can be at Wilmington Saturday and 3rd Sunday in April.

Stump Sound—Tuesday.

Yopps—Wednesday

Bay—Thursday.

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If you wish to read a highly entertaining book of about 80 pages—price 50 cents—descriptive of characters both true and false, as set forth in the Bible, send for this book.

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ELDER F. W. KEENE,
North Berwick, Maine.

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P. D. GOLD,
Wilson, N. C.

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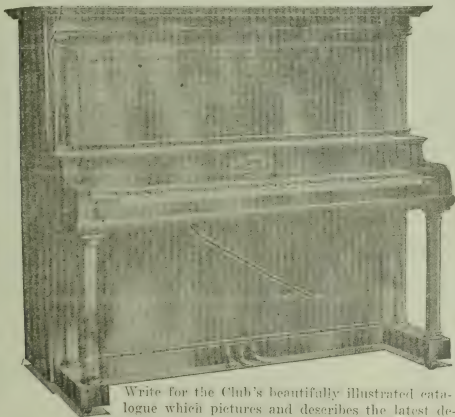
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8:02 A. M. Daily for Washington, New Bern and Norfolk. Broiler Parlor Car Service, Washington to Norfolk.

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NORFOLK, VA.

ZION'S LANDMARK

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P. G. LESTER, Asso. Editor.....Floyd, Va.

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The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

NOTICE!

When a subscriber desires his paper changed he should state plainly both the old and new postoffices. When one wishes his paper stopped, let him send what is due, and also state his postoffice.

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If the money sent has not been receipted, please inform me of it. When you can always send money by money order or check, or draft, or registered letter or by express.

Each subscriber can tell the time to which he paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

All names and post offices should be written plainly.

All lovers of gospel truth are invited to write for it—if so impressed.

May grace, mercy and peace be multiplied to all lovers of truth.

All communications, business letters, remittances of P. O. Orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Dear Brethren and Sisters:

I have been thinking for several years that I would write what I thought to be the dealings of the Lord with me, or the reason of my hope in him, so that when I shall have passed from this life my children and friends and all who read may know of my faith and confidence in God.

My mother was a Primitive Baptist from my first recollection. She enjoyed going to her meetings and often took me with her. She would read the Bible to her children and talk to them on religion according to her faith and hope, but I was such a Pharisee, and thought that as I had always been so good and obedient the Lord would not let me be lost. I went on in this way till I was about twenty years old. I had a very dear sister, two years older than myself, to become sick unto death, and before she died she professed a hope in Christ and called her brothers and sisters to her bedside and told them that she wanted them to meet her in heaven and I promised her that I would. So I went to work to get religion. At times I tried to pray and to do everything I knew to do, to be a Christian and then I would forget all about it for awhile. Again it would come into my mind that I must be a Christian, and for five years I went on in this way, during which time I lost a little boy, and I gave him up with the hope that I would try to meet him in

heaven. Then my mother died, and it came to me with greater force that I must be a Christian, or where they had gone I never could go, and I tried to pray and ask the Lord for mercy, but it seemed that my prayers fell to the ground and I would wonder what great sin I had committed that I could not have forgiveness. I thought that all I wanted was to feel His pardoning love, that I never expected to join any church, as my husband's people were Methodists, his father was a Methodist preacher, so I felt that he would never be a Baptist, and I thought that I could never be anything but a Baptist, but that I never would join any church. I have often wondered that the Lord ever blessed me, when I had made up my mind to disobey his commandments to follow him. So I finally decided that I was one to be lost, that there was not any forgiveness for me, and that I had done all that I could and I gave up trying, when it seemed that there came over me a cloud of darkness and I became weighed down with trouble. But I did not know or understand what all this trouble was about. I would ask myself what all this trouble was about. I would find myself as it were, praying, and asking the Lord to comfort me for I was in such great trouble. The last thing at night and the first thing in the morning was begging the Lord for mercy. I was in this condition about

three weeks, when on a day and in an hour that I can not tell all this trouble left me, and I found myself praising the Lord, and I was so happy I wanted to be away from everybody, even from my children, so nothing would disturb my mind, so that I could study about the goodness of God, and sing His praise. I then thought I never would have any more trouble, but oh! how mistaken I was. I remember the first serious trouble that came. It was about a year after I had felt that the Lord had spoken peace to my soul, and it hurt me so I thought my heart would break, as I had thought I was done with trouble. I have had many troubles since, and it is all right. It makes us more dependent on the Lord for His mercy.

Well, I soon found myself wanting to join the church. I would go to meeting at White Oak Grove and the members all looked so good to me. I wanted to be among them. I went away often with a heavy heart. I would often shed tears when they gave each other the parting hand, and I wanted to give them my hand but felt too unworthy to offer it, and would go home and cry myself to sleep. Finally I asked my husband if he had any objections to my joining the Baptist church, and he said he had none, if I had none to his joining any church he wanted to. So I went and offered to the church on Saturday and was baptized the next day. That was 31 years ago and I have been perfectly satisfied ever since that time that they are the true church of God. And the older I get the more I feel to love the brethren and sisters, and it is my greatest pleasure to go to church and hear the gospel preached and meet with the brothers and sisters. About 15 years after I joined the church my husband joined the Methodist. We

might have had more enjoyment in this life if we could have both joined the same church. He is a good husband and I believe is a changed man, and if so there will be no difference or separation in heaven if we shall be brought together there.

Now as I look back over myself in life I feel to say that surely His goodness and mercy have followed me all the days of my life. I have often been made to rejoice and praise the Lord in His Holy name while reading the Bible, and the good letters from the brothers and sisters. Ofttimes when I have been cast down the Lord has sent words of comfort, which have cheered my drooping mind and caused me to rejoice and praise His Holy name.

Now I ask all the brothers and sisters who have the spirit of prayer, to pray for me, that I may be more humble and patient and grow in grace and in the knowledge of God, our Savior.

Now if you judge this to be an experience of grace you may publish it, if not cast it into the waste basket and it will be all right.

From your unworthy sister.

"RHODA BELL WILLIAMSON.

Riner, Va.

Sister Williamson and I are brother's children, but while she is a dear cousin in the flesh, she is also a sister in the spirit and a mother in Israel. I am glad she has written as she has. It is a good confession and her declarations are very much in accord with the usual manner of our people in this mountain country, and comports well with my idea of the relation of a gospel experience of grace. P. G. L.

THE TWO WOMEN.

Dear Brother Gold:

Some one in Reidsville signing:

"Your Friend and Enquirer," has asked me to write for the Landmark on Is. 54th chapter, 1st verse. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child for more are the children of the desolate than the children of the married life, saith the Lord."

In Revelation 12th chapter we have a woman represented as clothed with the sun, the moon under her feet and a crown of twelve stars upon her head. All her clothing and her standing were things given to her, or they were graces. The law fulfilled for her and put under her feet, wrapped in the brightness of the Sun of Righteousness and crowned with His perfect glory. Nothing of her own appearing but all by the grace of God. In Revelation 17th chapter we have another woman in the wilderness, sitting on a scarlet colored breast full of names of blasphemy. She was arrayed in purple and scarlet color, and decked with gold, precious stones and pearls. She had a golden cup in her hand full of the abominations of her fornications. She had a name: **Mystery Babylon, The Great, The Mother of Harlots and Abominations of the Earth.** This woman could speak for herself and say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18th chapter, 7th verse. See the terrible contrast. The first was desolate in herself but full in her husband who provided for her. As to herself she is full of barrenness. The second has gold, precious stones, pearls scarlet colored and purple garments and a beast to sit on. She is boastful and proud and has no fears. The first travelled in labor and in pain to be delivered and brought forth a man-child. Then she was provided for in the wilderness. The second has no

need, no travail, no pain. The cup she holds is full of the abominations of her fornications, and she is drunk with the blood of the saints (the first woman) she boasts of her greatness and reigns over kings and kingdoms, but "her plagues shall come in one day, death, mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."

Paul tells us of the two women in the similitude of the two Jerusalems. Gal. 4: 25, 26. "For this Agar is Mt. Sinai in Arabia, and answered to Jerusalem which now is and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

Sarah was the married wife of Abraham. She was barren. She was not desolate for she had a husband. Long years after the course of women of bearing age had left her and her barrenness was thus fully settled and forever sealed so far as man could see, and her husband stricken in years and as good as dead, this wife, this barren woman brought forth the seed promised by the Lord in whose seed all the earth should be blessed.

Hagar was not the married wife but she could bring forth seed in her young days. She was the desolate one, the unmarried one but she had power and brought forth. Her son was a bastard and not of the promise of the Lord.

Religiously the church of God is the married wife. She is also the barren woman. Not only is she so in the body as a whole but she is so in each individual member of her body. Not one but who is impotent and incompetent can do no good thing, cannot appear acceptably before her Beloved. Poor barren, afflicted. "An afflicted and poor people," trusting in the

name of the Lord. Can convert no one, cannot help the Lord do anything. Dependent in everything. Full of sin, worthy to be cast off for the want of acceptable fruit, the fruit of righteousness. She is a poor mourner. She desires to bring forth and praise the Lord. Her heart mourneth all the day long. She is in bitterness of soul, and in prayer to the Lord, and in sore weeping. She vows to give her seed to the Lord if she may only bring forth, if the Lord will only look on her and pity her in her afflictions. (1st. Sam. 1: 10, 11.) Such is her grief because of her barrenness.

The word comes: "Fear not." Oh what a word! Why not? Because the Lord, her Maker is her Husband. Does it differ if she is barren? Is not her seed in Him? Can she not do all things through Christ? Her very bitterness because of her barrenness has become a field of great plenty. Just a word, "Fear not." She hears it, it is the voice of her Beloved. She heard His footsteps and His knock at the door. She was in her bed of loneliness and in prayer of seeking. She got up to answer the call but He had withdrawn Himself. She must have greater trials. Her love must flow out in the living streams. When she has heard Him she knows He is there and her heart burns with love. She is sick of her barrenness and filled with love for Him in whom she delights. She can't rest. She must come into His presence. She arises and goes out in the city until she finds Him. She at once takes Him into her mother's tent, (He is her Maker, her Husband, her Beloved,) and it is a time of love. She brings forth at once and her seed is dedicated to the Lord. She takes nothing to herself, she is not worthy of anything, she was barren. Her husband has wrought all her works in

her. The increase is His and the praise is His. She delights in Him and longs to be with Him where He is, and to be like Him is her chief desire. The hungering for Him makes her lose sight of everything else and she is so full of love for Him that she cares nothing for such honor as the world can give. Her desire now is to be made like her Husband and to be all clothed in His righteousness that she may praise Him all the days of her life. Of that life there can be no end for it is the life of Him who liveth forever and ever. "Sing, O barren." Thy Maker is thine Husband; the Lord of host is His name." The seed is His. It is the fruit of righteousness. It shall praise Him ever more.

This woman has the promise that her "seed shall inherit the Gentiles, and make the desolate cities inhabited." Therefore the same Lord who began to preach at Jerusalem and in the land of Israel shall spread out His word and His kingdom shall embrace the Gentiles.

This is proof to us that the desolate woman is not the Gentile church. Both Jews and Gentiles who are taught to know the Lord are one family, one bride of the adorable heavenly Husband, all abiding in His tent with Him, sitting under the branches of this Mystical Apple Tree and eating His fruit.

The desolate woman is not poor, she brings forth many children and can boast of her power. She is clamorous, she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways. Whoso is simple let him turn in hither, and as for him that wanteth understanding, she saith to him, stolen waters are sweet, and bread eaten in secret is

pleasant." Prov. 9: 13-17. "Such is the way of an adulterous woman; she eateth and wipeth her mouth, and saith, I have done no wickedness." Prov. 30: 20.

This is the desolate woman. She has many more children than the barren, the married wife. Like the unclean beasts and reptiles she brings forth by the multitudes and she boasts of her powers to convert tens, fifties, hundreds and even thousands to God who prove that after their conversions they are as godless as before. They are bastard children brought forth by the desolate, the bond woman and they are in bondage with her.

The married wife, like clean beasts has to be content to bring forth by ones and twos. "I will gather thee one by one oh house of Israel." That is God's way, and He says to this barren woman. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." A little flock in that every one in it are little ones. They are a host that no man can number and all praising Him who saved them by His blood and made them one in His holy kingdom.

Praise Him for His wonderful works to the children of men.

Yours in hope.

L. H. HARDY.

Atlantic, N. C., Feb. 20, 1914.

WANTS VIEW.

Dear Brother Gold:

I will copy and send to you a letter which I received last week though it bears an early date. Also I will try to grant the brother's request for my views though I feel very insufficient for these things.

My wife is yet in bed and very little improved. I am staying near by so I may be called to her at any time. Pray for us.

Yours in hope and sorrow.

L. H. HARDY.

Atlantic, N. C., March 18, 1914.

Elder L. H. Hardy,

My Dear Brother:

You may think strange of me calling you brother as I have never seen you. But I have seen some of your writings in Zion's Landmark. They pleased me so well and I appreciated them so highly I felt impressed to write to you.

We are strangers in the flesh but I hope we are not in the spirit.

My brother, I highly endorse your views on the scriptures and I want your views on the scriptures and I want your views on the subject of belief and regeneration. Which does God give first belief or regeneration?

It seems to me one must be quickened into divine life before he can believe, for Jesus says, "without me you can do nothing." Paul says, "You hath He quickened who were dead in trespasses and in sins." It seems to me that regeneration precedes belief.

Does God use the preacher as an instrument in regeneration? I want your views through Zion's Landmark. I am nearly seventy-two years old. I went through the civil war. I went through dangers both seen and unseen and I know it was through the goodness of God that I escaped death. I went through showers of bullets flying all around me, not thinking about my sinful state. I know it was the good Lord who preserved my life.

When it pleased God to quicken me into divine life and to give me repentance from my sins, and brought me out of darkness into the light and liberty of God, I feel that I never can praise Him enough for what He has done for my poor soul, and for the great blessing of preserving my life

through the many years and through this God forgetting world.

If I had been left to make the start where would I have been? but God found me in a waste, howling wilderness. He led me about and instructed me. He took my feet out of the mire and clay and put them on the rock.

"I am a stranger here below,
And what I am 'tis hard to know.
I am so vile and full of sin,
I fear I am not born again."

Brother Hardy, when it goes well with you pray for this old persecuted, down trodden sinner, that I may contend for the faith which was once delivered to the saints.

Your brother in hope of eternal life,

J. M. PRESNELL.

Rominger, N. C.

REMARKS:—According to the way I see things Brother Presnell is right.

The original word which is translated, "Regeneration" simply means the new birth. The word is found twice in the Bible. Each time it is the same word and has the same meaning.

Literally people cannot believe until after they are born. It is the same spiritually. For this cause the world which lieth in wickedness cannot believe the truth. There must first be a begetting, a laboring and then a birth. The God of heaven who begets us by Jesus Christ, then there is a soul labor for deliverance. Here faith is given which leads us to repentance. In one place it is called the goodness of God. "Know ye not that the goodness of God leadeth thee to repentance?" This is a sure leading and it never fails. It does not set us in the road and give us the opportunity to repent but it leads us to repentance. The Lord

gives this repentance and the forgiveness of sins. The manifestation of the forgiveness of sins is at the new birth. A new child is born. Even that new born child may not properly believe. Belief flows out of faith, or is the fruit of faith, and faith is the gift of God. Therefore before one can believe the things of the Spirit of God he must be born of God.

No. God does not use the preacher as an instrument in regeneration. God is able to do His own work without any creature help. The minister is to comfort and feed those who are born again, to establish them in the faith; to reprove, rebuke and exhort, but not to quicken.

Gospel exhortations are not for the unregenerated but for those who are in the holy city. What would you think of a man who would go and preach to an unborn child to tell it how to be born and to get one to be his father? Would you not think such an one to be crazy? There is a craze of that kind in the religious world today but the children of God who have been properly taught in their own experience of the truth know that all those things are for want of the knowledge of the truth.

The laying on of the rod by the hand of Elisha's servant did not awaken the dead child neither did it prepare him to be made alive. It only gave the sure evidence that he was dead. Even so the gospel in the ministry of the word only shows the deadness of the sinner. The prophet had to come in personal contact with the body of the child before there was any life or the sign of life. Even so we are quickened by the Spirit of God with out the help of any agencies from men.

The seed which fell on the stony ground had no power to break the

stone but it proved that here was no depth of earth there. Those which fell by the wayside did not turn the wayside into prepared and fertile soil, but it did prove that it was not prepared and fertile soil. The same is true of the briars and thorns. That which fell on or into good ground brought forth fruit because the soil was prepared.

When the fallow ground of the sinner's heart is well broken, or his heart is well made fallow ground by the Husbandman then the gospel will prove the thorough preparation of that soil and there will be fruit.

The rolling away of the stone from the grave's mouth did not help to raise Lazarus from the dead. It only proved the truth of Martha's saying, "By this time he stinketh." It took the word or power of God to raise him from the dead.

I was glad to hear from you, dear brother. I do not feel worthy of any good word from my brethren but do rejoice that the Lord has given you comfort in His word to me.

L. H. HARDY.

SPIRITUAL FEAST.

Elder P. D. Gold, Dear Brother:—I have often thought of you and Bro. Lester and others that I saw at the Country Line Association. I surely had a spiritual feast. I believe the Lord had a purpose in my being there on that occasion with you all.

The Lord has revealed several things to me since that time by his spirit, and I have been made to rejoice in spirit and I have been very low down in spirit since that time also. And I am cold now.

I wrote to you last month to send to you, but when I read it over I did not think it would do to send off. It was like myself, so imperfect; but I

hope I trust in a perfect Saviour.

Jesus is our righteousness and when He appears then shall we appear with him in glory. And he that glories let him glory in the Lord, and not in himself. I have thought that the Lord came here on earth and suffered and died and rose again and ascended home to his father, and did not appear to his people as he did in the prophets' day. But this was put in my mind. God is the same yesterday and today and forever. I am God and I change not. He used to speak to His people by His prophets but in these last days has spoken unto us by his Son. God is a Spirit and he seeketh such to worship him as worship him in spirit and in truth. We do not know any thing about the God of heaven only as it is revealed by his spirit. No man knoweth the Father save the Son and he to whom the Son will reveal him. And you will see it by the revelation of Jesus Christ that we understand the scriptures. Unto you it is given to know the mysteries of the kingdom of heaven, but unto them, the unbelieving, it is not given. There is revelation and we have imaginations. They are quite different. Inspirations and revelation are of God, and the inspiration is revealed by the revelation. But inventions and imagination are of man, and we imagine vain things. And the thought and imagination of the hearts of the wicked are evil continually.

Brother Gold, I hope you may be blessed with the mind of Christ to come to old Wolf Island and preach for us again, for He speaks and it is done, commands and it stands fast. I have not written as I expected to do when I commenced. Pray for me and family.

Yours in hope of eternal life through Jesus Christ our Lord.

Your unworthy brother,

R. S. SUMMERS.

Ruffin, N. C.

A STATEMENT.

Dear Brother Gold:— I have read a notice in the Landmark of Feb. 15th inst., which states that I have been excluded from the fellowship of the church at Richmond, Va., for "sufficient cause," but does not state the cause.

Now, in justice to myself, and for the information of others, I desire to make a statement, stating the cause why I was excluded, and also an explanation of my actions in connection to the charge against me, and ask that you will kindly publish the same in the Landmark, that the readers may acquaint themselves with the circumstances connected with the case, and may be in a better position to judge for themselves whether or not I have done anything that I ought to be excluded for.

The charge that the church of Richmond brought against me was occasioned by the fact that on last October I found it necessary to place my three youngest children with the Children's Home Society of Richmond, Va., and gave the Society exclusive and entire control of the children, with the understanding that they would be provided with good and comfortable homes, be well educated, and so fitted and prepared, as to make them useful in future life. The Institution retains the guardianship of the children until they become of age.

Before I left Richmond and came to Danville to live, I went to see the Superintendent of the Society, Dr. Wm. Maybee, and talked the matter over with him, and he advised me to place

the children with the Society; as they were in position to do more, and far better, by them than I could. But I could not then get the consent of my mind to do so. But after moving to Danville, the situation that I had hoped to improve and overcome, still remained, or in other words, got worse. So I was brought face to face with the fact that something had to be done.

I advised with some of my friends among the Baptists, among them a prominent Elder. I told them the situation, also of the Institution in Richmond with which I could place my children, and they very readily advised me to place my children in the home. So I finally decided to do so, as it seemed to be the best and only solution to the problem. Accordingly I took them to Richmond and placed them in care of the Society.

In about two weeks afterward I received by mail, a notice from the church to appear in person before the church, to answer for myself as to why I gave my little motherless children to the Institution to be cared for by them.

As it was not convenient for me to go to Richmond, I wrote about four letters, explaining as near as I could the situation in detail, and requested they be read before the church in conference, as they would explain the situation as well or better than I could if I were there in person. Also the Elder (I referred to above) wrote a letter in my behalf to the clerk of the church, advising him to withdraw the charge against me, as I had done nothing but what was both legal and honorable, and what any right minded man would do under the same circumstances. But notwithstanding this, I was excluded.

I feel that I have been very unjustly treated, and I desire that an investigation be made.

I feel that the church, nor any one else, had no right to meddle with my own private family affairs, just as long as I acted legally and honorable.

If I am correctly informed, the church is in disorder, as they acted upon my case without a quorum. There were only two male members present, the Moderator and Clerk.

Brother Gold, I hope you will do me the kindness to publish this statement, as I feel that I should have a right to explain myself.

In hope,

J. E. HERNDON.

Danville, Va.

REMARKS:—The writer of the above has been published as excluded. He asks to be allowed to explain his case which I think he is entitled to.

P. D. G.

Dear Bro. Gold:—"Behold how good and how pleasant it is for brethren to dwell together in unity."

Do we hope to be the Lord's heritage and grasp the full fruition of the above language in this day and time? If not it is our own fault. The Lord has promised us that where two or three are gathered together in His name that there He would be in the midst, and that to own and bless. This delightful condition is pictured as precious ointment upon the head, and as the dew of Hermon. These meetings of the saints of the Lord where they meet to speak and hear of His goodness and mercy, are surrounded with a sacred glow of union and communion, and stirs within us the spirit of love and christian fellowship. Thus we can lift up our hands in the Lord's sanctuary and bless His holy name.

How pleasant to look back to these times and places where all but love was done away. Where we joined together in singing the sweet songs of Zion and where the Lord enabled our dear pastor to preach Christ and Him crucified as our redeemer, our Saviour, our all and in all. Where love flowed from breast to breast. There we hope we have worshiped God in deed and in truth. At such times it seemed that God was in everything. We could then get fresh courage and have our hope renewed and say Let everything that hath breath praise the Lord. Here of late we find fewer of these fervent and sincere manifestations of the divine presence of the Lord, but we know God is not slack in these things. This coldness and dullness is caused by our disobedience. We should not be so forgetful of the Lord and His goodness. We are most wonderfully blessed, in that we can meet and talk of divine and heavenly things under our own vine and fig tree and none dare to molest or make us afraid, but I tell you brethren that these religious liberties of ours are being encroached upon by the false religious world of this day and there is a growing sentiment among these worldly men—constituted orders to amalgamate and come together under one head. They are holding state, national and international meetings with the purpose as they say of christianizing the world or bringing the race of man to Christ. It behooves us therefore to look well to how we spend our time. We hope we love the Lord. Let us manifest as much by our manner of life.

Let us do as He has bid us. Worship Him in singleness of heart. Keep ourselves unspotted from the world. Love God and each other too. Be willing and obedient and these evils spoken of will stay off much longer for in

obedience we receive blessings. Not for obedience but in obedience. All our blessings must come from the bountiful hand of our creator. Let us pray for the prosperity of Zion—the blessings of God upon His humble poor. Lord make us humble. Make us look over each other for good and not for evil. Give us hearts of thankfulness. Cause us to love thee more and serve thee better. Give us renewed evidence that we are thine. Let us feel our brother's sigh, and with him bear a part and lay aside the weight of sin and run the race set before us—looking unto Jesus and him alone for salvation for there is deliverance nowhere else. He is our justification, our sanctification and our redemption.

The God of our fathers raised up this Jesus and exalted Him with His right hand to be a prince and a Saviour to Israel and if we be this spiritual Israel and obey him, then we are his witnesses. He has commanded us to speak often to each other, to comfort one another with the comfort comfort wherewith we have been comforted, to present our bodies a living sacrifice, holy, acceptable unto God, and be not conformed to the ways of this world. Let love be without dissimulation, abhor evil, cleave to that which is good and let us be not slothful in business, but fervent in spirit, serving the Lord faithfully. Let us overcome evil with good and give no place for wrath. To live honest before men, putting on the Lord Jesus Christ, leaving off the lusts of the flesh.

Follow after peace and thus to honor God and edify one another. When we serve God truly and sincerely, live as Christ has commanded us, then the God of peace will bruise Satan under our feet and confirm us unto the

end, that we may be blameless in the day of our Lord Jesus Christ. If indeed we are the children of God, then His spirit dwells in us and we should not defile His temple.

Again, if we are the children of God then we are members of Christ, heirs of God and joint heirs with His Son.

Then with David let us say, "I was glad when they said unto me, Let us go into the house of the Lord."

Submitted in love to the household of Faith.

J. W. JONES.

Marshville, N. C.

Elder P. D. Gold:

Dear Brother: Please publish in the Landmark that the spring session of the Bear Creek Association will convene with the church at Freedom, Stanly county, N. C., commencing on Saturday before first Sunday in May, 1914. All those coming by rail notify Brother A. J. Dees, Whitley, N. C.

Get off cars at Albemarle, Southern train will arrive from Salisbury at 6 o'clock P. M. Southbound from Winston will be due at 3:30 P. M. and 7:45 P. M. From Wadesboro trains will pass Albemarle at 8:30 A. M. All these trains from Friday at noon until 8:30 next morning will be met. The church is five miles from the station. We extend a cordial invitation.

Done by order of the Association.

J. W. JONES, Clerk.

Marshville, N. C.

JOSEPH E. ADAMS.

Newport—Saturday and 1st Sunday in May.

Kinston—Tuesday night.

LaGrange—Wednesday.

Goldsboro—Thursday.

New Chapel—Friday.

Cross Roads—Saturday and 2nd Sunday.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., APRIL 15, 1914.

EDITORIAL

CHURCH DISCIPLINE.

For many years the churches in this or that section of the country have from time to time been encoached upon, and imposed upon, and thrown into confusion, disorder, and distress, because of the doctrine—in some particular phase—or some breach of conduct, propriety or discretion upon the part of this or that of our traveling preachers; and although efforts from time to time have been made to maintain proper decorum and order in the regulation of such cases, nothing of particular effect has been accomplished. Now it seems to me, and also to brethren with whom I have advised, that there ought to be, and because of the nature of things there must be, and there are lines of procedure in harmony with gospel order that, when applied in the proper spirit, will bring about a state of affairs among our churches and ministers commensurate with the sacredness of the cause, the

good order, peace, and prosperity of the churches, and the character and reputation becoming ministers of the gospel and members of the church.

Offenses that I would instance in this connection are such as are committed in localities distant from the home church of the offender. For instance in a certain section of the country there begins to circulate against a certain Elder, a certain character of conduct, it may be consequent upon several points of contingency, or it may be more decidedly apparent, however it goes abroad from the community of its enactment, and spreads out, and looms up, and thickens, and grows, and forges its way along until it reaches his home church, some hundred miles or more away; and his church, being desirous of maintaining gospel discipline with its members, says within itself; if any one has a charge against a member of this church, and will come and lay the matter before us we will hear it, or the church may announce this from the pulpit, or through some one or more of our church papers: all of which is so far so good, but it may be that the member or members aggrieved are limited in their circumstances both physically and financially, and the church, it may be, that is offended, is of a membership of limited means, or if they are not limited it would be an unreasonable hardship upon a church or any of its members to go any considerable distance to prefer a charge in person. This is a good rule but it is not, I dare say, an inviolable one. It was a law or custom of the Romans to have the accuser and the accused face to face, and it is good for us, under reasonable circumstances and if the church of the offender so desires, it might in most instances

have it that way, by defraying expenses. But by what law or rule should an aggrieved church or an individual member thereof be required to bear the burden or pay the cost necessarily to be incurred in seeking to regulate the conduct and order of an offending one in a sister church?

It seems to me that good order may be maintained by some one church in the community where the offense occurred taking cognizance of the offense at its regular meeting for business by announcing that at its next meeting it will take up the charge, and inquire into the facts of the case, and determine if possible the character and status of the offence, in which it may invite the concurrence of the sister churches of the surrounding community, and of which investigation the offending Elder and his church should be notified, and their presence solicited. And let the investigation be made as in the presence of Him who judgeth the quick and the dead at his appearing and his kingdom, and let the clerk of the church put to writing the facts determined to be in the case, and certify them as done and signed by order of the church in conference as its regular meeting for business, and forward them to the church of the offender's membership, and let his church act as in the same Divine presence. If the investigating church finds the charge without grounds, or the Elder appears and vindicates himself, let it be certified, but if there are grounds for the charge let them be certified and forwarded and let the home church act upon them in the light of the scriptures of truth.

It should be held as a strong rule that a sister church under such circumstances will act in the light of truth, and observe with pleasing

propriety that rule that says: And as ye would that men should do to you do ye also to them likewise! Should a proceeding of this kind fail to reach an amicable result, a council of Elders and Messengers from sister churches, and churches of sister associations could be called for, by either of the acting churches, which should obtain final results. Furthermore it seems to me it would be orderly, and strictly proper, and acceptable to the churches, and a thing altogether commendable for an Elder under such circumstances to lay his gift upon the altar until he has been fully restored to order, and fellowship. The Lord will vindicate and avenge his servants and his elect.

I will further suggest that Elders against whom damaging rumors are in circulation should themselves feel to ask for vindication at the hands of the adjacent church. Members sometimes hesitate to institute proceedings against an Elder, but there should be no hesitancy upon the part of the Elder, nor of a church to take the initiative in such matters.

Where an Elder seems to have almost constantly unfavorable rumors afloat, in his wake, his home church should investigate his manner of life and determine how he manages to have it so, and deal with him accordingly. If he is worthy the title of Elder at all, he must be either ignorantly or wilfully imprudent, indiscreet and unguarded in his deportment. "Evil communications corrupt good manners, and undue familiarity breeds contempt."

Suppose, for a moment, that all of our traveling preachers should sustain such an unsavory reputation as is accredited to some, now and then, here and there, what an intolerable, unprofitable set we would certainly

be. But I am thankful, I hope, that we have many humble, faithful, able ministers of the new testament, who travel more or less and preach the gospel of the Son of God, for whom we can but have the highest regard and the best of fellowship. And yet they are classed together with others as travelling preachers. Of what benefit could I, or my preaching be, to the household of faith, if while I am going hither and thither among the churches which have their regular meetings, and pastors of their own choosing, my very confessions, retractions and pledges are circulating at a discount? Of whose confidence should I be counted worthy when I have played false to my fellow laborers, and outraged the confidence of my brethren? How can we as a church and people prosper when we but little more than wink at such conditions?

It is due to the good name of the churches, and to the humble, faithful pastors of churches upon whom rests the only abiding dependance for ready and continued service, that traveling preachers, especially such as have no pastoral charge should as strictly maintain the propriety of good decorum and character as is readily and reasonably expected of the pastors. The savor of a good name lingers long in the minds of all lovers of truth, but the name that savors of things unbecoming lasts long in the minds of evil men, and by these reproachful things is the church characterized by evil men. Like their satanic father, they crawl upon their bellies, and feed upon the dust of the ground. And nothing seems to delight them more than to hear that a Primitive Baptist, and especially a preacher, has come short, or gone wrong in some particular. Primitive

Baptists are constantly held by the world in the limelight of popular criticism, and the standard set for their morals and manners is of the highest moral type, which of itself is strongly in proof of the fact that they, as a church and people, hold the truth of God, and are the chosen and saved of God. Therefore our escutcheon should be clear and clean, and we should stand as vindicated by the divine declaration: "Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." The church and her servants can withstand the fires of persecution, but when men come our way, 'professedly because of the name of the Lord our God, the principle features of whose credentials would seem to consist of old clothes, worn out shoes, and mouldy bread, the churches should at once suspect unfair and improper dealings. We may not succeed any better than our fathers did, in keeping evil men and seducers out of our pulpits, but by the prompt, vigilant and faithful application of gospel discipline the churches can and ought to see to it that they behave themselves as the scriptures teach, or if they will not so deport themselves, silence them, and exclude them.

I think of a corrupt man whose work is attended with or productive of evil, who pushes himself into other men's labors, and whose ministry is contrary to that of the pastor, and whose purpose seems to be antagonistic to the order of the pastored churches as I think of a seducer as one who introduces himself in words of inordinate or excessive affections, garnishing his intercourse with the brethren and sisters with a zeal and warmth as of long standing, and ingratiating himself into the endearments, confidence and fellowship of

the members with an effusion of preciousness, graciousness, and affection to a degree far in excess of that to which the aged pastor has yet felt to allow himself to indulge; and in the same character of spirit enters the homes of brethren and while in the enjoyment of their hospitalities, and as he warms his feet upon their hearthstones, he manages to so ingratiate himself into the kindly feelings of the household as to produce disaffection and alienation in the minds of some, and they are led away from their first love and allegiance into disorder, confusion, distress and death. Now I submit that the Lord is not the author of such conditions as this, but that the man who thus seduces and deceives shall himself prove that as he has seduced and deceived others by the same spirit is he deceived.

Are we not taught that of our own-selves should men arise speaking perverse things to draw away disciples after them? Should we not beware, and mark them that cause divisions and offences contrary to the doctrine which we have learned, and avoid them?

I present these thoughts as suggestions for the consideration of the churches, with the hope that they or something better may be adopted and acted upon that better conditions may prevail among us.

Consider what I say, and may the Lord give you understanding in all things.

P. G. L.

Elder P. D. Gold,

Dear Sir:—Will you please give me your view through the Landmark on Life Insurance?

Do you believe it would be a sin for one to have his life insured for the

benefit of his family, after he is taken away from them?

You remember what is said about the one that provideth not for his house and household. I have for some time wanted to know what you thought about it.

From your

UNKNOWN FRIEND.

REMARKS:—The Bible sets forth in laws safe and healthy a guide as well as a safe rule for our conduct in the matter of providing for our families. We should be industrious, diligent in business, laboring and earning our bread by the sweat of our face.

We should be honest, not aiming to unfairly or dishonestly procure a support. Defraud not. We should covet no man's property. We should save, take care of what comes into our hand. Extravagant living or waste is hurtful to our health and our pocket, besides being foolish.

One following these general principles of honesty in a humble reliance on the mercy of the Lord, who knows what we are and what we need, will provide what is best for him and his family. But one thing is needful, and that is the Lord Jesus. In him are hid all the treasures of wisdom and knowledge. Seek ye first the kingdom of God and his righteousness, and all these things (that are for our good,) shall be added.

The bible is silent on Life Insurance. I suppose the Life Insurance Companies were unknown when it was written. Men's inventions are many. These things are not a part of our faith. It is certainly no sin to not insure your life unless the bible commands it.

I have never felt that I ought to in-

sure my life. A sincere dependance on the Lord's blessing on my labor is sufficient. Having obtained mercy of the Lord I continue to this present time.

Let every one be fully persuaded in his own mind. It is not for me to dictate to another what he should do, yet I should be faithful and declare what is given me to preach or declare.

I have never thought we should make that a test of fellowship about which the word of God makes no express command: yet we should act according to the light that is given us. If a man insures his own life as they call it, by paying out his own money, that is a matter of business that defrauds no man. But suppose he is in debt, and uses money that he is owing another man, in order to lay up for his family after his death, and the creditor is unable to collect that which is due him, and that which was due him is so used to lay up for his family after he is gone, and his debts are not paid, what think you of that?

P. D. G.

THOU SHALT NOT COVET.

"For I had not known lust, except the law had said, thou shalt not covet," Rom. 7:7. See Ex. 20:17.

The law is a correct declaration of what is right. It is the commandment of what is right always. It is God's law given to man commanding what is right, and forbidding what is wrong. If men were perfect they would need no law. The more wicked one is, that is the more crooked he is, the more law he needs; yet the more law he needs the more his crookedness is shown. The law is not made for a righteous man, but for the lawless, the disobedient, the unjust.

By the law is the knowledge of sin.

The law condemns sin. Sin is opposition of law and contrary to law. By the law is the knowledge of sin. I had not known lust unless the law had said thou shalt not covet. But when the commandment came sin revived and died. Until then I was alive without the law. Sin had not yet troubled me. But when the commandment came then I saw I had done every thing that the law condemned, and had done nothing it commanded: then I died. Since then the good that I would do I do not, and the evil that I would not that I do. Oh wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ my Lord. He is become the end of the law for righteousness. Then Christ is my righteousness. When one is not under law, but under grace, there is no condemnation—no sin, but the removal of what covets or transgresses the law. Where there is no law there is no transgression.

I had not known lust except the law had said thou shalt not covet. For one to be placed in a state or condition where he does not covet any thing that is another's is to make him free from sin. If one so loves another that he does not covet any thing that belongs to him then there is no wrong desire in him towards that other one. He never would be offended against another, never would falsely accuse him, never would imagine any evil or wrong thing of him, never would utter a slander against another.

It is important for one to know what belongs to another, or what are his rights in order for him to respect his rights.

When men become embittered against others they will falsely accuse them, impute things to them falsely. They will do them injustice by accus-

ing them of what they are not guilty. How important therefore it is for one to be right himself. Love worketh no ill to his neighbor. But he that loves his neighbor fulfills the law. Thou shalt love thy neighbor as thyself. How happy is the man that does this? How happy is that people thus blest of the Lord? The song that comes from heaven is glory to God in the highest, peace on earth, and good will to men.

We often hear the statement made that men are better than they were years ago—that human nature is being sublimated, growing up into perfection—that man loves his fellow man as he loves himself, that wars will soon cease. Is it so now that no man in the halls of Congress ever attacks another man, nor misrepresents him, or falsely accuses him? Is it true that every man so loves his neighbor that no man falsely accuses another. Thou shalt not speak evil of the ruler of thy people. We are taught that supplications, prayers, intercessions and giving of thanks should be made for all rulers, in order that we may lead a peaceful and quiet life in all godliness and honesty. This is good and acceptable in the sight of God and our Saviour. Would it not be a blessed state of quietness and security if every man was anxious to labor and work with his own hands, and provide things honest in the sight of all men. When men should learn war no more, when there would be no need of locks or keys, no need of officers of the law to require men to behave. Nor would any man seek to defraud any other person, nor get by stealth any thing that belongs to another.

Lust which is desiring what belongs to another, and is the cause of all evil, is that ungodly spirit that causes one to seek that which belongs to another, is the fruitful cause of all

wrong doing, and which turns one against another, sets men at war with each other, makes rogues, thieves, drunkards, whoremongers, adulterers, law breakers, makes men fierce, heady, high minded, betrayers of them that are good, and arrays one man against another.

When Jesus hung on the tree in agonies and blood, and the sins of his guilty people were nailed to his cross, and God made him who knew no sin to be sin for us, when the poorest man that ever lived on this earth, who had never wronged any one, was made a curse for us, and became the end of the law for righteousness for us, that we should be free from sin, and be content with our lot, and be reconciled to God in him, so that we are not under law but under grace, and hence that grace should reign through righteousness unto eternal life through Jesus Christ our Lord, then the law is fulfilled in us, and we have that charity that thinketh no evil.

Love is the fulfilling of the law. We do not fulfill the law, but love is the fulfilling of the law, is fulfilled in one word, thou shalt love thy neighbor as thyself.

He is a happy man that does not desire any thing that is not his own, and that rejoices when others prosper in the truth.

When one is born of God, which is being born of incorruptible seed, that one does not desire, nor seek carnal things, but that one seeks first the kingdom of God and his righteousness, and all things are added unto him. Happy is that one. Nor can any one condemn him.

P. D. G.

ELECTION.

Men in writing and in other ways

show their spirit. By their fruits you shall know them. Writing is a common way of declaring the animus of their spirit. Frequently one declares the character of his spirit by setting forth a theory or view that is not warranted by the Bible. For instance one makes an attack on election by connecting something with it not authorized by the Bible itself. One will make a statement seemingly recognizing the word elect as a Bible word, but he will also refer to the non-elect, implying if there is an elect sanctioned in the bible then of course it follows that the bible recognizes a non-elect. But is the word non-elect used in the bible? Not a single time. Then why should we use it? What right have we to use what the bible does not use? Our imagination—a fruitful source of mischief making—because every imagination of the thoughts of man's heart is only evil continually—is always hatching up something to oppose God's word with. One says is not election in the bible? Oh yes. Well is not its opposite in the bible. No. Its opposite is outside of the bible, contrary to the bible, opposed to the bible. Then if that is so it is wrong, or not warranted in the bible. Election and predestination are both taught in the bible, hence they are right. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth. So clearly is election taught in the bible that it cannot be honestly denied, nor disputed. But what does the mind of man show? How does he consider it? Does he love and believe it? No. He at once shows his enmity to it by raising some objection to it, making it odious or hateful or objectionable. He will say that it looks very unreasonable to admit that election saves one tenth of the human

family in order to damn nine-tenths of them—save one-tenth, no better than the nine-tenths—but damn the nine-tenths, perhaps not as vile as the one-tenth, but damned before they were born. Question. What authority have you to conclude that only one-tenth is elected to salvation, when the bible states that a number that no man can number or count, out of every nation, language and tongue under the whole heaven is saved.

According to man's view God has no right to elect or choose any one to salvation, or to make any difference between mankind. The denial of this right of God is at the bottom of all the objection to election and predestination.

But whatever objection or enmity is found and displayed in the mind or heart of man lies against the sovereignty of God, which sits in judgment against him, denying his right to do as he does unless it suits man, and is in harmony with man's view and notion of God's right to do any thing which does not suit man's notions and views.

What God's word does not say, or what it leaves in a way that is not satisfactory to man, is what the mind of man assails. Hath not God power or right to do what he pleases with his own? Hath not the potter power over the clay of the same lump to make a vessel unto honor and another to dishonor as it pleases him? Romans 9:13-30.

Is it not a fact, a matter of experience in heart, conscience and understanding of every one that has received the witness of salvation in his own heart, that he was first shown the justice of God in his own condemnation, and that no way appeared to him how God could be just to himself and to his own law, without

damning him until Jesus the end of the law or justice for righteousness was revealed, crucified, risen and glorified, the way, the truth and the life, by and through whom we come to God? Hence that this gracious truth and its revelation in us is the spiritual and true foundation of all our obedience unto God, and of our true spiritual character and fitness for heaven, because this reconciles us unto God who has made Jesus wisdom, righteousness, sanctification and redemption unto us, so that we thus do glory in God.

P. D. G.

CALL TO THE MINISTRY.

Dear Bro. Gold:—Please publish the following in the Landmark when you find convenient.

We the undersigned Old School or Primitive Baptists, sitting as a presbytery, and with the church at Strawberry, for the purpose of examining Brother C. O. Boaz's qualifications and call to the ministry, we thought him sound in the faith and did set him apart for the full exercise of his gift in the gospel ministry, by laying on of hands.

G. W. HUNDLEY,
N. T. OAKES,
C. T. EVANS,

Elders.

T. H. OAKES,
S. W. HOLLY,
J. W. TOMPKINS,

Deacons.

J. C. MITCHELL, Clerk.

Associations.

The Warwick Old School Baptist Association is appointed to be held with the Ebenezer Baptist church of

New York City, to begin on Wednesday before the second Sunday in June, (10th,) and continue for three days.

The meeting house is No. 1216 Intervale Avenue, Bronx Burrough, New York City, near the Freeman Street Station of the Subway.

Take Subway train, marked Bronx, at any station south of 96th street, to Freeman street station.

A cordial welcome is assured all who love the truth.

JOHN McCONNELL,

Pastor.

1216 Intervale Ave.

The next session of the Smithfield Union will be held with the church at Raleigh, Wake County, N. C., on Saturday and fifth Sunday in May, 1914. Eld. J. T. Coats is appointed to preach the introductory sermon, and Eld. J. H. Johnson his alternate.

Brethren, sisters and friends are cordially invited, and a special invitation is extended to ministers to visit our Union.

Yours in hope,

J. A. BATTEN,

Union Clerk.

The spring session of the Pig River Primitive Baptist Association is appointed, if the Lord will, to be held with the church at Black Rock, Franklin Co., Va., commencing on Friday before the first Sunday in May. A general invitation is extended.

Those coming by rail should come to Wrights Station, four miles west of meeting place.

Those needing conveyance should notify Sister Sarah E. Diver, Wirtz, Va.

By order of Association,

E. L. BLANKINSHIP,

Clerk.

Appointments

T. C. HART.

Conetoe—Sat. and 3rd Sunday in May.

Tarboro—Monday.

Mill Branch—Tuesday.

Upper Town Creek—Wednesday.

Wilson—Thursday.

Lower Black Creek—Friday.

Aycocks—Sat. and 4th Sunday.

Contentnea—Tuesday.

Scotts—Wednesday.

Upper Black Creek—Thursday.

Memorial—Friday.

Goldsboro—Saturday and 1st Sunday in June.

L. H. HARDY.

Sandy Grove, Beaufort Co. Sat. and 1st Sunday in May.

Selma—Monday and Tuesday nights.

Durham—Wednesday night.

Reidsville—Thursday night and Friday.

Monticello—Sat. and 2nd Sunday.

Gilliams—Monday.

Arbor—Tuesday.

McRays—Wednesday.

Lynchs Creek—Thursday.

Prospect Hill—Sat. and 3rd Sunday.

ISAAC JONES AND J. A.

HERNDON.

Camp Creek—3rd Sunday in April. (Funeral of Sister Franklin.)

E. E. LUNDY.

Davis Shore—Wednesday night after 3rd Sunday in April.

North River—Saturday and 4th Sunday.

Marshallburg—Sunday night.

Morehead City—Tuesday night.

Sheffield—Saturday and 1st Sunday in May.

New Bern—Sunday night.

ELDER SAMUEL McMILLAN.

Rock Hill—April 16.

Suggs Creek—17.

White Oak Springs—18.

Gains Grove—19.

Brush Creek—20.

You will please state in the Landmark, that the next session of the Cedar Island Union is appointed to be held with the church at Bethel, Friday, Saturday and 5th Sunday in May, 1914.

Yours in hope,

JNO. P. TINGLE.

Obituaries.

MRS. SARAH BURROUGHS.

Dear Brother Gold:—I will attempt to write a few lines in memory of my dear mother-in-law Mrs. Sarah Burroughs.

She was born July 1st, 1833, and died March 4th, 1914, making her stay on earth 80 years, 8 months and 3 days.

She was a consistent member of the Primitive Baptist Church for more than thirty years, always filling her seat as long as she was able to be there. She was truly a mother in Israel.

I have often heard her relate her experience, and we have spent many pleasant hours together.

She was sent for night and day to administer to the wants of the sick and I miss her so much.

She was stricken with paralysis of the tongue about three years ago, though not confined to her bed until last December.

She lay and lingered for several weeks and quietly passed away.

She leaves an aged husband, three sons and four daughters to mourn her loss.

She was laid to rest in the cemetery at Sugg's Creek Church to await the morning of the resurrection, where I hope we will meet again.

MRS. W. E. BURROUGHS.

Allreds, N. C.

PASSED AWAY.

Elder F. A. Chick, of Hopewell, N. J., passed away April 15, 1914.

A lovely and noble brother has been called from us.

P. D. G.

H. K. BYINGTON

Captain H. K. Byington was born in Wilkerson County, Ga., in 1833. He obtained a common school education and in 1861 when his country called to arms he shouldered his gun and went bravely to the front. He rose from private to captain and his comrades say of him that no truer, nobler, braver man wore the gray than he.

In 1865 he married Miss Elizabeth Ivey, settled in the community in which he was reared and by thrift, and industry he made his home all that the word home signifies.

Seven children were born to them, 5 sons and 2 daughters, of which five still survive, all noted for their noble traits of character and high sense of honor.

Captain Byington when a young man received a hope in the Lord, but like many of God's little ones, felt too poor and unworthy to offer to the church. But he loved the Lord and His people.

The Lord called this noble man to his immortal home in April, 1911.

W. J. HEARD.

MRS. SALLIE STEPHENSON.

On last Saturday evening near Willow Springs, N. C., there passed away a mother in Israel. Mrs. Stephenson was in her eighty third year. She was the wife of Mr. Amos Stephenson who died several years ago. She was the mother of fifteen children, eleven of whom survive her, seven boys, viz: Messrs. Zacharia Stephenson, of Clayton, W. J. Stephenson, of Vass, J. A. Stephenson, of Wilson, A. G. Stephenson, of Smithfield, J. F. Stephenson, of Fuquay Springs and C. E. Stephenson, of Camden, N. J. Her other son Alonza Stephenson and her four daughters Mrs. John Love, Mrs. Henry Stephenson, Mrs. T. H. Stephenson and Mrs. J. A. Johnson, reside in the community near the old homestead.

Mrs. Stephenson was not a member of any church, but a noble Christian woman, of the Primitive Faith, loved and admired by all her acquaintances.

The funeral services were conducted at the home on Sunday by Elder W. A. Simpkins.

A large concourse of friends were present to pay the last tribute of respect to their aged friend.

The interment took place at the family burying ground near the home.

LIZZIE TINGEN.

(Composed by J. P. Tingen.)
Dear Lizzie's gone. I sigh and mourn;

Her seat is vacant in our home.
I hope she's now at Jesus' feet
Chanting with angels songs so sweet.
I miss her lovely, gentle voice,
But I resign to heaven's choice,
For in that glorious home above,
I hope to see my absent love.

It broke my heart, 'twas hard to part,
For death was twirling round her
heart,
She breathed her last, and then was
still,
Which made her body cold and chill.
But in the resurrection morn
I trust to see, that graceful form,
Among the chosen ones to find,
Her dressed in a robe, the sun out-
shine.

I too must lay me down and die;
I trust that Jesus will draw nigh
And take my spirit home above
Where all is joy and peace and love—
To join in song, and cry, "free grace,"
And there to see dear Lizzie's face;
To join in songs which angels sing,
Then say, Oh death, where is thy sting.

Dear children all, both young and old,
I pray the Lord to change your souls
And give you grace that you may
dwell

In Jesus Christ his glories tell.
My mother, too, I long to see,
With Lizzie, her and children be.
Then wee will reign with Christ on
high,
And never more will heave a sigh.

I trust that my companion too,
Will then be numbered with the few,
That will surround the throne of God
To dwell forever with the Lord.
Oh! What a glorious meeting then,
When free from sickness, death and
sin
We will again united be

And praise the Father, Son and Thee.

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APPEAL FOR AID.

The North East church house in On-
slow county, is much in need of repair.
Any brother, sister or friend who feels
disposed to help them will please send
assistance to H. T. Morton, Clerk, or
W. T. Kellum at Kellum, N. C. Any
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good watch free.

FIGURES REFUTE FICTION.

Mathematical statistics often upset our fondest theories and fancies. The truth "will out" sooner or later, and it often asserts itself in the form of stubborn figures whose logic the mind cannot resist.

The following statistics mark the passing of another fanciful theory which in some quarters has successfully masqueraded as a truth. The competitors of the caffeine-containing beverages, coffee, tea and Coca Cola, have long exploited the fiction that caffeine is a poison, a habit-forming drug which undermines the health and prevents the mental and moral nature of its users. They have claimed that it dwarfs the intellect, saps the vitality and debases the morals of the people.

Without questioning the motives and interests of those who have promoted the dissemination of this theory, and trying, for the moment at least, to ignore our own experience and observation of the harmlessness of these beverages, let us see what the statistics show. Here are the figures for the year 1909. The total population of the world was approximately sixteen hundred millions. The population of Great Britain, Germany and the United States, the three countries which lead the world in Art, Literature, Science, Theology, Invention, Industry and in every phase of mental, moral and physical advancement, was approximately one hundred and nine-

ty-five million, or slightly less than one-eighth of the total population of the world. In the same year, 1909, the world's production of caffeine (in coffee tea, Coca Cola, etc.) was approximately sixty million pounds. Of this Great Britain, Germany and the United States consumed thirty-one million pounds, or a little more than one-half of the total. Less than one-eighth of the population, therefore, consumed more than one-half of the caffeine. Figure it out for yourself and you will find that these three countries, the leaders in the march of civilization, use seven times as much caffeine per unit of population as the other nations of the world.

These statistics clearly prove that the caffeine-containing beverages upon which temperate people have relied for centuries, are beneficial rather than injurious, and they seem to indicate that the quantity of caffeine consumed by any nation is directly proportional to its degree of mental, moral and physical development. The figures also support the statements of leading scientists that caffeine, as contained in Coca Cola, is not only refreshing but positively beneficial to health.

If you are interested in knowing the truth about Coca Cola, its composition and its effect in refreshing mind and body write for free literature which will be gladly supplied by the Advertising Managers of this paper. Address Jacobs & Company, Clinton, S. C.

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SYLVESTER HASSEL,
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Another thing you want to know is whether the piano you are buying is really worth the money. Unless the manufacturer fixes the price, one dealer may get a hundred dollars more than another receives for a piano of identical value. A good salesman may sell an inferior article at a high price.

A third point to look after is the right kind of guarantee. If a piano is merely guaranteed against defects in the structural parts, you have no recourse if it should go wrong in tone or action. Study the guarantee carefully. It tells you what the maker thinks of the instrument.

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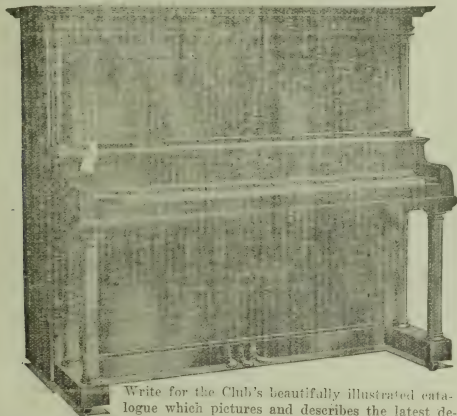
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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A GOOD LETTER.

Elder P. D. Gold,

Dear Brother:—Within you will find a good letter from Elder L. H. Hardy, I wish you would please publish in the Landmark.

Yours in love,

J. R. JONES.

Dear Brother Jones:—Your good letter came on good time. We were glad to hear from you. We desire to thank you for the kind remembrance of our necessities.

I often think of you and the other dear brethren and sisters up the country. It will take a long time for me to get weaned off from them, and I have no desire to be weaned off in the sense of love. I want to love you all with that love which is alone from God. I feel that we are brethren, and in that blessed love, we are one in Christ Jesus our Lord.

Distance can and does separate us in the flesh. Sometimes other things may spring up to cause coldness and hardness but if we be the children of God that blessed love will rise in such a strong head that it will sweep away those obstructions and flow onward as sweetly as before.

I have found much comfort in that sweet text, "Be ye as wise as serpents and as harmless as doves."

The wisdom of the serpent does not lie in his disposition to bite. That is

his anger. We are not to follow that disposition. It does not lie in his charm. That is his power. We are not commanded to live in that exercise. His wisdom lies in getting away and taking care of himself. That is the instruction of the Lord to His disciples. When they persecute you in this city flee ye to another. That is the wisdom of the serpent. The children of God are to leave the battle in the hands of the Lord. He will fight it on the plain of justice. Should we take things in our hands we might be fighting from ambush, that is, by back-biting and denouncing one another. In this we would display the disposition of the murderer. "He that hateth his brother is a murderer and this we know, that no murderer hath eternal life abiding in him." How terrible this awful sentence on a child of God! Better get away in wisdom and love than to fight in anger, in ambush, and in back-biting and denouncing.

Why should we, as brethren, desire to eat one another as cannibals, so long as we have such precious food as the body of our Lord to eat? In devouring one another there is destruction and death, but in eating that precious body there is life and peace. There is comfort and joy in the Holy Ghost in preaching, writing and talking about Jesus and His love. In the flesh we are full of wounds and bruises and putrifying sores. Dogs like to lick these but a child of God

must be in a very sickly condition to want to live on such a diet. In the Lord Jesus there is soundness and perfection and to eat that is eternal life and peace forever more.

Then the dove is not a bird of battle. She is harmless. So very unlike the vulture crew. From the butcher bird up to the candor they sit upon a perch where they can see flesh to devour. The dove comes down to earth and eats wholesome seeds. If she sits upon a tree it is to rest and watch, and if she sees danger nigh she spreads her wings and flies away. She has no disposition to destroy.

God's ministers in particular shall not strike. That would disqualify the best of them and ruin them in their gifts. Wars and fighting come from without and are altogether of the flesh. The spirit of the Lord is the spirit of peace even to endurance. Faith is to endure and continue in the work of the Lord.

Dear Brother, I did not think to write half so much but you will forgive me knowing my habit.

The Lord abundantly bless you.

Yours in hope,

L. H. HARDY.

Atlantic, N. C.

CONSOLATION.

Dear Brother Gold: I feel too unworthy to attempt to write anything for publication again. But my mind has been so burdened I have sought relief, for in obedience I was promised health and peace of mind: but in disobedience trouble and afflictions.

Surely my cup runneth over with bitterness and anguish of soul at times. I try to look to the Lord for help, but I feel like I have been so sinful is why I am so cast down, with hardly a ray of light to guide my

wandering footsteps right. I don't know which way to go. But I have had a crumb of consolation I hope in my fiery trials. He will in no wise cast you out. What a blessed thought. If its only of the Lord. I believe the Lord is able to deliver us in time of trouble. But will He? Am I His or am I not? If I am a deceiver there is no good promise. But the poet consoles me at times. We too often shrink when trials are in view, expecting we must sink; and never can get through.

To the household of faith, I realize I am blest in many ways, more than I feel worthy of, for my loved ones at home have cared for me in my afflictions tenderly, for which I hope I feel thankful to the Lord for such a blessing bestowed upon such a vile wretch as I feel myself to be, lost and undone without the mercy of God. But one of my chief troubles is, I can't trust the Lord as firmly as I should, nor be reconciled to His Holy will. I believe He knows best, but I have grown so negligent, so cold and stupid and so impatient I fear I shall be devoured by the sword of the enemy. It seems as if Satan desires to sift me as wheat, as he did Peter of old. I feel so weak I fear I shall faint by the way unless the Lord strengthens me to bear my burden.

Without faith it is impossible to please God. I see and feel my insignificance daily. Can one who is a Christian have such a heart as mine? I fear I have never witnessed the effect of love divine.

Dear Brother Gold, I don't wish to burden you with my imperfect scribbling, I only send it for your careful consideration for I believe you are a competent judge of the truths. Hope the Lord will direct you right.

Dear Brother, you have labored

faithfully for the cause of Christ. You have declared His power both ways, by speaking and writing, you have caused many hearts to leap for joy when under the sound of your voice, or even through the medium of the pen. Even so weak and worthless as I feel to be, I have feasted numbers of times. If I couldn't express it myself I believe you had told the whole truth. Salvation is of the Lord. I believe with my whole heart, it's through and by the mercy of God that any one is saved.

May the Lord keep us from all harm.

Pray for me and mine.

Your little unworthy sister in hope,

MELISSA BROOKS TYSON.

Mountain, N. C.

MUCH INTERESTED.

Elder P. D. Gold, Dear Brother— I was heartily interested in your editorial in the Landmark of April 1st, 1914; while I neither looked for, nor have found any error in your writings at any time. Saul was a persecutor of the church, and in reference to that state and condition he said, I was alive without the law once; but when the commandment came, sin revived and I (Saul) died. So he is no more Saul a persecutor of the church, and opposer of Jesus Christ. The state and condition of the man is surely changed.

God spake and it was done, he commanded and it stood fast, Ps. 33:9. David said, For God spake, and in Genesis 1, 3, it tells what God said, "Let there be light, and there was light." Again, the word of the Lord is quick and powerful, even so as the Lord had spoken to Saul by name. Suddenly there shone a light from heaven round about him, and a voice, Why persecuted thou me?

Look into the condition and state of this standing, for the law is now open, and the law is holy and good. It says you shall have a just recompense of reward. So for sin the law rewarded Saul (the sinner) with death. Paul said, Wherefore the law is holy, and the commandment holy, and just, and good.

The law of God is complete, and the commandment complete, "holy." The law says the wages of sin is death. And the commandment says pay it. So the sinner is sure of his reward.

Paul said, For sin, taking occasion by the commandment, deceived me, and by it slew me.

He thought that in keeping the traditions of the law he could obtain life, or that it led unto life; but he found it to be unto death. By which death he was separated from the law of sin and death, and received the law of the spirit of life in Christ, which made him free from the law of sin and death. God saved the sinner from his sins, not in them.

Behold! look, I form the light, I create darkness, &c. So this is in contact, for when God forms light to the sinner, as a result darkness and gross darkness appear. So when the Lord formed righteousness in the heart of the sinner, sin appears exceeding sinful, and when God speaks the life given word to the sinner, the sinner dies, and he is made alive unto God. The contact now becomes a contrast, or instead of being in "close union" with sin and death we are separated in our feelings from sin and can behold a world of darkness, a world of creatures, "created darkness." But now are ye light in the Lord. Walk as children of light. For the fruit of the spirit is in all goodness and righteousness and truth. Eph. 5, 8. How

different the life or manner of the life of the children of God, who are the children of light. A wonderful change is herein described. For ye were sometime darkness, but now are ye light in the Lord. Paul gives a contrast here as far apart as light, and darkness, righteousness, and sin, life and death. Then our hope is anchored in the truth that Jesus did conquer death and the power thereof for us, who have been led by the spirit of life from the dead, through the tortures of sin and death, to the triumph of praise to His matchless name. For he hath delivered us from the contact, or union touch with sin, to a great contrast so that we now have no fellowship for sin. But we now have the fellowship of the spirit in Christ Jesus who is our hope.

I was pleased that Brother Amos Dickerson congratulated you Brother Gold. He may not be acquainted with the good sister you married, but I told our people you had acted wisely, in making a good choice.

May God bless you with happiness in life.

Your brother in hope,

D. SMITH WEBB.

Hillsville, Va.

Dear Brother Gold:—It has been on my mind for some time to write what I hope has been the dealings of the good Lord with me.

When I was very small I had serious thoughts about dying and would be troubled for some time and finally would wear off. It kept on this way until I was about fourteen or fifteen years old, when I went to a Methodist church to preaching one Sunday, and one of my playmates joined. Then my troubles started again. It liked to have killed me and I cried and cried, but I didn't know what was the mat-

ter. In a few days after that one night at supper table my troubles came again, and I had to get up and go away. I couldn't eat. I didn't know what was the matter. But finally it wore off and I went on enjoying these worldly things again.

In 1896 my troubles came on me again, and I tried to pray but it seemed my prayers did not go any farther than the top of my head. I tried to enjoy my self but couldn't. My husband's sister joined the Primitive Baptists and I thought if I could just feel fit to be with her I would give this world. I wouldn't tell anybody my troubles, but I couldn't hide them any longer.

Brother Walton asked me if I had a hope. I told him I did not. He said do you ever try to pray. I told him I did. I wondered how he knew my troubles. I went on this way until 1911, when I was taken sick and did not think I would live. I sent for my husband's sister and told her my experience and she told me hers. She told me to go on and do what I felt my duty to do. I wanted to join the Primitive Baptists but I didn't feel worthy of that much pleasure. I just left like it would be a sin for such a sinner as I felt to be to offer to join such good people as I believe the Primitive Baptists were. I went on in much trouble and tried to pray to the good Lord, if I was deceived to undeceive me, until I was almost crazy. I went to meeting every meeting day and I just couldn't stay away, but felt too unworthy to have a home among such good people.

On the fourth Saturday in August, 1911 I went to meeting, still feeling bad. So after good preaching by Brother T. N. Walton, the invitation was given and I could not stay away any longer, and to my surprise I was

received and "Oh, what joy I did receive."

I was baptized on Sunday by Bro. T. N. Walton.

I will stop for fear I will worry some one.

Remember me in your prayers.

Your unworthy sister, if one at all,

MRS. L. T. PAYNE.

Dry Fork, Va.

EXPERIENCE OF MAGGIE V. GULLEY.

Gulley's Mill, N. C., June 3, 1895.

Dearest Husband:—As this beautiful day is passing by, and we know not whether we shall live to see another day roll by, it is quite a pleasure to me to write a sketch of my past life spiritually.

Humbly asking the good Lord to bear with me while I attempt such a thing, for I know without his help we can do nothing. My father and three sisters (as you know) are members of the Primitive Baptist church: one sister and one brother are members of the Missionary Baptist church. When I was nothing but a child I often had serious thoughts about what would become of my poor soul if I were to die. But God saw fit to raise me and now I can say,

"Praise him who rules over all, through all and in all."

When a child I went to preaching, but not as often as I would if my father's church had not been so far. When we would have preaching at home I always wanted to get in some dark corner where I thought no one would see me, and when I didn't I so often wanted to be behind the door where no one could see nor hear me. I was quite young but very tender-hearted, and the preacher nearly always said something that fit my

case precisely.

As I grew older I became worse and worse until I scarcely could refrain the tears. I did not want my people to know it. But often when traveling through the woods hunting the crows I would pray to God the best I knew to have mercy on me a poor, lost and ruined sinner. In traveling through these woods I would often sing this verse:

Must I be carried to the skies
On flowery beds of ease?

While others fought to win the prize,
And sailed through bloody seas?

and cried for joy to think that the life I had lived was much easier than that of many others, although my parents taught me to do almost anything and say nothing about it. For which I am proud.

In the fall, after I was fifteen years old, I started off to school with my sister and to keep house for my oldest brother, who had just lost his wife. The following June my sister lost her darling baby. We returned home to see it put away in its mother dust. I sat up a good portion of the night for I could not sleep when I lay down, and something spoke to me just as plain and said: "What if that were you, would you go to that sweet rest where he is gone?" I could not reply, only I thought if it were me I would be lost forever. I went on in my same old ways and returned to school the following fall, having a nice time and enjoying with the young people of that little city. I lived in about two hundred yards of the Baptist church, my brother and sister were members of. I did not go to church often unless it was to preaching. The people around got after me to attend their prayer meet-

ings and Sunday schools till I got so I went very often, but would not take any part. The spring of 1893 they began holding their protracted meetings. Their meetings lasted about 6 weeks. At first I went but little, but finally I got so I went nearly every other night. I had lots of people to talk to me, but they could not get me where they wanted me they said: but finally they got me to the mourner's bench. I staid up there about a half an hour and became relieved: and went home feeling as happy as ever any mortal could, it seemed. The next day was the prettiest day, it seemed I had ever seen. The sun shone brighter than ever before and everything seemed so lovely. I could praise God as I never had before. But fearing this was false or over persuasion I could never tell it. I went on praising God for sometime, and thinking I would never commit another sin while I lived. But alas! how mistaken I was. I returned home and went back with my old friends and my old sinful ways again. I went to several dances, but when I would get engaged in them my conscience would seem to check me; but I and the devil would over power them, and I would go on seeming to enjoy myself with my dear old friends. I went on in this way following my old sinful ways at times, and at times begging the Lord for forgiveness. And as we all know he was always ready and willing to forgive any who prayerfully asked him. Sometimes I could praise him and think well, surely I'll never turn back to my old sinful ways. But, alas! poor me, the first thing I knew I was right there again. I would often have company and I would think, I can't see how you enjoy such company as I was. I was always so dull and it seemed to me such sorry company. I

went on my old ways and was married Dec. 12, 1894, and soon moved to my future home, where you and I have lived as happy as any two could. I never had any mind to join the church till since I was married. I had a dream that seemed to satisfy me, that if I were called to die I would go to rest. I dreamed that I was traveling on the road by myself, and I came to a man's house and they were all scared nearly to death. I thought they begged me to come in, so I went in. In a few minutes I saw it seemed a cloud rising, and then it seemed to be a large crowd of people, animals and insects of all kinds. I thought they came on and settled in a bottom where there were lots of old dead trees. And it seemed they came to the house where I was. I thought one said to me, "The end of time is near at hand, when and where will you then stand? I thought I told them where I stood, and they said "fear ye not for ye shall be one in our midst." And from that day till this I often feel like I want to be one in the midst of that dear people of God. I know I have a different feeling towards them and I love them. I know them when I see them and long to be with them. They look so good and kind I fear I am not worthy to be in their midst. And often do I fear I am not one of God's little ones. If I were it seems I would do better and be more devoted and true to you. When you are so good to me and I know I can't do half for you I want to. Often my temper flies in a passion and I say things I wish in five minutes I had not said. God grant that I may live a more dutiful and obedient child in the future than I ever have in the past. And my dear husband, I want to ask you to forgive me of some of my old ways in treating you, and in the fu-

ture pray that I may be a different wife to you. I had another dream not long since. I dreamed of being baptized. How happy I felt no one knows. And I could sing:

Amazing grace how sweet the sound,
That saved a wretch like me!
I once was lost but now I'm found,
Was blind but now I see.

'Twas grace that brought me safe
thus far,
And grace my fears relieved;
How precious did that grace appear,
The hour I first believed.

June 10, 1899.

After being satisfied where the right church was, I decided to relate some of my feelings, and if they were satisfied I would be happy to live with them. My mind had been divided as to whether Middle Creek church or the split from it was right, but after having that dream I have been satisfied.

Those people that settled in that bottom was the church at Middle Creek. I went to the church but could not tell much but was received and baptized the next morning by Elder J. A. T. Jones. That was a happy day with me. I have been through many ups and downs, trials and troubles, had many bright seasons and many dark ones, since then; but that is what I expect here in this world. It is through great tribulations we enter the kingdom. If that is what my trials here on earth are for I want to be willing and obedient that at some future day I may reach that sweet rest prepared for the children of God. The older I get the more of my imperfection I see, and the more disobedient I am. It seems I am not willing to suffer what

the Lord has rightly put on me. My health is such at present that I can't wait upon my little ones around me. I am up around the room a part of my time. I am not able to ride on a buggy any where, or be on my feet but very little. I hope the Lord's people will visit or write to me if they have a mind to. I would gladly read their letters. I enjoy being with the people of God if I know my own heart.

I have had a dream that often gives me comfort in my sad and lonely hours. I dreamed the end of time was at hand. I went to a house and on the first floor were large kettles of boiling water, and they were putting people in these and destroying them. I started around there and they told me to go up the stair way. I started and went some distance, and stopped and asked where my husband and baby were. They said they would be there after awhile. I thought the road was narrow, straight and smooth. I liked three stories getting to the top and I awoke. I called my husband and told him my dream. He said, affliction, death and resurrection is the meaning of those three stories. I have been much better satisfied since then, although I have had many trials since then.

A GOOD MEETING.

Dear Brother Gold:—We have had such a lovely meeting at our church, Sandy Grove, I want to write a little about it.

It was only a monthly meeting, yet we had several visitors from other churches. Our much loved and highly esteemed brother Dr. C. B. Hall, of Goldsboro, gave us a pleasant surprise by appearing in our midst unexpected to us, and there were three

brethren from some of the churches below us near the coast with us. They were brethren Sawyer, Gillican and Hopkins. We were glad to have them with us.

And on Sunday, dear Sister Bettie Whitley and her husband were here also.

Brother Hardy came laden with the gospel and preached both days with power and was much enjoyed.

On Saturday after preaching dear Brother and Sister Harris who have been living here near us for some time, brought their letter from Bethel and were gladly received into our church, thus adding two more to our little number, making us thirty-three now.

It was a sweet meeting to me, and very much enjoyed. Although there was sadness felt by all of us because we missed the presence of brother B. D. Rowe so very much, but we felt that the Lord was in our midst, and that He knew what was best for us. And we desire to bow in humble submission to His holy will. We feel glad that so many of our dear brethren and sisters from sister churches came to visit us, and hope they enjoyed their visit so much they will come again, and others also.

We feel that it is very encouraging for brethren and sisters to visit each other. It builds them up and makes them have more zeal for the cause, and makes them feel revived and edified.

As our subscription will soon be out for the Landmark I am enclosing a money order for one dollar and fifty cents for our renewal, and hope the Lord will bless you many years yet to proclaim the riches of His kingdom.

With much love to you and your wife, also all the dear one's of the

Father's kingdom, those that I have met and learned to love, also those I have never met but learned to love for their writings I have read and enjoyed so much, I will close.

Hoping to be remembered by all at a throne of grace, I am,

A very little,

MARGIE ROWE.

Aurora, N. C.

Dear Bro. Gold:—I am enclosing a check for \$3.00 which is to pay subscription price of Landmark one year for my mother. Please change from Miss Louisa A. Edwards to Mrs. W. D. Edwards, Polkton, N. C., and for Mrs. J. P. Coffey, Rufus, N. C., instead of Mrs. W. R. C.

I feel that I would not want to do without the Landmark as I seldom get to hear any preaching. There are not many Baptists in this country, and they remind me of a few neglected sheep. I some times wonder if the minds of the Lord's servants are never stirred up to visit the scattered sheep in destitute places. I often see appointments in the Landmark, but they are usually for places which are already supplied with preaching. I know it is not for me to say where they shall go, and I am glad it is not. But if the Lord sends them their going is not in vain.

Perhaps He sends them where they go; yes; I have often been made to feel that He did send them where I was blessed to sit together with them in heavenly places in Christ Jesus.

The Lord has been merciful and kind to me all the way and has blessed me with a loving and kind husband who believes in the blessed doctrine of salvation by grace, which makes life a oneness, for which I desire a thankful heart, and to praise the Lord.

Love to you and sister Gold, and to the readers, and especially to my correspondents.

The Lord be with you all
LOUISA A. EDWARDS COFFEY.
Rufus, N. C.

Associations.

The next session of the Smithfield Union will be held with the church at Raleigh, Wake County, N. C., on Saturday and fifth Sunday in May, 1914. Eld. J. T. Coats is appointed to preach the introductory sermon, and Eld. J. H. Johnson his alternate.

Brethren, sisters and friends are cordially invited, and a special invitation is extended to ministers to visit our Union.

Yours in hope,
J. A. BATTEN,
Union Clerk.

The Warwick Old School Baptist Association is appointed to be held with the Ebenezer Baptist church of New York City, to begin on Wednesday before the second Sunday in June, (10th,) and continue for three days.

The meeting house is No. 1216 Intervale Avenue, Bronx Burrough, New York City, near the Freeman Street Station of the Subway.

Take Subway train, marked Bronx, at any station south of 96th street, to Freeman street station.

A cordial welcome is assured all who love the truth.

JOHN McCONNELL,
Pastor.

1216 Intervale Ave.

E. E. LUNDY.

Sheffield—Saturday and 1st Sunday in May.

New Bern—Sunday night.

ZION'S LANDMARK

"Remove not the ancient landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

My view is requested by Eleanor Lassiter of Amos 3:2, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."

This is against the whole family of the house of Israel which God brought up out of the land of Egypt, and he never so brought up any other people out of the land of Egypt.

They are his in a special sense. When God sent Moses to Egypt after Israel he said to Pharaoh, Let my son go. Let my people go that they may worship me. There never was a clearer deliverance than that of bringing Israel out of Egypt. There was not anything done that the Lord did not in the bringing of Israel out of Egypt. Never were judgments more clearly poured out on Egypt: never were greater tokens given to show God's love to Israel than were shown in this instance. It is set down in all generations as the beginning of days in the deliverance of this oppressed land. Israel never did a thing to cause

their deliverance. The Lord God did all the fighting. It stands as an eternal monument of the glorious power of Almighty God in destroying the power of Egypt, and the merciful display of his love and goodness to his own people that he chose and separated from all other people, and knew them as he never knew any other people.

Pharoah was the greatest monarch of his day and time, and he had been most enriched by Israel's labor. When Moses said, Let my people go, let Israel go that he may worship me, Pharoah said, who is the Lord, that I should regard him, or let Israel go? The stoutest refusal was made by Pharoah for Israel to go.

But Israel was the Lord's portion before they went into Egypt. They were the Lord's people in every sense of the word—by creation, choice, providence, protection, deliverance and preservation.

There was no other nation or people the Lord ever dealt with as he did with the children of Israel. He knew no other people as he did them, therefore his right to command them was perfect. "You only have I known of all the families of the earth, therefore will I punish you for all your iniquities."

The case of parents, father and mother, towards their own children bears upon this. Parents have claims on their children that no other people have. They have rights to control them. It is their duty to provide for them, protect them, and judge and instruct and control them beyond the right or duty of any others thus to treat them. Their false conduct grieves their parents more than it does any other people, and reflects grievously on the parents.

The Lord God recognizes and owns

the children of Israel as his own family, his own people, as he does not own any other people. Of course all nations are his by creation, providence and divine right. All the nations of the earth are his by perfect right to do as he pleases. But he owns the children of Israel as he never acknowledged any other people. In that sense he knows them as he never knew nor acknowledged any other: profit is bestowed on them as on no other people. Hence obligation falls on them as on no other people. He will punish them for all their iniquities. Where much is given much is required. Abraham said to the rich man, Son remember that in your lifetime you had your good things, and Lazarus his evil things, but now he is comforted and thou art tormented.

A child of God cannot do wrong and escape chastening in this present world. Not while the children of God are living in this world can they escape trouble. For in the world they shall have tribulation. Many are the afflictions of the righteous.

If we have no chastenings in this present evil world then are we bastards and not sons. As many as I love saith God I chasten, and rebuke. Therefore if we are without chastisement and rebuke are we bastards and not sons. As many as I love saith God I chasten, and rebuke. Therefore if we are without chastisement and rebuke are we bastards and not sons. If we can live in the world in its pleasures and have no heart sorrow or chastenings then are we bastards and not sons.

A child of God is not free from sin until he is dead. He that is dead is freed from sin. The wages of sin is death. That debt must be paid in order that he is made free from sin. We are become dead to the law, dead to

sin, by the body of Christ. We are complete in him. Blessed are the dead that die in the Lord. Sin reigns unto death. In the death and resurrection of Jesus there is peace with God, and grace reigns through righteousness unto eternal life by Jesus Christ our Lord. While in the flesh we are plagued all the day long. The body of death is the burden. The good I would I do not, the evil I would not that I do. This makes me wretched. The chastening at present is grievous, but the peaceable fruit of righteousness is yielded by them who are exercised thereby.

Israel was a type as a nation of God's correcting rod. There were many judgments poured out on them. God will sift his people and will scatter them among all nations like as corn is sifted in a sieve, and not a grain—not even the least grain, shall fall upon the earth. God has used his people as salt in all the earth, and all nations are blest in them. Great and marvelous are his works in the earth.

In Jesus the new man shall the tabernacle of David be built. The harvest is great in the Lord. Every promise of Christ shall be fulfilled, and in him and for his sake Israel shall dwell in safety in his own land.

Sin will have been destroyed, and all iniquity shall stop her mouth, Jesus must reign until every enemy is put under his feet, for the heavens must receive him until every promise that God hath given from the foundation of the world shall be fulfilled.

P. D. G.

CREATED IN CHRIST JESUS UN-
TO GOOD WORKS.

"For we are his workmanship, created in Christ Jesus unto good works,

which God hath before ordained that we should walk in them," Eph. 2:10.

Nothing is more certain that that every word of God is true, and that his word shall not fail. Hence his word settles all questions.

Now here is a declaration that is true.

Who are the ones quickened. They were by nature children of wrath even as others, and were dead in trespasses and in sins. Who quickened them? God who is rich in mercy with his great love wherewith he loved us even when we were dead in sins hath quickened us together with Christ.

Then what a wonderful creation this is. Surely it is not in Adam, nor of Adam, though those quickened thus were naturally the sons of Adam, and hence children of disobedience. But they are quickened together with Christ. Hence they are holy in his holiness. They are created in Christ Jesus unto good works, and good works before ordained of God they should walk therein. They grow up into Jesus Christ in all things. They present their bodies a living sacrifice. This is a new spiritual creation. If any man be in Christ Jesus he is a new creature. Old things are passed away, and behold all things are become new, and all things are of God. He is a spiritual man because he has the mind of Christ. The inspiration of the Almighty giveth him understanding. The kingdom of heaven in him guides and works in him to do the will of God in Christ Jesus. He presents his body a living sacrifice holy, acceptable unto God which is his reasonable service. His regret is that he does not better, more faithfully, serve the Lord whose kingdom and service is so pure, holy and above any thing he seems to attain unto that he counts not himself to have at-

tained, therefore he cannot glory in what he does, but only in what he hopes the Lord has done for him. With fear and trembling he works out that which God works within him. He is not conformed to this world, but is transformed by the renewing of his mind that he may prove what is that good and acceptable and perfect will of God in Christ Jesus concerning him. That is he follows, gives good heed to, and walks out that which God has wrought within him, or as he has received the Lord Jesus so he walks in him, thus proving what is that good and acceptable and perfect will of God in Christ Jesus concerning him. He lets his light which God has put within him so shine that others may see his good works and glorify his Father which is in heaven. Thus he proves what a blessed thing it is to obey Jesus.

How wonderful is the wisdom that leads the follower of Jesus in the path of safety and peace, and into the sweetness of the life of faith—that faith that works by love, purifies the heart and overcomes the world.

If the tree is good the fruit will be good because it partakes of the nature of the tree, and shows what kind of tree it is—a tree of righteousness, the planting of the Lord that he may be glorified therein and thereby too.

What a wonderful mercy to be kept from evil desires, and with the mind or heart desire for one to serve the law of God, so that the law is fulfilled in that one that is created in Christ Jesus unto good works, that God hath before ordained that he should walk therein. Whateoever ye do, whether in word or deed, do all in the name of the Lord Jesus, and by the Spirit of our God—not doing any thing unto men, but serving the Lord Christ.

Wisdom guides the one thus led—wisdom that is first pure, then peaceable, gentle, easy to be entreated, without partiality, without hypocrisy. Righteousness is sown in peace of and by those that thus walk in peace. They are careful to maintain good works which are good and profitable unto men.

It is said that thou wilt ordain peace for those that thus walk, because thou hast wrought all their works in them. God dwells in those that follow him. He walks in them, and they walk by the faith of the Lord Jesus.

Happy is that people that thus live and follow the Lamb whithersoever he goeth.

We love him because he first loved us. How great is God's love thus to create us in Christ Jesus his own well beloved So, that we should be conformed unto him, made like unto him. Behold what manner of love the Father hath bestowed on us that we should be called the sons of God. It doth not yet appear what we shall be; but we know that we shall be like him, for we shall see him as he is. Every one that hath this hope in himself purifieth himself even as he is pure. Surely we are saved by hope.

When we appear in his likeness in the resurrection life we shall be satisfied. This will be an entirely new and perfect state.

P. D. G.

AUTHORITY.

People claim that man must have a head, authority, a central power. Yes, he needs a head, a commander, a leader, a lord, a God that must save him, keep him, guide him, uphold him, one that he loves as he does no other, and that satisfies him as no

other does. For man cannot save, guide nor direct, nor keep himself. To appear to be so rational and wise, prudent and strong, there is no creature on earth so weak, nor that makes so many mistakes as man does.

But the children of God have a glorious high priest. The eternal God is their refuge. Adam on earth in the garden of Eden appeared as head, and having dominion over things of earth, but soon he is driven out of the garden of Eden, and the very earth is cursed for his sake. From then he is doomed to sorrow and disappointment ending in death. Where is his hope? It is in Jesus the head of the church, in whom dwells all the fulness of the godhead. When man becomes so foolish in his own view he sees and knows he cannot keep himself, is not wise enough to make a single law to govern himself, does not want to rule any one, but is so weak and helpless, foolish and vile that he depends on Jesus his head for all things, then he has a head in whom he is complete, and growing up into him in all things he is more than conqueror through him that loved us and gave himself for us. He is the second Adam, the quickening Spirit, the Lord from heaven, and the government is on his shoulders, a glorious reality, in whom there is no failure, and he is not divided. Nor does he give any of his glory to man nor to graven images.

P. D. G.

"And the Lord added to the church daily such as should be saved." Acts 2:47. The wonderful outpouring of the Holy Ghost is declared in this chapter. The unity, steadfastness and joy of believers in Jesus was felt and manifested as it never had been

before. They that believed had all things common. Great joy was felt by them all. Then the Lord added to the church daily such as should be saved. The Lord did this.

HE ADDED. We cannot add substances or things which are diverse, or opposed. When fractions are added as in mathematics they must first be reduced to the same, or a common denomination. Like things are added together. Oil and water do not mix or mingle and become as one, or are not added. Men must be brought to the same mind, thought or principle and feeling before they become united. They that are taught of God are all of one mind and heart, and believe one and the same thing in Christ Jesus: hence they are added. People led by different spirits or motives do not believe the same thing, and are not agreed as touching any one thing.

There is great love and peace in the church of God (which is one,) because they all believe the same things. They have been added. Christ is not divided. Now they have great peace, for the Lord has added them together. The Lord adds daily such as shall be saved. He does not add any that shall not be saved, and all that he adds shall be saved. Notice that the Lord adds such as shall be saved. They are all his people which the Father hath given to him. They are all the elect of God whom He foreknew, and they are elect unto the obedience and sprinkling of the blood of Jesus Christ.

The church is the body of Jesus Christ, and each one is in particular a member of the body of Jesus Christ. This church or body of Christ is fitly framed together, and groweth up into an holy temple in the Lord. This is the church of Jesus Christ which he builds, and the gates of hell or the

greatest powers of destruction shall never prevail against this blessed church of the first born of God.

Those that Jesus adds to his church love the church of God, and feel their unworthiness or unfitness for this blessed place, and hence they are made willing in the day of God's power in the beauties of holiness, and their lives are a living testimony of their having been separated from their sins, and called of God not according to their works, but according to his purpose and grace which was given them in Christ Jesus before the world began. They esteem the church of God as the home of this chosen people, and they are kings and priests unto God, a chosen people, a holy nation that shows forth the praises of him who has called out of darkness into his marvelous light, because they are children of the light and of the day. They forsake all the world and follow Jesus the Lamb of God wherever he goes, and are complete in him, for they grow up into him in all things.

P. D. G.

KEEPER.

What a blessing that the Lord is the keeper of Israel. He that keeps Israel shall not slumber nor sleep. He watches Israel every moment lest any should hurt Israel who is the apple of God's eye. He will not suffer Israel's foot to be moved.

One might love you so that he would use the utmost of his strength to protect and keep you, yet is not able to watch and keep you—as the mother who would use all her strength and skill to keep her child,* but yet must fail because opposing powers are greater than your power. For there are many enemies above you in power. But the Lord is above all.

He that watches Israel shall neither sleep nor slumber.

If the Lord is our shepherd then that sheep shall not want any good thing. The good shepherd gives his life for the sheep, and none is able to pluck them out of his hand. I will look to the heavens whence cometh my help. My help comes from heaven. When we are delivered from all enemies and can say, Why art thou cast down O my soul, and why art thou disquieted in me? Hope thou in God for I shall yet praise him who is my hope. When we can recount in full his mercies unto us then we rejoice. For when the Lord turns our captivity, and brings us into a broad place, then we have all the liberty we desire, for as the Lord leads and delivers he takes away from us all hurtful desires, and implants all healthful desires, and leads us in safe places, and ours is a goodly heritage.

Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusts in thee. No enemy shall hurt thee when the Lord is thy keeper. When his word which is life dwells in thee then thou hast a feast of soul so good that no harm shall befall thee. Yea happy is that people whose God is the Lord.

P. D. G.

NEW TOMB.

Sister Mattie Edwards requests my view of Matt. 27:58-60.

Joseph a rich man of Arimathea begged the body of Jesus, and laid it in a new tomb which Joseph hewed out of a rock wherein man had never lain. Joseph of Arimathea was a disciple of Jesus secretly for fear of the Jews, so was Nicodemus a disciple though secretly. But when all other disciples forsook Jesus and fled these

two men went to Pilate and begged the body of Jesus, and bought sweet spices, and wrapped the body in clean linen and laid it in a new tomb hewn out of a rock by Joseph, wherein never had man been laid and thus with much proof of their love they laid him away.

Though some do not make a public profession of their love to Jesus, yet when but few follow Jesus these will show much courage as true lovers of the Lord. This was a new tomb in which man had never been laid. Jesus was a new man unlike any that had ever lived. He was born of a virgin, the only one ever thus born. He was born without sin, the first and only one thus born.

He lived like no other man ever lived, holy, knowing no sin. No man ever spake like this man. No man ever loved sinners as this man did. No man ever laid down his life for sinners as this man did after bearing their sins in his own body. No man ever saved sinners as this man did. No man ever wrought miracles as he did. No man ever died as he did. No man ever lay in the grave and saw no corruption as he did. No man ever came from heaven as he did. No man ever was so afflicted as he was, or so gave himself for us making such a sacrifice as he did. Nor did ever other abolish death, nor rise from the dead as he did, nor ascend to heaven as he did. None ever vanquished all the enemies of his people as Jesus did. He is the one and only mediator between God and men. There is none like him. He is the chiefest among ten thousand and altogether lovely.

Everything he said, did, and was, and is, and shall be, was foretold of him and was fulfilled by him. He was holy, harmless, undefiled, separated from sinners, made higher than the

heavens. He is, was, and shall be what none other ever was, ever is, or ever can be. His life was a new life. Nothing he ever did grows old, or has to be done over. He is the Rock whose work is perfect. What he did is a new thing in the earth. The mercy he shows to his redeemed family abides forever new. The covenant confirmed in him is new. It is made with the house of Israel and the house of Judah, and remains forever new. Those born of him are made new, and never grow old, nor die. He makes all things new. The creation of heaven and earth shall pass away and fade. All creatures fade as a leaf, but the kingdom of Jesus is always new. None ever perish of his people. His kingdom abides forever. What he doth is forever. He makes all things new—a new heaven and a new earth wherein dwelleth righteousness. All the way he leads his people is a new and living way and perfect. If any man be in Christ Jesus he is a new creature, wherein old things are passed away, and all things become new.

Every time we hear the gospel preached it is new. We may feel that we are withered, dried up and decayed, but every time we hear the gospel preached it is new and we are revived. The gospel dispensation is new, and of its increase there is no end.

P. D. G.

Obituaries.

RESOLUTIONS OF RESPECT.

Whereas it has pleased our heavenly Father to remove from our midst by death our beloved brother, M. L. Jernigan and whereas we bow in hum-

ble submission to him who doeth all things well, yet we feel in the death of Brother Jernigan that the church has lost a faithful member and one worthy the recognition of Bro. in every respect. We feel that his life has been a good example for us to follow.

Therefore be it resolved,

1st. That a copy of these resolutions be spread upon our minutes.

2nd. That a copy be sent to the family our deceased brother.

3rd. That a copy be sent to Zion's Landmark with the request that the same be published.

M. V. SMITH,

MOSES LEE,

XURE LEE,

Committee.

Done by order of the church in conference assembled on Saturday before the 2nd Sunday in January, 1914.

M. V. SMITH,

Moderator.

XURE LEE, C. C.

M. L. JERNIGAN.

Bro. M. L. Jernigan was born in Sampson county, North Carolina, July 6th, 1853. He died of cancer Oct. 27, 1913.

He was baptized 2nd Sunday in Aug. 1904. He was married twice, first on Nov. 7, 1878 to Idia O. Jernigan and the second time June 25, 1896 to Mary J. Register. There were born unto union 9 children, five boys and four girls, all of whom are living to mourn the loss of a good husband and father.

MOSES LEE.

DEACON NATHAN E. PAUL.

Dear Bro. Gold:—I send you the notice of Bro. Nathan E. Paul's death. He was born March 14th, 1855, and de-

parted this life Oct. 16, 1913. He united with the church at Pee Dee in the year 1889, and was baptized by the pastor, Elder Thomas Bell. He was very attentive to his church, and often visited the sister churches. He deeply loved his church and the doctrine of salvation by grace.

He leaves a widow, a dear sister in the church and 5 sons, two daughters, two brothers and three sisters in the flesh, together with the church to mourn his departure. He was a good husband, a kind father, a good neighbor and is much missed by the entire neighborhood, and especially by the unworthy writer. He loved the Landmark, was a subscriber for thirty years, and always paid for it. He was honest and truthful in all his dealings.

He was chosen deacon of the church and the last three years of his life he served in that office with satisfaction to the church.

Truly a good man is gone.

May we all be reconciled to the will of the dear Lord and try to profit by the examples of our dear brother.

S. M. PAUL.

Toddsville, S. C. R. F. D. No. 1.

Editor of Zion's Landmark, Dear Bro.:—Having been requested by the surviving children of the Sister L. A. Williams, deceased, to write her obituary, I make the attempt, feeling my inability to do so.

The dear old sister was born the 2nd day of May, 1930, and died the 15th of November, 1913, making her age at death 83 years, 6 months and 13 days. Her maiden name was Harrelson. She married Moses Williams (date not known.) Her husband died the 7th day of Sept. 1900. She was the mother of 11 children of whom 9 are living to mourn an aged mother's death. She left 3 whole and 1 half-

sister, 1 whole and 1 half brother to mourn their loss. One sister lives in Georgia who was some older than the deceased. She came of a family who are noted for long life. She was a member of Mill Branch Primitive Baptist church, having united with said church about the time it was organized and remained a member until her death. She was noted for her faithfulness during her ability to attend her meetings, barely ever being absent unless providentially hindered.

She was not confined to her bed long before the God whom she served called her up where she was to be ever with him.

Three of her daughters are members of Mill Branch church and are noted for faithfulness. All her children are Primitive Baptists in belief and I have thought if more of them would go according to their feelings they would be members in deed.

Her husband never united with any church but was a strong believer in salvation by grace, and was very attentive to go to meeting.

The Williams family are a very noted family in Columbus county. One of the strongest Democratic townships in the county was named after the Williams family, and not one of them was ever known to vote the Republican ticket.

Sister Williams was the mother of Sister Bettie Harrelson who runs the hotel at Chadbourne. A good many Baptists recollect Sister Bettie, having partaken of her hospitality in the past.

Sister Williams was buried beside her husband there to await the descent of Jesus who the apostle said, Should descend with the shout of an Arch Angel and the dead shall arise first. I am satisfied she will come forth in the likeness of Jesus bearing his im-

age in that glorified body that Jesus has prepared for them who love him appearing. And I believe she did, often making it manifest by the fruits she bore. And she is now satisfied for she sees him as he is and dear children don't weep for mother for she is gone on before and you must shortly come after. Jesus is the way and she is gone on in that way—the way, if a traveler is blessed with the knowledge of that way in time that Jesus blesses him in all his or their afflictions and in death makes himself known unto them and bears them on his peaceful wings across that great gulf unto Abraham's bosom where all is peace and love.

Children, may your mother's God be your God to honor and serve during your life as she did, is the desire of your humble servant.

C. W. BROWN.

Whiteville, N. C.

MRS. MOLLIE A. PITTMAN.

It is with a sad heart I attempt to write the death of my dear consort, who departed this life July 1, 1913, making her stay on earth 44 years, 8 months and 1 day.

She leaves a husband, five children and two sisters, and a host of relatives and friends to mourn her loss. She had been in failing health for some time and on June 1, 1913, she was taken with typhoid fever, and several other diseases and was in bed one month from the day she was taken. Little did we think she was taken for death, while we did everything for her that lay in our power. But nothing we did seemed to do any good.

She was not a member of any church, yet she was a firm believer in Christ the Saviour of sinners.

She was a subscriber of the Land-

mark and was a constant reader of same. She was kind, considerate and faithful in every relation of life. Only those who were acquainted with her, knew of her patience, kindness, and her love for that which is right. She was a faithful wife, a self-sacrificing mother, a devoted sister, and a true friend. She is sadly missed by her family, especially by her husband, who was her faithful and loyal companion for twenty-six years of her life. She possessed a lovable disposition. If she had an enemy I do not know it.

God sent His angel and called her home to rest where all is love.

We sadly miss her, yet we could not wish her back with us, for we have evidence enough to believe that she is now at rest and we feel that our loss is her eternal gain.

To her bereaved ones I will say the trouble that brings so much pain to us here, often proves to be God's blessing sent to us for our gain.

May God in his divine wisdom and mercy comfort the bereaved husband and children, and may they be made to feel that their loved one was taken from them to make heaven nearer and dearer to them, and may they try to prepare to meet her in that blessed world, where they will part no more.

Earth has lost its look of gladness,
Heaven seems to us more bright,
Since the spirit of our loved one
Took her happy, homeward flight.

"And we long to cross the river,
Land to rest upon that shore,
There to see and know our loved one,
Is with the Saviour evermore."

A precious one from them is gone,
A voice they loved is stilled;
A place is vacant in their home

Which never can be filled.

May the Lord guide these children
is the prayer of the writer.

Written by her niece,
LULA E. GOFF.

Appointments

T. C. HART.

Conetoe—Sat. and 3rd Sunday in May.

Tarboro—Monday.

Mill Branch—Tuesday.

Upper Town Creek—Wednesday.

Wilson—Thursday.

Lower Black Creek—Friday.

Aycocks—Sat. and 4th Sunday.

Contentnea—Tuesday.

Scotts—Wednesday.

Upper Black Creek—Thursday.

Memorial—Friday.

Goldsboro—Saturday and 1st Sunday in June.

L. H. HARDY.

Monticello—Sat. and 2nd Sunday.

Gilliams—Monday

Arbor—Tuesday.

McRays—Wednesday.

Lynchs Creek—Thursday.

Prospect Hill—Sat. and 3rd Sunday.

L. H. HARDY.

Cedar Island Union meeting at Bethel, Friday, Saturday and 5th Sunday in May.

Goose Creek Island as the brethren may arrange Monday, Tuesday and Wednesday.

Brother O. A. Gilikin can arrange at Vandemere, Thursday night.

Sandy Grove—Saturday and 1st Sunday in June.

Marshallburg—Friday night.

North River—Sat and 2nd Sunday.

Marshallburg—Sunday night.

Cedar Island—Saturday and 3rd Sunday.

Will the brethren at Goose Creek Island go to the Union prepared to carry brother Hardy to his appointment there.

JOSEPH E. ADAMS.

Cross Roads—Saturday and 2nd Sunday.

Union Notices.

The Mill Branch Union is to be held with the church at Mill Branch. All lovers of truth are invited.

The next session of the Linville Union is appointed to be held with the church at High Point, N. C., on Saturday and Fifth Sunday in May, 1914.

A special invitation to ministers, brethren and friends.

W. L. TEAGUE,
Union Clerk.

The Eastern Union is to be held with the church at Tiney Oak, Hyde Co. N. C., and to commence on Friday before the 5th Sunday in May.

A cordial invitation is extended to all lovers of truth, especially ministers.

A. W. AMBROSE,
Clerk.

The Dutchville Union is appointed to be held with the church at Ross' 3 miles east of Durham, on Saturday and 5th Sunday in May.

All lovers of truth are cordially invited.

G. C. FARTHING.

The next session of the Contentnea Union is appointed to be held with the church at Moore's, Wilson county, N. C., Saturday and fifth Sunday in May, 1914. Elder T. B. Lancaster is chosen to preach the introductory sermon and Elder J. W. Gardner, alternate. All lovers of the truth are invited. Those coming by railroad will notify Bro. G. W. Howard, or W. G. Sharp, or Jesse Moore. Postoffice Wilson, N. C. They will be met at Wilson, N. C., on Friday before.

J. F. BROWN,
Church Clerk.

You will please state in the Landmark, that the next session of the Cedar Island Union is appointed to be held with the church at Bethel, Friday, Saturday and 5th Sunday in May, 1914.

Yours in hope,

JNO. P. TINGLE.

The Black Creek Union was appointed to meet with the church at Aycocks the fifth Saturday and Sunday in May, 1914. Eld. J. F. Farmer was chosen to preach the introductory sermon and Eld. G. W. Boswell to be his alternate.

Messengers and visitors will be met at Fremont, N. C., Friday evening and Saturday morning.

R. H. BOSWELL,
Clerk.

Dear Brother Gold:—The next Black River Union was appointed to be held with the church at Black River meeting house in Harnett Co., in the town of Dunn, N. C., on Saturday and 5th Sunday in May, 1914, and Elder J. H. Strickland was appointed to preach the introductory sermon and Elder L. A. Johnson his alternate. Visitors will be met at the depot on

Friday P. M. and Saturday A. M. and cared for.

All lovers of the truth are invited to attend, especially ministers of the gospel.

CORNELIUS HODGES,

Union Clerk.

Married, April 24, 1914, Mr. John Wesley Gilliam, Jr., and Miss Mary Idoi, at Gilliam's Academy, by P. D. Gold.

IS COCA-COLA A FOOD OR MERELY A STIMULANT.

The well known action of Coca-Cola in quenching the thirst, in relieving fatigue and in refreshing both mind and body, has naturally given rise to discussion as to how it accomplishes these results. Chemists all agree as to the composition of the popular temperance drink and their analysis unanimously verify the original statement of the Manufacturers that Coca-Cola is composed of water, refined sugar, fruit flavors and caffeine. The water of course, has no real food value, though when cool and carbonated it is refreshing. The fruit flavors are merely appetizing and tickle the palate. But the sugar is of all food products the most quickly absorbed and the most readily convertible into nervo-muscular energy. Sugar is to the human body what coal is to the steam engine, for it supplies the energy for both nerves and muscles. On account of its sugar Coca-Cola must, therefore, be classed as a food and as this sugar is rendered pure and readily digestible by refining, it is a pure food product.

But Coca-Cola is more than a simple food, for it also contains a vegetable substance known as caffeine, which is the refreshing principle found in coffee, tea, cocoa, chocolate and mate. This caffeine, though not a stimulant in the same sense that alcohol and drugs are, nevertheless refreshes and invigorates the nerves and muscles. Its stimulating effect is similar to that obtained from meat extracts of beef tea. It relieves fatigue, but is not followed by a secondary or depressing effect, nor is it necessary

to increase the quantity, from time to time in order to obtain the desired refreshment. Caffein is Nature's stimulant.

Coca-Cola belongs to the same class of food products as tea and coffee, viz., the caffeine-beverages. Though they differ in flavor they are similar in effect for caffeine is their common and only active principle. It is the caffeine that relieves fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that produced by the xanthin of the human body. Xanthin is a normal ingredient of the blood and flesh of all animals (including man) and is refreshing principle of meat extracts, such as beef tea. Its action is similar to that of caffeine, in fact, when caffeine enters the body it becomes a xanthin. The caffeine beverages, therefore, have their counterpart in the normal human body, in the form of xanthin, and hence scientists have classed them as "natural" stimulants in contradistinction to the "artificial" stimulants such as alcohol, nitro-glycerine, strychnine, etc.

If you would like to know more about Coca-Cola its composition and its effect in refreshing mind and body, write for free booklet containing the expert opinions of the world's leading scientists who have made exhaustive investigations of the subject. Address, Jacobs & Company, Clinton, S. C., the Advertising Managers of this paper.

LLOYD'S HYMN BOOKS.

Plain Sheep Binding 75 cents. 1 dozen \$7.50.

Plain Morocco Binding 95 cents. 1 dozen \$10.00.

Gilt Morocco Binding, single copy \$1.15. 1 dozen \$12.00.

No less than half dozen sold at dozen rates.

MRS. M. E. ATKINS,

1852 W. 43rd St.,

Los Angeles, Cal

J. ALVIN CLARK,

Local Agent, Wilson, N. C.

Frank A. Lee, a Man With an Idea

Captains of industry rise not because of outward circumstances, but because of the force of a dominant idea, injecting into their lifework the tremendous power of a definite purpose, the energy of an obsessing thought, and the enthusiasm of belief in their own purposes and mission.

So with Frank A. Lee, president of the John Church Company, of Cincinnati, New York, Chicago, St. Louis, Columbia Chattanooga, and Dallas, to say nothing of a large place in the hearts of the people who have made themselves familiar with its works and the products thereof.

For the John Church Company are manufacturers. They make articles to sell, and they have an old fashioned idea that is again coming into recognized vogue that to make good articles thoroughly well and distribute their products to homes needing them is a mission blessed alike of their fellowmen and of the God "who worketh also."



FRANK A. LEE

That this idea is the dominant one in the factories of the John Church Company the writer found recently when he made a thorough inspection of the great institutions that make

pianos at Boston and at Cincinnati. With every man employed it was a matter of how well he could do his work, and he seemed proud of the fact that he was selected to do it because he could do that particular job better than some one else.

Back of such a feeling in school or office or factory there must be a great personality. When a man is so engrossed with his gospel of the sanctity of labor that he can enthrall his fellowmen to believe in him and in the product, he has reached greatness.

Such a man is Mr. Lee. He is at the head of the well known music house of the John Church Company, who published the famous Gospel Hymns, and who in addition to the publishing business build pianos by the Golden Rule. They have immense factories at Boston, where is made the Everett, and at Dayton, Ky., just across the river from Cincinnati, where the John Church the Harvard and the Dayton are built.

Mr. Lee took the writer through this latter factory, which covers nearly a block, and explained the various processes of piano manufacture, beginning with the raw material and going through the period of thirteen months that is required to finish a piano worthy of discriminating homes. The process was interesting. Personally I should have enjoyed the inspection with a guide of less personality, for I must confess that his ideas, the bigness of the man, and the tremendous things he is doing for the homes of America seized my thoughts and need my enthusiasm more than all the extremely interesting processes he showed me.

Of the real artistic temperament, Mr. Lee early in life became interested in painting, sculpture and music. The realities of art were to him, and are yet, the main purpose of his life, and there was born in him, apparently and fostered by these years of interest, the determination to create and the visions of the ideal that made Michelangelo see the wondrous lines of beauty in the unhewn block of marble or the bare canvas and the box of pigments.

A wonderful organizer and a capable financier, in a few years he found himself at the head of the John

Church Company. Then and there he determined to build the best pianos that skill and artistic perceptions and money could get together. The Everett was formerly a piano of rather more than ordinarily good grade. It bore a good reputation, but it was not considered as a leader. Mr. Lee determined that it should lead all. Some fifteen years ago he secured the artistic help of John Anderson one of those musical geniuses who once in a century build Stradivarius violins or matchless pianos. Anderson was put in charge of the Everett factory, without any limitations as to men or money, and told to build the best piano that could be built. The result is in the Everett of today, a perfect medium for the translation of artistic sounds from the concept of a musician's soul into actual musical tones that carry that soul to the ear of the hearer. Back of John Anderson, musical genius, looms the great figure of Frank A. Lee, putting the artist's heart into a great business career. The two have made a new era in piano construction.

Perhaps most men would have preferred starting anew. With Mr. Lee the association with the Everett made him determine it should be the premier of musical instruments, and it is a matter of great pride to him that he has been able to produce the piano of today and to build its reputation as the very climax of piano construction under the old name Everett.

I was intensely interested in Mr. Lee's development of a new player which will be installed in the Harvard piano and will be called the John Church Player. This player is the pride of Mr. Lee's heart. It is noiseless, perfectly sympathetic, with an entire absence of the mechanical effects so often secured in players, and enables the musician to translate through the player every modulation of feeling that it is possible to a great musician to develop directly from the keys of the piano. This new John Church Player will shortly be placed upon the market and will produce a sensation. It is capable of so much wider range variation, is so much more convenient, so much more sensitive, and with all so

perfectly a piano part, that it is impracticable to conceive of it as separate and distinct from the piano itself. It was almost amusing to note how little interest Mr. Lee seemed to take in the mere merchandising of his product. To him, as to his great superintendent in Boston the idea seems to be more to produce perfect instruments than to sell them.

It is not often idealism is found in manufacturing circles, and it is quite infrequent these days in piano construction, for most of the great piano builders who built their souls into their instruments have sold their factories to corporations, and the average corporation takes but little interest in anything that does not bring dividends. I was strongly impressed after going carefully through the Dayton factory, that the Dayton piano, at \$250 up, is worth immensely more. The Harvard, a refinement on the Dayton, and the John Church, an improvement on the Harvard, bring higher prices, and also were distinctly underpriced as compared with other musical instruments. I told Mr. Lee that I did not understand how the Dayton Piano could be produced and put on the market at the price of \$250. It seemed to me immensely more valuable than that figure would measure.

I found that Mr. Lee had high ideals in business lines also. He does not believe in price-cutting. He does not believe in any form of deception in the sale of pianos. He would prefer that his pianos be never sold rather than have them sold by any scheme or representations that were not absolutely in accord with the facts. Hence, all of his pianos are one-priced pianos, but the price is astonishingly low considering the quality, and it is a question whether anywhere in America such superior instruments can be had at anything like as low figures. Certainly every buyer of one of these instruments can feel assured that he is getting full value and more than full value for the money. It is very refreshing to meet in the business world a man of such high ideals and superior business scruples. Such a man deserves immense success. However success in a financial way would hardly satisfy such a man as Mr. Lee.

His success is attained in production, rather than in sale, and he finds his delight and his pride, not in the quantity of the product, nor in the volume of his sales, but in the quality of the instruments produced. For the sake of the piano-buying public, and for the future of piano construction in America, it is to be hoped that he will long be spared to maintain the high ideals in piano construction which actuate the John Chorch Company in all of the details of manufacture and sale of their superior product.

F. J. JAMES.

AN ONLY DAUGHTER RELIEVED

OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of consumption. His child is now in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night

Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.

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Swedenborg's "Arcana Celestia" Vol. 1 and one of the following for 30 cents postage: "True Christian Religion," "Apocalypse Revealed," "Divine Love and Wisdom," "Heaven and Hell," "Biography of Swedenborg," by Worcester. REV. L. C. LANDENBERGER, 3743 Windsor Place, St. Louis, Mo.

IN PLACE OF DRAWING WATER.

By Frederick W. Keene.

Allegorical Narratives for the instruction and comfort of Babes in Grace.

Neatly bound in cloth, 50 cents per copy, or five copies for \$2.00 postpaid.

Can be had from the office of Zion's Landmark or from Elder Frederick W. Keene, North Berwick, Maine.

Drink
Coca-Cola
The thirsty one's
one best beverage.
Delicious,
Refreshing

Demand the genuine
by full name—
Nicknames encourage
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THE COCA-COLA CO., ATLANTA, GA.

51

Zion's Landmark Piano Club

Makes Piano Buying Easy

You will never know how easy it is for you to provide your home with a splendid Piano or Player-Piano until you have investigated the splendid money-saving proposition of the Zion's Landmark Piano Club. Those who have purchased their instruments through the Club write us that they are surprised and delighted with the big saving in price, the convenient plan of payment and the superb quality of their Pianos and Player-Pianos.

And why shouldn't they be surprised and delighted? They are members of a powerful syndicate—a Club of One Hundred Buyers, and are logically entitled to the lowest price at which a high grade Piano can possibly be sold. The factory recognizes this right by making the lowest possible Factory price. Each Club member is responsible only for his own order—the Management fills up the Club.

In addition we have arranged a safe and convenient plan of payment which Club members say is ideal. It is vastly superior to the old installment plan for it perfectly protects every interest of the Club member and insures him against every disadvantage of the partial payment plan as ordinarily conducted.

OTHERS ARE DELIGHTED, WHY NOT YOU?

The Club will save you approximately one-third the price, or about one dollar out of three. It positively insures your perfect satisfaction with every detail of the transaction. You must be thoroughly pleased with the Quality, Price and Terms, otherwise the Club will, after thirty days, ask you to return the instrument and on receipt of same will refund whatever you have paid.

Do not look upon the Club as an experiment, for it passed that stage years ago. Thousands of delighted members are ready to assure you that the Club is the **One Perfect Solution** of the piano buyer's problem. We have printed hundreds of their letters in a book. Write for a free copy and see what they say. Here are a few samples selected at random:

THE LUDDEN & BATES SELF-PLAYER PIANO

The Player-Piano has come to stay, for it enables every one, young or old, to perform on the piano, no matter whether they have ever studied music or not. But to play in the best time, with the best expression and with the sweetest tone quality, you must have the Ludden & Bates Self-Player Piano. It is really two splendid instruments in one—a regular high grade Piano for use by musicians and a Self-player Piano for those who do not know one note from another.

If you secure your Player-Piano through the Club you not only save approximately one-third the price, but you also secure the benefit of the Club's free Music Roll Service by which you can exchange your old rolls for new selections at a nominal cost to cover postage and the expense of handling. This represents, in the course of time, a tremendous saving. Do not make the mistake of obtaining your Player-Piano from a house which cannot give you a free and comprehensive service in the exchange of music rolls.

TYPICAL LETTERS FROM CLUB MEMBERS

Vaiden, Miss., Dec. 2, 1912.

Ludden & Bates, Atlanta, Ga.—“I am perfectly delighted with my Piano. I think the Club Plan a capital idea.”

MRS. RUFUS B. SMITH.

Bradentown, Fla.,

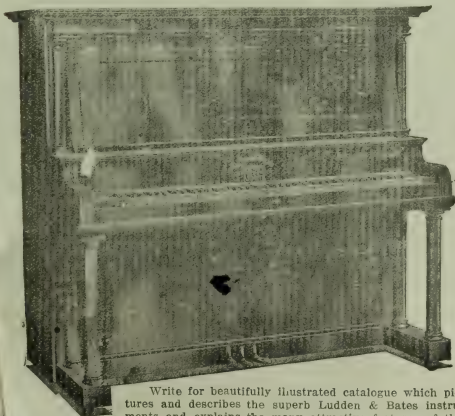
Ludden & Bates, Atlanta, Ga.—“Your Ludden & Bates Piano arrived O. K. and am very much pleased with it. The tone is elegant, action easy and finish of case simply perfect. Thank you for selecting such a superb instrument for me.”

W. M. BAXTER.

Ardella, Ala., Dec. 30, 1912.

Ludden & Bates, Atlanta, Ga.—“In replay to yours of the 26th, I wish to say that the Club Piano is all and more than you claim. It has proven satisfactory to me and to all of my friends and have won much praise for its sweet tone. Your Club Plan of selling has also proven satisfactory in every respect.”

S. A. SMITH.



Write for beautifully illustrated catalogue which pictures and describes the superb Ludden & Bates instruments and explains the many attractive features of the Club.

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Travel Via Raleigh (Union Station) and Norfolk Southern, Raleigh to and from all points in Eastern Carolina.

SCHEDULE IN EFFECT JANUARY 11, 1914.

N. B.—The following schedule figures published as information ONLY and are not Guaranteed.

TRAINS LEAVE WILSON EASTBOUND.

11:40 P. M. Daily—Night Express Pullman Sleeping Car for Norfolk.

8:02 A. M. Daily for Washington, New Bern and Norfolk. Broiler Parlor Car Service, Washington to Norfolk.

5:03 P. M. Daily, except Sunday for Washington.

WESTBOUND.

4:55 A. M. Daily for Raleigh. Connects for all points South.

9:26 A. M. Daily, except Sunday for Raleigh.

6:32 P. M. Daily for Raleigh.

For farther particulars and reservation of sleeping car space, apply to

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Gen'l Superintendent

H. S. LEARD,
Gen'l Passenger Agent.

NORFOLK, VA.

ZION'S LANDMARK

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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient landmark, guided by its stakes of Truth, and strengthened by its cords of love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the scriptures, and obey Jesus, the King in the Holy Hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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May grace, mercy and peace be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A FEW THOUGHTS.

"And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men." 1 Sam. 22:2.

As I cannot go in the discharge of what I have felt was enjoined upon me, I will, by your permission, write a few thoughts on the above subject to the household of faith, hoping some one may be comforted and built up thereby. The captain that is mentioned above is David. He had been employed by Saul (the king) to make music before him, when he was possessed of an evil spirit from the Lord, that it might cheer him up. But Saul perceived that David was to be king instead of his son, therefore he sought to pin him to the wall with his javelin. This being the case, David had to flee for his life, though he had married the king's daughter, and had a right to a seat at the king's table.

And he fled to the cave Adullam, and there his brethren, father and mother, and those that were distressed, in debt and discontented, came to him. Now, it seems to me that David is a type of Jesus, in this case, and Saul a type of the government that Jesus was under when He lived here as a man. We notice that David had no certain abiding place, but went

from one place to another, keeping out of the way of Saul. Saul could not take him. So Jesus, while here on earth, went from one city to another, and the Jews could not lay hands on him at Jericho. Here are two kingdoms set forth, the kingdom of Saul, which answers to Judaism, and the kingdom of David which answers to Jesus.

There are three classes that came to David that I want to consider, and they might be considered as one. The "distressed," those in "debt," and those that were "discontented." These are types of those that are under conviction, and they are made to go to Jesus who becomes the "Captain of their salvation." We notice in the days of Jesus, the blind, lame and halt, the sick, those that felt that they were possessed of devils (great distress)—those that felt they were ten thousand talents in debt, and not a farthing to pay (discontent) and those like the wild Gaderene, all came to Jesus for the cleansing power and He becomes their Captain. These men that came to David did not forsake him but went wherever he went and helped to fight the Philistines. They never did forsake, though Saul would seek him with three thousand chosen men. Look how many against a few. Just so in the days of Jesus. His followers were few, while a great number came out to arrest Him in the garden of Gethsemana. Another point I

want to notice is that Saul was called king by his subjects, when he was anointed Captain over Israel by the command of the Lord. 1 Sam. 9:10-10:1.

David was anointed king over Israel, yet his subjects made him Captain.

Saul was anointed out of a vial (invention of men) while David was anointed out of a horn (something beyond human agency.) The first is easy broken and we can see through it, while it is just the reverse of the latter. Now and then David would show Saul that he had the power to slay him if he chose, by cutting off his skirt, or by taking his spear, but he would not touch the Lord's anointed. Jesus would show his power to the world now and then, by driving the money changers out of the Temple and by healing the high priest's servant's ear, etc., but He never dethroned the king.

One more thought on the vial and horn. They answer to the two covenants. The vial, to the law of Moses, which must be or was broken, and the horn, which is grace; and it never will be broken. It will stand till time is no more. Then to come home to our experience, the heart of stone must be taken away, and a heart of flesh given. One that has life has feeling. There is no mercy in the first in Saul—but in David, there is. There is a few more points I want to consider. Saul and David were kings, so to speak, at the same time. I want to bring this to our own experience, for that does not reach my experience, does me no good. Saul represents the flesh, which is first, and David the spirit, which is last. David does not come to the throne and rule as a king till Saul dies. Then the people flow to him from different sections. The spir-

itual man—the new man—sets up his kingdom in us after the old flesh becomes dead to the love of sin—comes to the end of the law. Then there is sweet peace. David had just a few subjects, while Saul lived, just so in the days of Jesus when on earth, but in His death, He broke down the middle wall of partition, and the Gentiles are brought in and there are people from every nation, kindred and tongue under heaven, that flow to this King, who is their great Captain.

While my mind has been carried away on these types and shadows, I have failed to say much about those that were in debt, distress and discontented. Who is more discontented than a sin-sick soul? Who is in more distress than one who feels he has sinned away his days of grace, and hell must be his portion? Who can feel any worse than one who owes ten thousand talents and not a farthing to pay? These are such characters that fought under David's banner. And these are the characters that are fighting under the banner of our spiritual David today. That distressed condition has been removed, the debt forgiven, and discontentment taken away by Jesus stepping into our shoes—dying the just for the unjust. When I was in this distressed condition, I wrote to one of my brothers, telling him that I felt like I did not have a friend on earth nor in heaven. He said it was the "bluest" letter he had ever received. That was the way I felt about it. I felt justly condemned before God. I was so "discontented," I could not study my lessons. I would leave the school room and go to some secluded place, and there ask God to be "merciful to me a sinner." I wanted Jesus to be my Captain—to rule over me—to fight my battles for me—let Him take my ease. And sometimes

I feel like He has heard my cry, and that my sins are pardoned. I don't feel that distress of mind—that discontentment—that indebtedness that I used to feel, yet today, "I fear I will fall by the hand of Saul."

May the God of heaven guide and keep me in the right way, and that I may never offend one of God's little ones, is my prayer for Christ's sake.

Brother Gold, I have not written as I thought when I commenced. It seems scattering to me, and I do not know whether to send it or not. Do with it as you please. I would love to see you and talk to you on the scriptures.

May the Lord bless you many years to come.

Your brother in hope,

T. A. STANFIELD.

Melver, N. C.

HIS EYE WAS NOT DIM, NOR HIS NATURAL FORCE ABATED.

Dear Brother Gold:—when I read your splendid editorial and remember your age, I am reminded of Moses. It is said that "His eye was not dim, nor his natural force abated."

"Even down to old age all my people shall prove my sovereign, eternal, unchangeable love."

You have proved beyond all doubt that God is able to keep what has been committed to his hands.

You have committed your way unto the Lord, trusted in him, and he has brought it to pass.

I have thought much since I heard of the death of Elder Chick of Alabama, the old men I have known in the ministry, and I have been blessed to know many whose lives were blameless, who sought first the kingdom of God and his righteousness; fulfilling the command to feed the sheep.

Many are the times they fed me. Well do I remember one occasion,

when, after weeks of doubting the efficacy of prayer, and having at last decided I would not pray again, I went to church, and brother Bert Williams arose and said "Brethren I have no text on my mind, but the subject of prayer has been with me for over a month, and I want to say a few words about that. It may be that some in this church have at times felt that their prayers were not heard, therefore they would not pray again. I tell you, you will pray again when God afflicts you enough.

Don't you know that he was sent there that day to preach to me? I believe he was, and I was rebuked, but loved that old brother Williams as I had done before.

The world is boasting of raising up preachers. I was told a few weeks ago that our church was compelled to die because we were not making preachers.

When could we ever teach a man to be a discerner of the thoughts and intents of the heart?

When the Holy Ghost speaks in a man, taking the things of God, showing them to us, we all hear in the same mother tongue wherein we were born. We speak the same language. We have all things in common. Do I doubt? so does the preacher. Do I sometimes find all doubts removed, and my eye running over with joy unspeakable? The preacher tells me he has the very oil of joy: then what is to hinder us from loving each other? How I would love to see such a revival in the church as we had twenty-five years ago! We met every week at the home of some member. Sometimes there would be four preachers present. Very often people would join the church at these meetings. I think we had about thirty-five to join in one year.

I do trust that you may be spared to witness another feast such as we then had.

With love to sister Gold, I am,

Fondly,

PATTIE ANDERSON.

A THOUGHT.

Dear Brother Gold:—At the request of others and to relieve my mind, I will, with the help of the Lord try to write what I hope has been the dealings of the Lord with me. When I was quite young I had sore thoughts about dying and what would become of my soul after death. And when I was seventeen years of age I saw what a great sinner against God I had always been; it seemed as if I had never done one thing but sin and not one good thing had I ever done. I went to dances as other young people did and after getting there would wish myself at home, but to hide the condition I was in I would keep on going. In the year that I was nineteen I was at a dance and was dancing and it was shown what a sin I was doing and right there on the floor I promised the Lord if he would just forgive me for the dancing that I had done I would never dance again and I never have. It seemed as if nothing would satisfy me. I would go to church some times and all of them looked so good and loving to me I would not feel fit to sit in the church with them. The preacher would tell my feeling better than I could myself. I would go back home and papa and all of we children would be sitting by the fireside when I would look at them and think I was the meanest of all papa's children. It seemed like I was in so much trouble I did not know what to do or where to go. My daily cry was "Lord have mercy on me a sinner." But the words

did not seem to leave my mouth. I felt to be one that did not have a friend on earth or one in heaven. So I decided if I would get married I would have one that would seem near and dear to me. And when I was first married I felt that I was perfectly satisfied but it did not last. It got so that my husband, children and home was no pleasure to me. And one night an ugly man got after me and I began to run and I got a good ways from him when I thought if that was the fastest he could run he would never catch me. So I ran on and on and I got to a place where I could not go any farther—was lost and had no where to go and could not see any thing at all and that ugly man got me. He had a large knife and fork and began to cut me to pieces, and it seemed as if I had just enough breath to be living, and something seemed to say, there is none able to help you but the Lord. Then I began to beg the Lord for help and mercy and he heard me for the first time. Immediately I was taken out of that dark and ugly place and put in the prettiest place I ever saw. It seemed like I loved everybody. And when I woke up I was singing,

"Amazing grace, how sweet the sound
That saved a wretch like me;
I once was lost but now am found,
Was blind but now I see."

And after this my mind was to unite with the church but did not feel fit to. The fourth Sunday in May sister Emma Brake and sister Fannie Dupree went forward and were received and baptized, and it was all I could do to stay back. And that night I tried to sleep but could not; it seemed that all my trouble had renewed. That night I tried to pray that if I was fit to

the church to make it plain by seeing some one baptized, and I dreamed that Brother Boswell and myself were in the water together but when he baptized me I was dead, but when I came up out of the water I was alive, and this dream being dead I could not understand it.

The fourth Saturday in October one of my sisters was received, and oh how I felt I can never tell. I left Pleasant Hill with more than it seemed like I could ever get home with. I tried to sleep that night but no sleep for me. I was in so much trouble I could not sleep and some time through the night I got up and went across the room to the bed that my husband with one of my children was asleep on. Jodie asked what was the matter with me. I told him that I did not know—it seemed like there was nothing for me but trouble. He told me if I wanted to join the church to go ahead and not stay away on his account. I told him I did not feel fit to. But it seemed like there was something saying to me: It would be now or never. So I promised the Lord if He would let me live to get to the water side I would with His help try to do what I felt to be my duty. I went and told part of what I have written and to my great surprise was received and baptized with my sister Nannie by Brother G. W. Boswell and the next week was the happiest time I ever spent.

I cannot find words to express the pleasure and comfort it is to me to meet the dear brethren and sisters at a place of worship and see their dear faces and shake their hands. Some times I am made to feel sure it is a foretaste of heaven. The Primitive Baptists are the people with whom I want to make my home as long as I live in this life, as I love them better

than any people on earth and are, I believe the church of the only true and living God.

Brother Gold, I know that this will seem so near to you but I would not give it for the world if I could.

Your little sister it one at all,
MAGGIE WORSLEY.

A PRACTICAL DISCOURSE OF THE NATURE, MEANS AND METHOD OF SALVATION.

(By Henry Dorney.)

He was born in the year 1613, and died on the 20th of April, 1683.

O that my gracious God would guide my eye and my heart a little further into this enquiry, not for curiosity, but for renewing my dark mind, and unmortified will, to a powerful conformity to His revealed will. Doubtless faith hath a strange pasture to feed in, and a wondrous metamorphizing glass to unfold its redemption through.

The infinite God inhables Himself into the lowest corner of man's nature—and yet retains His infinite being still. Faith is the vision of heavens is not visible to man. This is that communion which the angels pry into, and take it up by degrees as they find it, and ascend to union in the administration of the gospel preached unto, and received by them through the Spirit.

God comes down into the very nature of all mankind in the union of the single body of Jesus Christ with the incomprehensible essence, in the person of the Son: The Word, which is very God, was made flesh, and God dwelt in Him and really and judicially transacted the whole business of redemption in that body, as the determined and settled substitute for every individual person of the elect.

and makes the work prosperously perfect (on their behalf) in the person of Christ born at Bethlehem, and who suffered death, and rose again, transmitting the virtue thereof by His Spirit through the gospel, in some measure to the understanding and conscience of every one whose person He sustained, that their faith and hope might be in God; and might enjoy whatever He purchased as their own possession; they suffered in His stripes, satisfied divine justice in His death, fulfilled the law to a tittle in his perfect righteousness, are ascended in His victory, and are sons and heirs of God, in the interest they have in His person, through that human nature of their own, which He assumed to Himself. This plea has faith to make by way of answer, to all the powers of darkness. God, in the second person, manageth all man's work in that human nature, as truly as if He had been only man; He overcomes and completeth redemption for them, as fully as the perfection of the divine essence could do it: human nature did no way weaken divine power, but as it were capacitated it for man's cure, that God might be just, and yet the justifier of sinful man. This real taking of man's nature into personal union, and every elected one, in the interest of that nature into union also, which is called mystical union, makes the infinite God, who is a Spirit, delight to use man's language of Himself, in the way of man; i.e., to walk, to sup with them: and also those expressions of the parts of man's body: arms, hands, mouth, eyes, face, and the like, so frequently used in the scriptures, as evidences of the indissoluble union between the divine and human nature, which in the fulness of time He actually assumed; and being assumed into the person of the Son,

every elected one is capacitated to receive the same Spirit of the Son, whereby they cry Abba Father, in the interest they have through Him and His redemption in His Father, which is the very inlet of that closure 'twixt Christ and His members—that are redeemed mentioned before; in the virtue of which closure by the Spirit, Christ owns their spirit, soul and body to be His, and all their actions and sufferings upon His account to be His. And they, as far as they by His Spirit live in the virtue of this closure, act nothing but the life of Christ Jesus the Lord, dwelling in them. Hence the expressions, "Salute you in the Lord;" "My ways which are in Christ;" "My work in the Lord." And so in reference to conjugal relations, "And testify in the Lord;" "Obey your parents in the Lord;" "Stand fast in the Lord;" "Be of one mind in the Lord;" with many such expressions flowing from the life of faith in Christ, through that mutual closure between Him and the soul. For this cause the Apostle saith, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

From this ground, faith as the active flame rising up from the warmth of this mutual closure with Christ, fastens upon all the promises in the Scriptures, whether absolute or conditional. If absolute, they are made in Christ. If conditional, the condition lies upon His power to perform, and all the privilege is theirs; because the promises are made to Him, and He and they are one spirit in this closure and marriage which He has made. His person, and so all His achievements and rewards are theirs; the care of their bodies, estates, credit, comfort of relations, all lies upon Him, because

they are His, in whatever they are. Upon this ground, the Lord saith with His own mouth, by the prophet; "Whosoever toucheth you, toucheth the apple of My eye." And when the saints were persecuted, Christ said, He was persecuted. Also good done to the "Sheep of Christ," will in the last day be acknowledged as done unto Him.

But while my meditation is stepping from one view of the inheritance to another, I find a great aptness to lose the method of, and the united conformity to, the whole pattern of my Mediator, while I am viewing His life, and the operations of it, I skip away from the cross, and do forget that the virtue of His death goes along with Him in all the steps of His work; whereas I find that the same apostle who saw Him in a vision, clothed with power and glory, saw Him also as a Lamb that was slain. The virtue and power of His incarnation and death abide with Him, as the primitive constitution, that cleared the way, and fitted Him for the glorious achievements of His exaltation; answerable unto which, the spirit of the gospel works prosperously, when it mortifies in quickening, when it destroys in saving, when it emptieth in filling, and buildeth down in building up. Though Christ may not, nor cannot be brought again to the grave—He dieth no more, because He hath made an end of sin, by the sacrifice of Himself, offered up once for all, and perfected for ever them that are sanctified, and set apart, by the merit thereof, from condemnation, at the bar of divine justice, in His own person—yet the applying virtue of this, by faith, still remains vigorous, with the rest of the excellencies of His Mediatorship, to out-plead the guilt and punishment of sin, and the fear thereof from molesting

the conscience, which otherwise is not able to give constant answers, and drive back the darts of the Devil; this virtue of His death, is that which doth also bring forth in the soul a self denying liberty; for the perfect Mediator, by His Spirit doth make all things new, according to the image of His own person; in which respect, the redeemed are called, not only sons of God in Christ, as interested in His person by the mystical union through the Spirit, but also sons of Christ, in that image of the Mediator, in every part of that office, is drawn, and (as it were) by propagation descended into the souls of the redeemed, through the inward working of His own Spirit, which is the spirit of a crucified, buried, risen and glorified Saviour, and such a salvation in such a Saviour, doth the Spirit, by a living and powerful faith, form in every new creature. So that a new creature may be thus described: 'Tis the virtue of the death and resurrection of Jesus subduing the old man, resting in the heart, and working it to a lively conformity to the Mediator, by receiving every impression of His image.

In regard to the sense and relish of these workings between Christ and the soul being not always warmly discerned, it is of great use, both for the knowledge of one's eternal interest in Him, and to rightly derive grace and strength to help in time of need; to consider well, that the happiness and safety of a Christian doth not originally lie, in the exercise of faith, or any other grace, but in God Himself; obliged by covenant, confirmed in Christ Jesus. So that when faith fails, He fails not; He cannot deny Himself, He Himself being the portion of His people, feeds faith with strength and discoveries thereof. And in regard to the actual closing 'twixt

Heaven and the soul comes down from that heavenly sphere and unites with this man, and to this man, in this manner, and continues visibly, by the testimony of that witness, as the soul in a high seat has upon Himself to the people, and engaged to perfect that ever-continuing union. Therefore the soul is, at the first view, to look upon God, as He has manifested Himself to him, and by that look, upon Him as freely, as He did freely enter into covenant. He looked upon him in all his misery, and made a covenant with him in the Mediator. Our work is all so to look upon Him, as sitting to, and claiming, interest in that covenant.

When God, by His Spirit, shall close with the soul by a saving work, it is not change, he shall not allow himself to feel sensibly, as if were on that retrospect, but on Him; because whom and the soul Christ witness a covenant by His death, as if it were, but of such a freedom, has properly in this, that a voluntary covenant God, state in such or such manifestations, declare Himself; and put in the manifestations, themselves singly, considered.

And in regard that God doth now declare a covenant reconciliation "to every creature which is under heaven" (Eph. i. 23), no person in that visible dispensation is excluded; but have all unequal right and urgency to that reconciliation, in the outward call; and no person is allowed to think that any other has now a more native privilege than himself thereto; or one a more easy way to obtain it, than another. 'Tis a holding out of grace to men altogether sinful, and equally miserable; and so it considers them, Rom. iii.; from the 10th to the 20th verse. The ground for encouragement to lay hold upon the offer, is one and the same to every living human creature: which is

the declared willingness of God, in the engagement of His whole essence to save sinners, 1 Tim. ii. 1, Ezek. xxxiii. 11. And Jesus Jesus Christ is set forth as a propitiation for the sins of every man in the world, as far as the word of the gospel standeth in the declaring of it; and all the privileges of the covenant of grace, relating to this life, and that to come. And it is proclaimed equally to all, upon the bare invitation, to believe it, and receive it. So that the reason why one believes and receives, and another doth not, Acts xvii. 30, is wholly not upon any difference at all in the receiving itself; but faith being the gift of God, He giveth to whomsoever He will, and doth thereby secretly distinguish between the purpose of His election, and His final rejection or dissection, and between the intentional and decreed virtue of Christ's death to some, and the manifested exhibition, and setting forth of the same, only in the public offer of the gospel to others, the discovery whereof—especially on the refuser's part—is reserved till the day of the declaration of the righteous judgment of God.

The thought of God's secret decree ought to be so far from discouraging any, and that it should rather put the soul upon the diligent attending to the invitation of the covenant of grace, and in so doing, that soul shall, without fail, find the promise made good, Job xxxiii. 27—29; and election made sure, 2 Pet. 1—10.

All that are saved, are saved by laying hold on the revealed will of God, Eph. iii. 5, 6. Revealed things belong to us, Deut. xxix. 29, and they lie with the same open indulgence to all where the gospel comes; it is not straitened in itself, or in the dispensers of them, 2 Cor. vi. 11, 12. "Who-soever will, let him take the water of

life freely;" one as well as another, Rev. xxii. 17.

The good will of the Lord shines forth to the whole world; and did not the hearts of men hide themselves under a wail of unbelief, and withdrawing from it, it would necessarily shine into them: which ariseth partly from a root of wilfulness, Psa. lxxxi. 11, and partly from the delusion of Satan, who blindeth the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The great misery of man lies not in any difference or inequality in the tender of the grace, to one more than another where it is tendered, but in refusing, Acts vii. 57, rejecting, Acts xiii. 46, neglecting, Heb. ii. 3, despising, Rom. ii. 4, and withdrawing from it, Heb. x. 39. And whereas sinful man has will to evil, and to resist good, and no will to good, for his very mind and conscience is defiled. This ariseth not from any defect in the dispensation of grace, but from that captivity to Satan in which they are held, 2 Tim. ii. 26. Neither is the freedom of the dispensation of grace held forth to the world, any more hindered thereby, than the sun is hindered from shining by the defect of sight in a blind man. Neither can the outward dispensation of grace any more change the heart than the sun can open the eyes of the blind, without the inward working of the Spirit, which "bloweth where it listeth." So that, that which makes an absolute soul-cure is the secret working of the Spirit; giving conviction and change to the whole soul, and inclining it to hear and see the good will of the Lord, proclaimed in the gospel; which is carried as it were in the midst of heaven, and enlightens the day of Salvation, with

the excellency of free acceptance to all comers.

Hereby the great hindrance through doubt, and fear of not acceptance, is removed; for the whole Light of the day of grace, which, since Christ ascended, shines forth to all people, Rev. xiv. 6, is acceptance of returning sinners. 'Tis a day formed by the Lord for that very purpose, 2 Cor. vi. 2, the very ground of the Apostle's exhortation: "Today if you will hear his voice, harden not your hearts." From the womb of this new day which has visited the earth, is the Spirit sent forth in the ordinances, and gospel-means, to gather the elect seed, as a dew from the Lord; and to make them effectually to see, what is the fellowship of this mystery of good-will to men, and the unsearchable riches of Christ which hangs over their heads therein. And thus doth the Spirit, by convictions, and a secret drawing virtue, send away the penitent sinner, by faith, to Jesus Christ, upon the account of the free tender which He makes of Himself, in the dispensation of the covenant of grace, which He confirmed in His blood, and caused it to be held forth and preached to every creature.

Fain would my soul send forth a few meditations more, to spy out this good land; and oh, let them not return without some grapes, as a witness of the fruitfulness of this good and delightful country: where the mystery of truth, pardon and life doth inhabit to that end.—Selected.

You will please state in the Landmark, that the next session of the Cedar Island Union is appointed to be held with the church at Bethel, Friday, Saturday and 5th Sunday in May, 1914.

JNO. P. TINGLE.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

FREEDOM.

It is claimed that the Reformation introduced by such pioneers as Luther removed partially the thralldom which had hooded the minds of men under Catholicism in the dark ages. Luther's exposition of Galatians caused seekers after truth to see what was unknown to them before concerning justification by faith and threw off the thralldom that bound men.

The Catholics had sought to dominate the minds and conduct of mankind so that there was no personal freedom of investigation or interpretation of scripture.

The Catholic theory consists of a visible, personal head called Pope or father, who is the successor of Peter the apostle, to whom Christ committed the keys of his kingdom to bind and loose mankind. In this organization the Pope or head of the church possesses the authority to make and revoke laws, to organize and direct the machinery by which the church is

held compactly together, and that this prevents schisms, feuds and divisions in the church, so that all Catholics believe the same things, and thus there is one universal Catholic church. But that when Luther and the other Protestants who rent off and became schismatics, organizing other so-called creeds it produced such divisions that there is the absence of all authority or head to their so-called churches.

Now what is the truth in this matter? The head of the church of Jesus Christ which is in God the Father has no earthly head nor pope, no visible organization, such as the Catholics. The head of the true church is in heaven. The kingdom of Christ is not of this world. There is no power among men that can make or unmake a single law or rule for the church of God. Ye are complete in Christ Jesus, who is head over all things to the church of God. There is one—only one—lawgiver who saves all his people. He quickens whom he will from the dead, and calls them not according to their works, but according to his own purpose, and they are saved by grace through faith, and that not of themselves. It is the gift of God, not of works lest any man should boast. They are his workmanship created in Christ Jesus unto good works, which God hath foreordained that they should walk in them. The Holy Ghost is their guide and teacher, who is in his ministers that are set apart to feed the flock of God which he has purchased with his own blood. These his followers are all taught of God, believing one and the same things in Christ Jesus. They esteem others better than themselves, hence in meekness loving each other they dwell together in unity in the bond of peace, there being one Lord, one faith, and one baptism, even as they are called

in one hope of their calling. There is one God and Father of all, who is above all, and through them all, and in them all, that there should be no schism in the one body. The kingdom is not of this world, nor are its subjects of this world, nor do they seek to rule this world, nor dictate laws for the government of this world.

Are they free? Yes, if the Son make you free indeed. Those born of God are not of this world. Their home is in heaven, and their life is hid with Christ in God. They therefore seek those things which are above this world, pure, holy just, lovely things. They follow the things that make for peace, and whereby one may edify another. Those born of God forsake all to follow Jesus Christ. They put their trust in him, and not in any man of any rank or name or pretension. They worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

They have no dominion over the faith of any other. They do not dictate to others. Every one should be fully persuaded in his own mind. They never persecute those that believe differently. Vengeance does not belong to them. The Lord adds to the church such as shall be saved. The true church has never been known to persecute any as heretics. As much as possible we are to live peaceably with all men.

Our enquiry is Lord, what wilt thou have me to do. What is the will of God concerning me. We do not expect any new revelation. The scripture is full, complete. It thoroughly furnishes the man of God unto all good works. We need nothing else than the doctrine declared there. God gives understanding unto his people that they may receive the instruction and comfort of scripture.

The Lord preserves his saints. They trust in him, and he leads them to fountains of living water.

His blood cleanses them from all sin, and his grace is sufficient for them. He gave himself for our sins, and we are justified by his blood or life. His yoke is easy, and his burden is light. He shall change our vile bodies and fashion them like unto his glorious body in the resurrection, and present each one to his Father spotless and without fault before his throne of glory, to be ever with the Lord, and they shall be satisfied.

P. D. G.

Elder P. D. Gold,

Dear Brother in hope:—Please find enclosed one dollar and fifty cents (1.50) to pay for Zion's Landmark for 1914 which will make me a paid up subscriber forty six years.

I am thinking of going to Jacksonville, Fla., in May to meet some of the old veterans but not all of them, for many of them have passed away. I was seventy one years old last February. You are ten years ahead of me.

Yours in hope,

J. F. BURTASHAW.

REMARKS:—My health is yet good and I am enabled to perform my work as I have for 40 years or more—am serving four churches, have not a spare Sunday the year round. Having obtained mercy of the Lord I continue till this day. God's mercy bears with and sustains me.

I do not wish to stop labor. I desire to thank my Lord that he gives me a mind and strength thus to spend the days God gives me in his service, though it is an imperfect service needing the healing of the Lord to cure it all.

I am glad you are so well preserved.

Affectionately, I hope I am yours to serve.

P. D. G.

NEBUCHADNEZZER.

Nebuchadnezzar ranks as the greatest king of his day. When the Lord displays in man the greatness of his glorious power he does not take insignificant characters to show his dominion in them. This famous king is used to make an exhibition of wisdom and strength that lifts into wonderful prominence the healing, glorious power of the Lord God.

The salvation this king makes addressed to all people, nations and languages, commending peace multiplied to their all, sounds as if a notable work had been wrought in this king which he publishes in all the world, showing forth the humiliation he underwent, and the glory he ascribed unto the Lord God. He says, "I thought it good to show the signs and wonders the high God hath wrought toward me. How great are his signs: and to interpret how mighty are his wonders: his kingdom, and his dominion is from generation to generation."

He saw a dream which made him afraid. He does not ascribe the dream to his own agency. He calls his magicians, his wise men, his astrologers, his soothsayers to interpret this wonder. None of them could interpret this which so troubled him. At last Daniel, the master of the wise men and the wonderful interpreter of visions and dreams, came before the troubled king. When the meaning of this vision appeared before Daniel he was astonished for one hour, and his thoughts troubled him. It was not because he could not interpret this wonderful vision, but it troubled him

to see how his king and master would be humbled, abased and cast out of society of men, and would be driven to dwell with the beasts of the field, the cattle of earth, his honor all taken from him, and his glory taken away, and the heart of a beast be given to him, and he was to eat straw like an ox, until he should know that the heavens do rule, and that God Almighty does his pleasure in the army of heaven, and among the inhabitants of earth, raising up the basest of men to rule over men.

Daniel told this king how they should drive him from his throne, and from men and, that the heart of a beast should be given unto him, and that his reason and judgment should be taken away from him, and that his desires should be those of a beast of the earth, and that he should eat grass like an ox, and the dew of the night should wet him as when it falls on the ox and wets him, and that his dwelling should be with the cattle of the field until he should know that God rules in heaven and on earth, and that man is less than nothing and vanity. But that after this should be accomplished, and he should know that God is Lord and does his pleasure every where, all whose works are truth and his ways are judgment, and all that walk in pride he is able to abase, that then his kingdom should be restored, and his servants should honor him again as they formally had done.

The counsel Daniel gave unto him was, "Wherefore O King, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility."

"All this came upon the king Nebuchadnezzar. At the end of twelve

months he walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth there fell a voice from heaven saying, O king to thee it is spoken the kingdom is departed from thee."

This is a new thing done in the earth to teach men the perfect, righteous dominion of the Lord God who respecteth not the person of any, yet whose way is perfect and good and true, showing that God does not give his glory to man, and that it all belongs unto the Lord who is from everlasting, and that if we are right we love to ascribe it all unto him.

Job declared in the end of his humbling unto truth and peace that the Lord God can do every thing, and that no thought of the heart can be withholden from him. While God cannot do wrong he does all his pleasure in the army of heaven, and among the inhabitants of earth, and none can stay his hand, or say unto him what doest thou?

When Nebuchadnezzar uttered this truth, "And there is no God that can deliver after this sort," it seems that the seed had fallen in good ground, and that he acknowledged the true and everlasting God.

When he was driven from among men, and was made to eat grass as oxen, was there ever any such thing wrought like this in your spirit and heart, when you felt you were justly driven from the society of men, and the pleasures of mankind, an outcast on earth, not fit to live, and your appetite for food was taken away, and you fed on ashes, and all flesh was as grass to you, and you would love to have been as the beasts of the earth

without a soul to be lost? But at the end of those dark days your mind and thought were lifted up unto God, and your understanding was returned unto you, and you bless the God of heaven, and praised and honored him who liveth forever and forever.

The proud thoughts of man are brought low while the beggar is made to inherit the throne of glory with princes, and equality of peace and joy shines forth in God's kingdom by digging down the mountains, and filling the valleys, by making straight that which was crooked, and commanding the light to shine out of darkness, so that there is no God that can deliver like this glorious God.

P. D. G.

OBEDIENCE.

Brother R. P. Sanders requests my view of John 2:5, "His mother saith unto the servants whatsoever he saith unto you do it."

The first miracle that Jesus wrought that is recorded is here narrated. It was the instance of water turned into wine, and the good kind which astonished all beholders, and drew forth the remark, thou hast kept the good wine until now. It also wrought faith in the disciples, and augured the coming of the just One that should fill the people with the good of all blessings.

1st. It was at a time of destitution. There was a marriage in Cana of Galilee, and Jesus and his disciples were invited, and his mother was there. Marriages are occasions of rejoicing and feasting. But at this marriage there was no wine which as a cordial is to cheer the heart.

2nd. The mother said to Jesus, they have no wine. His answer was, mine hour is not yet come. Her word to

the servants was an expression of unlimited confidence. It was not the misplaced confidence of a mother doting on an unworthy son. For never had woman such a son as was Jesus, save in this case. No doubt he was to her an unknown character in his wonderful goings forth. Here was the only instance where confidence never could be misplaced. Hence she said to the servants, whatsoever he saith unto you do it. That is a wonderful safeguard which spreads out the broadest field of serving coupled with the surest profit.

3rd. Jesus was made of a woman, made under the law to redeem them that were under the law. None had fulfilled that holy law. But there could be no salvation without—this must be done. Jesus came to fulfill it.

4th. The dry lifeless form of fulfilling it was all that was found.

The 6 water pots serving under the law was all that was apparent. There was no water in these water pots. No water even much less was there wine present. This was after the manner of purifying of the Jews. Water is needful in purifying. But how could they purify themselves if there was no water? The 6 water pots shows that there were six days of labor wherein all the work should be performed, and no rest of sabbath could be entered into until the six days of labor should be rendered.

5th. Was it not time for Jesus to begin his marvelous work? He commands to fill these six water pots brimful with water. This is done. Then he commands to draw out drink for the marriage. This is done. When the ruler of the feast begins to drink his heart is gladdened. He calls the bridegroom and said, every man at the beginning doth set forth good wine, but when men are well drunken

then that which is worse; but thou hast kept the good wine until now. What a marvel is this miracle. Water which washes away filth suddenly becomes wine which enriches, gladdens, justifies the poor, so that he forgets his poverty and remembers his sorrow no more, and the good wine which makes glad the heart of God and man, and the blush of health and joy abounds and this most healthy of all wine heals our oft infirmities, and they that drink shall thirst no more, but live forever.

All that drink of this good wine are saved by hope which disappoints not, for it is a good hope through grace and grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

Jesus is the bridegroom typified here. This is a marriage honorable in all, wherein the bridegroom loves the bride as he loves himself, and she reverences her husband wherein there is no putting away, and she is the choice one of her that bare here, and her husband shall present her without spot or wrinkle or any such thing before his Father's throne with exceeding joy.

6th. What shall we say of the mother? This is a figure of the Jerusalem above which is free and the mother of all the vessels of mercy. Her house is well kept for she is a keeper at home. She rises early sometimes and instructs her maidens, honors her husband, who is known in the gate by his attire, and going forth in the covenant of grace where decency and good order prevail, and charity that thinketh no evil forbids all murmuring or reproach, and where the whole household of faith dwells together in love.

7th. This beginning of miracles did Jesus, and manifested yet more

and more as sorrow and sighing shall flee away. This strong man cometh out of his chamber and rejoicing to run his race shines from one end of the heaven unto the other, and darkness flees away, and the sons of God shout for joy. The nature of his kingdom which is one of purifying and healing, where love, order, peace and good will abound, where all the family hearken to what this well Beloved Son commands, and where the increase in health, wealth, happiness and joy shall abound in fruitfulness caused by the shining of this sun of righteousness arising with healing in his wings declares the glory of God which as the law of the Lord is perfect converting the soul, whose testimony makes wise the simple, whose reward is sweet to the taste, sweeter than honey and the honey combe, whose statutes are clean rejoicing the heart, and in keeping of these commandments there is great reward.

P. D. G.

WAIT ON GOD.

Why are we hasty to judge that which we do not understand? Why not wait on God who will make it plain? Let patience have her perfect work. Hasty judgment causes strife and oppression. Let patience have her perfect work that ye may be perfect and entire wanting nothing. When patience does her perfect work that will make the one perfect who is exercised to endure, to hold his peace, instead of uttering a hasty judgment about matters he does not understand. How many matters there are that we do not understand, and in which we need that patience, that waits until God the perfect interpreter makes it plain.

P. D. G.

REQUESTS MY VIEW.

Brother R. P. Sanders requests my view of Hab. 2:11, "For the stone shall cry out of the wall, and the beam out of the timber shall answer it."

The prophet Habakkuk sets forth in strong language the oppression of the wicked, and the marvelous deliverance of the Lord for his people. The two are set forth in strong contrast.

He declares that God will raise up the Chaldeans, that bitter and hasty nation, that shall march through the breadth of the land to possess the dwelling places which are not theirs. They are terrible and dreadful. They shall come for violence. They shall scoff at the kings, and the princes shall be a scorn unto them. Then shall his mind change and he shall pass over and offend, imputing this his power unto his god. He shall exalt himself above all that is called God, and shall think to change times and seasons. "Art not thou from everlasting, O Lord my God, O mine holy One. Thou O Lord hast ordained them for judgment. O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look upon iniquity. Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he. They sacrifice unto their net, and burn incense unto their drag, because by them is their portion fat." This was a great mystery to the prophet. He stood upon his watch and sat upon his tower to see what God would say unto him, and what he should answer when he is reproved. Behold the answer is that he whose soul is lifted up in him is not

upright: but the just shall live by faith. But the wicked transgresseth by wine. He enlargeth his desire. His religion is the wine of fornication. He cannot be satisfied, but gathered unto him all people. They shall take up taunting proverb against him, and say, woe to him that increaseth that which is not his, and to him that ladeth himself with thick clay. Because thou hast spoiled many nations all the remnant of the people shall spoil thee. This remnant is Mount Zion.

Woe to him that coveth an evil covetousness to his house that he may set his nest on high. Here is a pride, a building up in covetousness so that the stone shall cry out of the wall, and the beam out of the timber shall answer it. Every part of this false, wicked building is corrupt.

A man that is controlled by covetousness oppresses others and is wicked. The law says thou shalt not covet. All manner of wickedness has its root in desire to obtain that which belongs to others, and causes all evil whether in individuals or in nations.

Also the reference to Babylon in this book sets forth that principle of evil that in its full proportions and exceeding enormity is embodied in mystery Babylon the mother of harlots and abominations of the earth.

But it is also wonderfully set forth that the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. But the Lord is in his holy temple: let all the earth keep silence before him. The Lord fills his holy temple so that nothing unclean shall enter there. Therefore let all the earth keep silence. How great is his reign and how glorious when Babylon or all wickedness is fallen. The lively stone in the wall

feeling the oppression of this wickedness cries out for deliverance. A lively stone this is that is of the Lord's people crying out for help. The answer comes from the beam out of the timber that sighs for deliverance. Hence come out of her my people that ye be not partakers of her plagues is the Lord's command.

P. D. G.

SINGING WITH GRACE IN YOUR HEARTS TO THE LORD. Col. 3:16.

Singing with grace in your hearts to the Lord. Then the word of Christ dwells in you richly. How much better this music, this praise, than that produced by a musical instrument. There is no grace in instruments that men make. The first inventors or handlers of the harp and organ were descendants of Cain, Gen. 4:21. They appear to be a very progressive set of fellows in their methods, and they brought on the flood which destroyed them all.

In this new heart is the fit place for praise to God, making melody in your hearts to the Lord. In every thing give thanks and rejoice always. Surely they that thus are reconciled to God are satisfied with the fatness of his house, and his administration of the works of the Lord. Such see the hand of God above all of man's works. Hence they give glory to God, and sing that new song, not unto us, but unto thy name give the praise. This blessed new song is sung in the land of Judah. It is the gospel song, "Glory to God in the highest, and on earth peace, good will toward men."

There is not a musical instrument in the world that can set that tune or strike a note, nor make a single chord of the melody of this the sweetest of all music. It is singing grace, grace

unto it. There may not be a word heard or uttered with the natural voice—it is making melody in your heart—new hearts to the Lord.

P. D. G.

GILLIAM'S ACADEMY.

On the 23rd and 24th of April the commencement of this school was held.

This school is located in Alamance county, in a healthy and pleasant country—about 10 miles from Burlington, on the Southern Railway.

For the first time I attended this commencement. It has a body of teachers very capable of filling the demands of this school. There was a gathering of nice, well behaved, pupils—young men and young women, of excellent behavior, and well advanced in their studies. It impressed me that the teaching is good and the progress of the pupils is very fine.

Tuition is reasonably cheap.

Boarding is good on the hill.

The school building and all accommodations are good.

It becomes our people to liberally patronize this school. A Primitive Baptist church of long standing is on the hill that Elder John Sladler was pastor of for 40 years. Elder Denny, a good preacher is serving that church now.

P. D. G.

Obituaries.

MAGGIE BURTON HESTER

Mrs. Maggie Burton Hester, widow of Mr. Louis Hester of Person county, N. C., was born July 1843, and died in Watt's Hospital, Durham, April 1,

1914, making her age three score and ten years, beyond which, we are told one's days are spent in labor and sorrow.

From birth, her whole life, it seems to me, exemplified in an exceptional degree the wonderful watchcare of the Lord. He blessed her with many earthly gifts and advantages, besides such a well balanced mind that she knew how to appreciate them without being spoiled.

The result was, her friends were many and true, her children loving and obedient, her husband kind and devoted, while her influence among all classes tended to good and not evil.

A few years ago I heard her relate, what I thought, was a beautiful experience of grace, and she enjoyed reading her Bible and religious literature daily, yet, for some reason she never offered to tell the church of her feelings.

May the Lord give her children, of whom there are seven, four sons and three daughters, a spirit of reconciliation to this crushing dispensation of his Providence. The Lord is righteous in all his ways, and holy in all His works.

While they mourn because she is gone, they can sweetly remember her example of patience, gentleness, prudence, courage and force of character to do what she felt to be right, and best of all, her dying assurance that she "was not afraid to die."

E. A. GOLD.

MARTHA SUSAN DIX.

Mother was born June 24, 1854 and died November 6, 1913, making her stay on this earth 59 years, 4 months, 13 days.

She was married to William Green Dix on the 23rd day of December. 1873.

Born unto this union were seven

children, all of whom are living.

Mother was not a member of any church, but she was a great lover of the Primitive baptists, and always attended meeting when she was able. She had been in failing health for several years, suffering with gaulstones and cancer of the stomach. She was taken with the last attack on the 10th of October, and was taken to the hospital for an operation, but was never able. She told us when she was first taken that she would never get well, but all was done for her that living hands could do, but nothing would stay the hand of death, for the dear Lord who has a greater power than we saw fit to take her with Him, where there is no more sickness, sorrow, pain nor death, but all is peace and happiness.

I believe mother suffered more than any one I ever saw, but bore it with patience, never complained the whole time she was sick.

We hope she is now at rest. It was hard to gaze upon mother lying cold in death. One who loved and cared for us, it mattered not what took place. But I hope our loss is her eternal gain, and she is now reaping the reward that awaits the people of God.

Just before she died she placed her arm around my neck and pressed me close to her, as if to say goodbye, I'm bound for a higher and brighter world. Oh, it is so hard to give up one who is so dear to you. Just to think she is gone, never to come to us again.

But we can go to her. Ah! what a happy thought.

Mother was laid to rest at Dan River church to await the resurrection, when her body will be raised triumphant over death and grave.

She leaves husband and the following children:

Mrs. D. A. McKinney, Mrs. W. M.

Stallings, Dillard, Maggié, Beulah, Passie and Nannie with other relatives and many friends to mourn her loss.

Heaven now retaineth our treasure
Earth the lonely casket keeps;
And the sunbeams love to linger,
Where our sainted mother sleeps.

Written by her daughter.

BEULAH.

J. H. BURGESS

Dear brethren and sisters of Friendship Church:—It becomes my sad duty to write a few lines in memory of our much beloved brother, J. H. Burgess, who departed this life some time ago. Though his body is absent, his memory is still with us.

We feel like we have lost a father in Israel. We hope we will long cherish his kind words and good advice, to love each other and esteem others better than ourselves. Often I have heard him say he felt like he wanted to be at the feet of the brethren.

I visited him several times while he was sick and his spiritual mind was strong in the faith of our Lord and Savior Jesus Christ, while his natural mind was weak. May we be enabled to bow in humbleness and say the will of the Lord be done.

The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord. While his presence will be with us no more this side of eternity, we hope by the grace of God to meet him in a brighter world than this, where all will be love, joy and peace, there to bask in the sunshine of God's glory in a world that will never end.

Written by your little sister in Christ, I hope.

MARY HARDIE.

Appointments

J. E. ADAMS

Black River Union (Dunn, N. C.)
fifth Sunday and Saturday before
in May.

Hornett—Monday, June 1.

Seven Mile—Tuesday.

Reedy Prong—Wednesday.

Hickory Grove—Thursday.

Benson—Thursday night.

Bethsaida—Friday.

Primitive Zion—Friday afternoon
at 4 o'clock.

APPOINTMENTS

Elders R. H. Boswell and J. F. Farmer
Dunn.....Friday night, June 5, 1914

Angier.....Saturday, June 6, 1914

Angier.....Sunday, June 7, 1914

J. F. Farmer

CoatsTuesday, June 9, 1914

Raleigh.....Thursday, June 11, 1914

R. E. ADAMS

Goldsboro, Friday night before fifth
Sunday in May.

Black Creek Union meeting, Satur-
day and fifth Sunday.

White Oak—Monday.

Meadow—Tuesday.

Autry's Creek—Wednesday.

Upper Town Creek—Thursday.

Toisnot—At night.

Wilson—Friday.

L. H. HARDY.

Cedar Island Union meeting at Beth-
el, Friday, Saturday and 5th Sunday
in May.

Goose Creek Island as the brethren
may arrange Monday, Tuesday and
Wednesday.

Brother O. A. Gilikin can arrange
at Vandemere, Thursday night.

Sandy Grove—Saturday and 1st
Sunday in June.

Marshallburg—Friday night.

North River—Sat. and 2nd Sunday.
Marshallburg—Sunday night.

Cedar Island—Saturday and 3rd
Sunday.

Will the brethren at Goose Creek
island go to the Union prepared to
carry brother Haray to his appoint-
ment there.

To the Churches composing the Staun-
ton River Association:

Having recently had my membership
transferred to the church at New
York City, it becomes necessary for
me to resign as Clerk of your associa-
tion. I am giving this notice through
the Landmark in order that you may
have some one in mind to act as Clerk
when you next convene.

My lot has been cast here and the
course I have pursued seems to me
only proper.

Appreciating your bearing with my
imperfections in the past, I am,

Yours in bonds of love,

R. LESTER LODSON.

NOTICE

Dear Brother Gold:—Please pub-
lish in thee Landmark that we pur-
pose, if the Lord's will, to celebrate
the "Birthday Anniversary" of our
mother, Mrs. Patience Farmer, at the
Primitive Baptist church in Wilson, N.
N., on Thursday, May 28, 1914, from
10 o'clock a. m. until 4 o'clock p. m.

She will, at that time, be 79 years
of age. All brethren, friends and ac-
quaintance are cordially invited to
meet with us at the church during that
time.

Those nearby will please bring their
lunch so that we may eat on the
grounds and have an all day meeting.

We hope, if the Lord's will, to have
preaching.

Yours in fellowship,

J. F. FARMER.

"**THE EVERETT** people have succeeded in perfecting an instrument which constitutes a revelation in modern piano acoustics and scientific tonal research. Broad and noble, remarkable for singing quality all through the different registers up into the highest treble, powerful in the bass and above all pure and limpid are the tones emitted from the Everett piano. A good touch will never fail to elicit a tone which for quality as well as volume makes the Everett essentially a 'piano for artists,' and from a critical point of view constitutes a musical and artistic revelation."

OTTO FLORSHEIM said that in the Musical Courier, and this musical critic is certainly qualified to write on pianos.

THE QUALITY OF THE

Everett Piano

Makes it the Instrument for Your Home

There is None Better

Built on honor, guarantee unlimited, sold at a fixed price, from \$550 to \$1,500, according to the scale and case desired.

The John Church Company, who build the Everett, also build the John Church at \$400; the Harvard in four styles at \$375, \$350, \$325 and \$300, and the Dayton at \$250.

Deferred payments if you desire. Ask for a catalogue of the piano you want.

JOHN CHURCH COMPANY

1425 Main St., Columbia, S. C.

Cincinnati,

Chattanooga,

Chicago,

New York

In writing mention this paper.

.. BUYING REAL HAPPINESS ..

When you buy a piano for that daughter, the rarest jewel you have, you can consider an instrument that will not measure up to her? Don't you intend to buy one that gives her every advantage, that she can in all her life look at with pride, and say that her father gave it to her, and that it has led her into a higher conception of the beauty of music and a brighter view of the divine harmonies that make for her happiness? The life of your child is a sacred thing, not to be trifled with. Can you afford to give her an instrument that will never come up to her ideals, that will soon begin to degenerate in tone quality, that her friends will find unsatisfactory—that will make her feel her home isn't as good as her chum's, that her parents bought her a cheap article, sure to be a mortification when she grows up, and that she will not want to take into her own home?

Why should you take any chances? Buy her an Everett. Then she can hold up her head with any one, knowing that there is no better, her ear will be trained to the best and her happiness will always be real, not forced. The actual association with this "piano with a soul" will lead her thoughts to better things, her heart to a happier song, her life to higher levels. Your daughter is your most precious possession; don't level her down to a poor piano. Ask the John Church Company, 1425 Main street, Columbia, S. C., for a catalogue and terms. Other offices at Cincinnati, Chattanooga, Chicago and New York.

If your home is of "Everett quality" and yet present circumstances make an Everett impossible, the same house manufactures the John Church, the Harvard and the Dayton pianos, which are thoroughly good instruments at lower prices, and sold on the one-price

basis. You will not be disappointed in any of them.

The Key to Health

is Pure Blood. Get the blood pure and all the ills that follow from impoverished or tainted blood, such as indigestion, nervous dyspepsia, gastritis, rheumatism, eczema, scrofula, etc., will disappear, leaving the body healthy and the mind clear.

MRS. JOE PERSON'S REMEDY

is a real blood "purifier," according to hundreds of testimonials from people who have used it successfully during the last forty years. It puts the blood right, then builds the body back into health and energy.

"For eight or ten years I was subject to severe attacks of eczema. Mrs. Joe Person's Remedy made a perfect cure of me." Writes Mrs. J. H. Wilkins, Bessemer City, N. C.

Your druggist should have it. If he hasn't, send us his name and one dollar for a large bottle.

REMEDY SALES CORPORATION
CHARLOTTE, N. C.

Mrs. Joe Person's Wash should be used in connection with the Remedy for the cure of sores and the relief of inflamed and congested surfaces. It is especially valuable for women, and should always be used for ulcerations.

The Eastern Union is to be held with the church at Tiney Oak, Hyde Co. N. C., and to commence on Friday before the 5th Sunday in May.

A cordial invitation is extended to all lovers of truth, especially ministers.

A. W. AMBROSE,
Clerk.

AN ONLY DAUGHTER RELIEVED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of consumption. His child is now in this country and enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the stomach and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., Philadelphia, Pa., naming this paper.



Drink
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And feel your thirst slip away. You'll finish refreshed, cooled, *satisfied*.

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Nicknames encourage substitution.

THE COCA-COLA CO.
ATLANTA, GA.
52

Whenever you see an Arrow think of Coca-Cola.

Local Representative Wanted

No canvassing or soliciting required. Good income assured. Address National Co-Operative Realty Co., 1667 Marden Building, Washington, D. C.

The Black Creek Union was appointed to meet with the church at Aycocks the fifth Saturday and Sunday in May, 1914. Eld. J. F. Farmer was chosen to preach the introductory sermon and Eld. G. W. Boswell to be his alternate.

Messengers and visitors will be met at Fremont, N. C., Friday evening and Saturday morning.

R. H. BOSWELL,
Clerk.

Dear Brother Gold:—The next Black River Union was appointed to be held with the church at Black River meeting house in Harnett Co., in the town of Dunn, N. C., on Saturday and 5th Sunday in May, 1914, and Elder J. H. Strickland was appointed to preach the introductory sermon and Elder L. A. Johnson his alternate.

Visitors will be met at the depot on Friday P. M. and Saturday A. M. and cared for.

All lovers of the truth are invited to attend, especially ministers of the gospel.

CORNELIUS HODGES,
Union Clerk.

The next session of the Linville Union is appointed to be held with the church at High Point, N. C., on Saturday and Fifth Sunday in May, 1914.

W. L. TEAGUE,

**FREE TO
MINISTERS**

Swedenborg's "Arcana Celestia" Vol. 1 and one of the following for 30 cents postage: "True Christian Religion," "Apocalypse Revealed," "Divine Love and Wisdom," "Heaven and Hell," "Biography of Swedenborg." Waverley, N. H.
REV. L. C. LANDENBERGER,
741 Windsor Place, St. Louis, Mo.

THE FIRE OF YOUTH.

What is it that gives to young people and to all young animals their characteristic vivacity, agility and enthusiasm? Is there some chemical substance—an elixir of life, so to speak, which our bodies gradually lose as we grow older, and the absence of which leaves us sedate, conservative and even morose? These questions seem to be nearing solution for the scientists have already discovered an essential and significant difference in the chemical make-up of the human body in youth and old age. They find a much larger percentage of xanthin (pronounced xanthin) in the bodies of the young, and the quantity diminishes steadily with the advancement of age.

In this connection it is interesting to note that xanthin belongs to the same family or chemical group as caffeine. Both are known to the chemist as dioxypurins. Xanthin is found in the bodies of animals, including man, while caffeine is found only in plants such as coffee, tea, cocoa, mate, also in Coca Cola. To make this family relationship closer and more interesting the scientists now tell us that caffeine, after being digested and assimilated, is converted into a substance called para-xanthin, which is a twin brother of xanthin.

But more interesting still is the similarity between the twins, xanthin and caffeine, in their effects upon the human body. If xanthin is in reality the substance which gives to youth its vivacity and alertness, then caffeine, its twin brother, may be regarded as a vegetable substitute for xanthin and we thus have a logical explanation of why the caffeine-containing beverages refresh and invigorate the body. In old age when the fire of youth is burning low and the supply of xanthin is nearly exhausted may it

not be that caffeine as contained in Coca Cola, tea, coffee, etc., serves a useful and even vital purpose in refreshing the nerves and muscles, and renewing the vitality as well as the sensation of youth?

Coca Cola belongs to the same class of food products as tea and coffee, viz., the caffeine-beverages. Though they differ in flavor they are similar in effect for caffeine is their common and only active principle. It is the caffeine that relieves fatigue and refreshes mind and body, not by artificial stimulants, but by a natural process analogous to that produced by the xanthin of the human body. Xanthin is a normal ingredient of the blood and flesh of all animals (including man) and is a refreshing principle of meat extracts, such as beef tea. Its action is similar to that of caffeine, in fact, when caffeine enters the body it becomes a xanthin. The caffeine beverages, therefore, have their counterpart in the normal human body, in the form of xanthin, and hence scientists have classed them as "natural" stimulants in contradistinction to the "artificial" stimulants such as alcohol, nitroglycerine, strychnine, etc.

If you would like to understand more fully the beneficial effects of Coca Cola in relieving fatigue and in refreshing the mind and body write for free literature containing the expert opinions and analyses by the world's most eminent scientists. Address Jacobs and Company, Clinton, S. C., the Advertising Managers of this paper.

The Dutchville Union is appointed to be held with the church at Ross' 3 miles east of Durham, on Saturday and 5th Sunday in May

All lovers of truth are cordially invited.
G. C. FARTHING.

Zion's Landmark Piano Club

Makes Piano Buying Easy

You will never know how easy it is for you to provide your home with a splendid Piano or Player-Piano until you have investigated the splendid money-saving proposition of the Zion's Landmark Piano Club. Those who have purchased their instruments through the Club write us that they are surprised and delighted with the big saving in price, the convenient plan of payment and the superb quality of their Pianos and Player-Pianos.

And why shouldn't they be surprised and delighted? They are members of a powerful syndicate—a Club of One Hundred Buyers, and are logically entitled to the lowest price at which a high grade Piano can possibly be sold. The factory recognizes this right by making the lowest possible Factory price. Each Club member is responsible only for his own order—the Management fills up the Club.

In addition we have arranged a safe and convenient plan of payment which Club members say is ideal. It is vastly superior to the old installment plan for it perfectly protects every interest of the Club member and insures him against every disadvantage of the partial payment plan as ordinarily conducted.

OTHERS ARE DELIGHTED, WHY NOT YOU?

The Club will save you approximately one-third the price, or about one dollar out of three. It positively insures your perfect satisfaction with every detail of the transaction. You must be thoroughly pleased with the Quality, Price and Terms, otherwise the Club will, after thirty days, ask you to return the instrument and on receipt of same will refund whatever you have paid.

Do not look upon the Club as an experiment, for it passed that stage years ago. Thousands of delighted members are ready to assure you that the Club is the **One Perfect Solution** of the piano buyer's problem. We have printed hundreds of their letters in a book. Write for a free copy and see what they say. Here are a few samples selected at random:

THE LUDDEN & BATES SELF-PLAYER PIANO

The Player-Piano has come to stay, for it enables every one, young or old, to perform on the piano, no matter whether they have ever studied music or not. But to play in the best time, with the best expression and with the sweetest tone quality, you must have the Ludden & Bates Self-Player Piano. It is really two splendid instruments in one—a regular high grade Piano for use by musicians and a Self-player Piano for those who do not know one note from another.

If you secure your Player-Piano through the Club you not only save approximately one-third the price, but you also secure the benefit of the Club's Free Music Roll Service by which you can exchange your old rolls for new selections at a nominal cost to cover postage and the expense of handling. This represents, in the course of time, a tremendous saving. Do not make the mistake of obtaining your Player-Piano from a house which cannot give you a free and comprehensive service in the exchange of music rolls.

TYPICAL LETTERS FROM CLUB MEMBERS

Vaiden, Miss., Dec. 2, 1912.

Ludden & Bates, Atlanta, Ga.—"I am perfectly delighted with my Piano. I think the Club Plan a capital idea."

MRS. RUFUS B. SMITH.

Bradentown, Fla.,

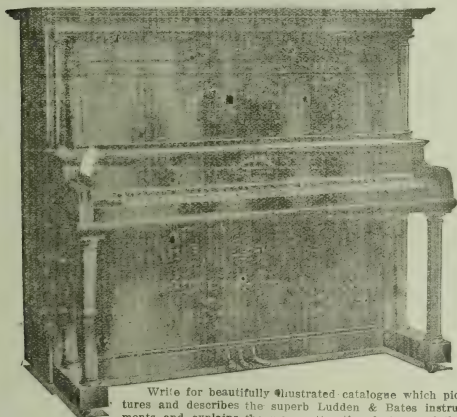
Ludden & Bates, Atlanta, Ga.—"Your Ludden & Bates Piano arrived O. K. and am very much pleased with it. The tone is elegant, action easy and finish of case simply perfect. Thank you for selecting such a superb instrument for me."

W. M. BAXTER.

Ardella, Ala., Dec. 30, 1912.

Ludden & Bates, Atlanta, Ga.—"In reply to yours of the 26th, I wish to say that the Club Piano is all and more than you claim. It has proven satisfactory to me and to all of my friends and have won much praise for its sweet tone. Your Club Plan of selling has also proven satisfactory in every respect."

S. A. SMITH.



Write for beautifully illustrated catalogue which pictures and describes the superb Ludden & Bates instruments and explains the many attractive features of the Club.

Write for your copy of the Club Catalogue today. It will help you as it is helping others by the hundreds. Address

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Piano Club Dept.
ATLANTA, GA.

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ROUTE OF THE "NIGHT EXPRESS"

Travel Via Raleigh (Union Station) and Norfolk Southern, Raleigh to and from all points in Eastern Carolina.

SCHEDULE IN EFFECT JANUARY 11, 1914.

N. B.—The following schedule figures published as information ONLY and are not Guaranteed.

TRAINS LEAVE WILSON EASTBOUND.

11:40 P. M. Daily—Night Express Pullman Sleeping Car for Norfolk.

8:02 A. M. Daily for Washington, New Bern and Norfolk. Broiler Parlor Car Service, Washington to Norfolk.

5:03 P. M. Daily, except Sunday for Washington.

WESTBOUND.

4:55 A. M. Daily for Raleigh. Connects for all points South.

9:26 A. M. Daily, except Sunday for Raleigh.

6:32 P. M. Daily for Raleigh.

For farther particulars and reservation of sleeping car space, apply to

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H. S. LEARD,
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NORFOLK, VA.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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Primitive or Old School Baptist

VOL. XLVII. WILSON, N. C., JUNE 1, 1914 No. 14



P. D. GOLD, Editor.....Wilson, N. C

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

Mrs E D Powers
Jan 16

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THE RATES ARE OPEN TO THE PUBLIC

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WASHINGTON, D. C., June 2 and 3;—June 7.

WACO, TEX., June 3, 4, 5 and 6;—June 22.

HOUSTON, TEX., June 5, 6 and 7;—July 5.

ISLE OF PALMS, S. C., June 10 and 11;—June 17.

ATLANTA, GA., June 13 and 14;—June 24.

CHICAGO, ILL., June 20, 21 and 22;—July 4.

LOUISVILLE, KY., June 22, 23 and 24;—July 3.

BUFFALO, N. Y., June 27, 28 and 29;—July 8.

ATLANTA, GA., July 6 and 7;—July 15.

For total rates, schedules, reservations, etc., to any point named and for and desired information, apply to

O. W. JOHNS,

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WILMINGTON, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Elder P. D. Gold, Wilson, N. C.

Dear Brother:—I think I promised you to write you the particulars of the death of our dear brother and fellow laborer Elder F. A. Chick. At the time I wrote the card my only information was a phone message, a part of which I misunderstood. The truth is he passed away at 8:30 P. M. on the 14th and not the A. M. of the 15th as I stated on the card.

As you well know Elder Chick was an able preacher and a very lovable man. He was clear in his views and was what we may call an old fashioned Baptist. There was nothing like speculation about him. I have found him a very pleasant and instructive companion for the past fifteen years and our views were the same. I loved him much and am comforted in the sweet assurance that he loved me. He underwent an operation about a year ago and seemed to improve for a while and filled his appointments for some months, but finally began to fail and gradually went down until the end came. I visited him the last of November and preached for his church on the 5th Sunday. He was weak then and not able to be out much. Knowing that he had always been strong and active, I asked him how he felt now that he was shut in. He said he had no burden on that account. It seemed that the Lord had freed his mind. He talked quite a good deal in his usual interesting way expressing

his love for and confidence in the doctrine he had preached for near fifty years, Jesus and the resurrection.

I hoped then that he might get well again, and he seemed to think that he might, but seemed to be resting on the Lord. However he continued to grow weaker. On the fourth Sunday in March, Elder Francis visited him, and he sent this message to the brethren, saying: "Tell the brethren that that which I have preached all these years has been good to live by, and I find it is good to be sick by, and my hope and belief is that it will be good to die by."

On Monday the thirteenth, I received a letter from his daughter, sister Bonnie, saying that her father was failing, and that the doctor said he was liable to drop off at any moment, and if he did her mama wanted me to have charge of his funeral at Black Rock, Md. He gave them directions for moving his body to Black Rock, and said he wanted me to attend his funeral. He even told them which road to travel from the station to the meeting house, and to let his friends view his body. He was very calm and was up in his room half an hour before he died, and said to his sorrowing wife, "We have been married 25 years. It has been very pleasant, let us be cheerful to the end."

We arrived at Black Rock at 4:30 P. M. Saturday the 18th and I spoke a short while from Romans 8:20-21,

and was followed in a few remarks by Elder Sam Thompson of Laurel, Md., and Elder F. W. Keene, of North Berwick, Me. After which his remains were laid to rest beside that of his first wife, to await the voice of the archangel and the trump of God, when Brother Chick shall arise from the dead to forever praise that Jesus whom he has so lovingly and faithfully preached all these years.

There was a large concourse of brethren and friends present manifesting their felt sense of loss in the departure of a dear brother and friend.

There were services at Hopewell, N. J., on Friday P. M. where there was a large congregation, with the following Elders present:

Elders S. H. Durand, J. G. Eubanks, A. B. Francis, F. W. Keene, B. F. Coulter, John McConnell, J. C. Mellett, W. S. Alexander and J. M. Fenton.

We know that our God is just and good, and yet we feel that our loss is great, in that a great and good man has fallen.

May God remember his afflicted Zion and the dear wife and children of our dear departed brother.

I know that we shall miss him—his able tongue and pen. The Lord had greatly blessed him with spiritual understanding.

JOSHUA T. ROWE.

704 Linwood Ave., Roland Park, Md.

April 24, 1914.

REMARKS:—I am glad Elder Rowe sent me the account of the departure of our dear brother Chick.

P. D. G.

WHAT MANNER OF MAN IS THIS?

This subject has been on my mind many times and I have had a mind to

try to write a few words concerning it, as I desire to be faithful, and I am sure if I have ever been brought to a knowledge of this man it was not for anything good that I have done, but according to the grace of God, given in Christ Jesus before the world began. Then what manner of man is this that can make people feel to be such sinners? And then in His own good time and way, reveals himself to them the chiefest among ten thousand and the one altogether lovely. No wonder His disciples said, What manner of man is this? When He rebuked the wind and the sea and said, Peace, be still, and there was such a calm. Yes what manner of man is this that can cause the legion to come to Him, and can cast out the unclean spirits, and can clothe him and set him in his right mind, and tell him to go home to his friends and tell them what great things the Lord has done for him. And to those out side of the church that we feel that they have been healed by this man, you should go home to your friends and tell them how you have been healed or delivered. For He will surely give you rest to your soul when you obey. For His promise is to the obedient. Then what manner of man is this that can make a sinful wretch like myself see the church of Christ high up above the ground, as it were in the air, and she seemed to be clothed in His own righteousness. Such was the case with me I hope, at our Association at Lawyer's Spring.

Is not this the same man Christ Jesus that said to Peter that flesh and blood hath not revealed it unto you to know who the Son of man is? If it is not then I must confess that I know nothing of Him, nor of his dealing with sinners here on earth. I must close.

Brother Gold, if this is worth time and space to print you can do so, if not please don't print it.

From one that feels to be the least among the sisters, it moved me at all.

MARY E. STEGALL.

Marshville, N. C., R. 2, box 107.

GOD IS FAITHFUL.

Dear Brother Gold:—I enclose a letter from sister Azubah Lee, which I would like to see in print.

Affectionately in hope,

MARY C. JONES.

Dudley, N. C.

Mrs. Mary C. Jones, Dunn, N. C.

My Dear Sister in Sweet Fellowship:—Yes, in sweet bonds of love I feel drawing me on. I come, yet with an unworthy feeling so different from the way I look on you to be while I feel you are so pure against my villainess and sinfulness that the contrast is as different as muddy water is flowing by the side of clear. I feel like the once old empty well gone dry—nothing to give.

....

"Nothing have I to bring,
Simply to the Cross I cling."

But why should we not glory in our poor weak condition, when we have One to look to who is able to supply all our needs, who is all our strength and salvation, who keeps us as the apple of His eye and even when we go astray can bring us back; not find us and bring us back, but already knows where we are. In Him we live, move and have our being dependent on Him for even the breath we draw. Can't we glory in the thought that we have to depend on Him for our salvation, not ourselves, whom we see and realize are nothing more than poor

vile worms of the dust. Not even able to depend of our own selves only through and by the mercy of God.

Can't we rejoice that our eyes have been opened sufficient to see and abhor our own righteousness as vile and filthy rags while there are such vast numbers who think they can and are building their own stairway to heaven whereby they may enter by their own righteous deeds dine in this life. Are not there such a few of us who can only depend on the Lord? The more we try to confidence ourselves and depend on self the farther away we stray—the more trouble we bring ourselves into. We get to feeding on the husk, hunger comes on and where hunger comes there is no rest or peace. I starved for 7 years. Naturally so hungry, my life was one of misery. I regretted I was ever born. I was brought so low I realized there was no power on earth to reach my case, no medical aid could build me. I tried these until I gave up in despair with no hope. I knew or at least believed the Lord only had the power but I believed the day of miracles was passed. I did not believe He would have mercy on me and restore me to usefulness again. If I know my own condition I did not even ask for help. I had no faith to make the petition to ask the Lord for relief or strength, could not even consider it as His will. How much lower can any one come when they get so low; out of hopes in despair, to even ask for help. My life was such a burden I did not want to exist, to be living, yet I did not want to die. I dreaded passing over the cold stream of death, also with such little hopes of peace hereafter. I felt like Satan had been turned loose upon me to devour me and had me under complete control. I felt to be without a heart to pray. I was like a stone,

without hope gave up in despair to live on until death came to claim me, that I would gradually weaken away, simply starve to death. In this the Lord not only rescued me, He knew I was there. He began to add strength and slowly my mind began to become calm. A song of praise was put in my soul and heart; and behold I lived again. I could not humble, I could not complain. My days were all spent in thanksgiving: not one day in fasting or feasting on the food from our tables, but every day was thanksgiving with me. I become so it annoyed me to hear others complain or murmur at their lot through life, especially if they were blessed to be up and able to be on duty. I felt like it was a dishonor to God who had in His own loving mercy bestowed such blessings upon them. I was brought back to a life of usefulness. I was so thankful I can't express how much that I was made able to be a help to my dear old father who had become unable to wait on himself. He had been without my help so long and so feeble in even waiting on himself. While he had been with me all this time he could only look upon me with eyes of pity, giving me all the medical aid I asked for as long as I requested it, but without the power to make it of effect. Oh how thankful that I once more could wait on him and help him. But now we are not kept in the high grounds of rejoicing all the time, we must be brought back to the low grounds of sorrow lest we become exalted. Now my father being gone on to receive his reward after a life of trials and tribulations, of course you can entertain some idea of how unbearable is the thought of his suffering while here and without his presence and protection. No one to love and put our attention to. We

are left alone with God to trust in to keep us, to be a father to us and our only protector. I had not the least idea of penning you such a long letter. When I began it I felt void of anything to say only a few words right in the first of the letter concerning the cause of why I wrote you. The cord of love that was drawing me towards you, I felt impressed to tell you of and to let you hear from me again after such long absence and again I wished to hear from you. I am not feeling so very well. Hope your health is good as usual.

To-day, Christmas, Christ's birthday as people say, has been so rainy many people could not celebrate the day as they wished, but the way people spend their time on this day I feel to be more wrongful than if they were to go about their usual labor. It is growing late so I will close for tonight. Write when you can and let me hear from you. Quite a time has passed since I received that most welcome letter of yours, which usually comes as a feast to the hungry. What will the penalty be for my long delay? Can you pardon and remember this poor worm of the dust in your petitions at a throne of grace.

Yours unworthily,

AZUBAH LEE.

Dunn, N. C.

GREETINGS.

To the Brethren and Sisters who compose the Congregation at Hunting Quarter Primitive Baptist Church, Greeting:

Dear Brethren and Sisters:—After reading Elder L. H. Hardy's letter in Landmark of March 1st, 1914, I felt that I wanted to say a few words of congratulation and commendation to you, for it made me glad to hear of

such blessings, and especially so when it is bestowed on one whom I believe to be worthy. Now the secret of my thought is that what seemed to be our loss has become your gain, for we have seen the time when we did not think that brother Hardy would ever leave us, yet we knew of the love he had for you, for we can bear him record that for thirteen years when we thought he was exerting himself too much in his labors in the gospel field and wanted to see his travels shortened, and we have asked him if he did not think it would be best for him to leave off his far eastern trips he would reply, "I cannot bear to leave my people at Hunting Quarter." We didn't at that time have a thought that the time would come that we would have to give him up altogether; but the good Lord has His way in the army of Heaven and among the inhabitants of the earth, and we cannot say what will be. But, dear brethren, we want you to know that we still love brother Hardy, yes, we hope with a love which time and things cannot erase. How we want to hear him record that while he was with us he served us faithfully and truly. Also that he lived a life, while he was with us, that was an honor to him and to the cause of his profession.

Now, dear brethren, we would have you to know that we believe that wherein he has left us that it is because the good Lord would have it that way, and not because man would have it that way; for so far as he was concerned he did not have to leave us.

Dear brethren, while I have never seen you yet I feel an interest in you for I hear of your great love for the Master, and for each other, and also of your love and charity for brother Hardy which is now made known to

all God's people. And, dear brethren, I want to say that I believe that when the good Lord comes to gather up His jewels He will crown you and say unto you, "In as much as you did it unto one of my little ones you did it unto me: enter thou into the joys of thy Lord."

I want to say further that while brother Hardy has left us I feel that we have been blessed by the good Lord, and that brother Hardy was given to see the blessings before he was taken from us in that after he had preached for us at Monticello for about the space of five years he saw the fruits of his labors through the organization of a new church which he effected on the 2nd Saturday and Sunday in November, 1913.

Now, dear brethren, it appears that brother Hardy's pastoral work was done in this part of the vineyard, and the good Lord has done for him that which was in our hearts to do, that is to shorten his travels in his labors but it is not as we would have had it, for instead of the good Lord taking him from you and giving him altogether to us He has taken him from us and given him to you because you were more worthy of him than we were.

Now it is my desire that as he has served you in the past so may he be enabled to continue to do in the future, and that God will continue His blessings through him to you. Also we want to tell you that the good Lord has not left us comfortless but He has blessed us again by sending us another good sweet gospel preacher in the person of our brother, Elder O. J. Denny, of Charlotte, N. C., whom we receive in love.

Brethren, we desire an interest in your prayers to that extent that we may be found walking in the fear of

the Lord and in His praise, and that the little vine which we hope the Master has planted at Monticello may be seen as a candle set upon a candlestick and as a city set on an hill that cannot be hid, and that it may grow and prosper as a plant watered by the dew of heaven; and that the good Lord will grant unto us the fellowship of His saints everywhere, and enable us to live in the blessed hope of a better world where there will be no parting nor sorrow forever.

I remain your unworthy brother,

A. J. LAMBETH.

Brown's Summit, N. C., March 12.

NONE LIKE HIM.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause," Job. 2:3.

Dear Brother Gold:—Some sisters of our home church have requested of me to write for the Landmark on the above subject, especially the latter part.

The Lord has His way of doing things, and his way is entirely different from the way of man.

When He would deliver Israel out of Egypt He raised up Pharaoh to afflict and oppress them, and to show His power in overcoming and destroying the powers of Egypt. It was for that special purpose that He raised up Pharaoh. Ex. 9:16. Rom. 9:17. Also in Prov. 16:4. "The Lord hath made all things for Himself; yea, even the wicked for the day of evil."

When the Lord would destroy Ahab and his house out of Israel He

sent a lying spirit to deceive him that he might go up to the battle and fail. 1st Kings 22:23. Thus it is proven that God has a special use for things which in themselves are evil and that He prepares them for the accomplishing of His purpose and makes them praise Him. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." 1s. 10:10.

If the Lord had had no use for Satan there would have been no Satan. He makes use of him as He sees fit and always cuts him off wherever His holy name would not be praised. As He fixed the boundaries of the sea and said to it, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed," Job 38:11, so has He said to all the great sea of wickedness. It cannot pass His commandment but must stop at His decreed place. Even the Governor could have no power over our Lord unless that power were given him from above, John 19:11. Were not all things in the hand of Almighty God to manage as it pleaseth Him surely His purpose could be overcome and destroyed.

Satan charged the Lord with having hired Job to serve Him. "Doth Job fear God for naught?" Job 1:9 is the question he asked and then charged the Lord with hedging him about and pouring out riches on him. All this was a truth in itself and yet not at all true as Satan was presenting it: that is, that the Lord had thus blessed Job to induce him to enter into His service. Job had done nothing to merit punishment but the Lord let loose this mover of the sea of wickedness on him and put all he had in his hands to destroy. Job was brought very low and said, "Naked came I out of my mother's womb, and

naked shall I return thither: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21. Here the true character of satan was fully proven for he was a murderer from the beginning and abode not in the truth. He was a liar and the father of lies. If he told a thing which in itself would have been the truth the evil intention which underlay it made it a lie. One thing to comfort the people of God is that the devil is in His hand and can go no further than He is pleased to allow him to go. Another thing is He always cuts him off just where all that he has done will shame his own head and glorify God. Every effort of satan's to prove the inefficiency of God's word and work turns on his own head and shows more of the power of God's holy arm. Thus, while he is ever at his work to torment and afflict and persecute the people of God, all prove that he is only a crawler, a dust eater, an undermining sneak. "Upon thy belly shalt thou go all the days of thy life and dust shalt thou eat." It also proves the power of the seed of the woman to bruise his head and to overcome him and destroy him. The case of Job is in line with every other thing in which the Lord worked to show His wonderful power in destroying the powers of satan or him that had the powers of death.

By his temptation man violated the law and sin came into the world. Therefore he is chargeable for our sins. It is probable that he either thought to separate the man and the woman to thwart the purpose of God in the replenishing of the earth or to get possession of the woman so that all her seed would be servants to him. But God so worked in this that man only went just where he

should carry into effect the great command of God. For where there is no sin there is no death, and except it die it abideth alone.

Then in the holy covenant Jesus was chosen to redeem His people from their sins even when they were not in being and had not sinned. But suffering and afflictions were here brought into the world and sorrows in conceptions were multiplied and children were brought forth in pain. The Father had appointed that Jesus, His Son, should be made unto us a perfect Saviour through suffering. To suffer He must bear sin for there can be no suffering where sin is not at the foundation of that suffering. Hence Job's three friends thought to take advantage of him or to convince him that all this suffering came by his much sinfulness. But God told satan that there was no cause in Job that he should suffer as he was suffering!. In all this satan was to be proven false and the name of the Lord to be magnified in overcoming satan and saving His faithful servant from his clutches.

The people of God must be convinced of their weakness and vileness before the Lord. He does this by giving them liberty to try all their powers and satan stands ready to help them, and that he with all our vanities is destroyed, and we are raised above his power and ourselves to trust in the living God, for He only is our Rock and our Salvation.

Thus satan is cast into the pit of eternal darkness, of lost effort and despair, and all that forget God or who have not known Him in His love and mercies must be cast in with him there to suffer with him forever and forever. But the poor and afflicted of the Lord's who have had to endure temptations and many trials here

shall receive of the Lord the blessed deliverance which our Lord has so blessedly prepared for us and enter into eternal rest and peace by Jesus Christ there to go out no more forever. Amen!

I have not written as I desire but have done the best I can. Hope you and the sisters will bear with my weakness and pray for me.

Yours in hope of Jesus Christ our Lord,

L. H. HARDY.

Atlantic, N. C.

A PRECIOUS LETTER.

Dear Brother Gold:—I want to send to you a precious letter which I received today from sister Sarah M. Lambert of Ashboro, N. C.

I visited them and spoke for them on 5th Sundays for a few years and I think I know them.

I do not feel at all worthy of the good things she has written about me but I surely do appreciate it as a favor from the Lord. Her words are flowers strewn in the way. I had rather have them now than to have them lavished on my grave. Such words of cheer and comfort as those of sister Lambert's make me rejoice and take courage.

The word of God has been very sweet to me this winter. I have had much summer in my soul, and some sweet meditations on my bed in the early mornings.

The Lord bless you.

Yours in hope,

L. H. HARDY.

Atlantic, N. C.

Dear Brother Hardy:—Your precious letter has reached us. We do appreciate your loving remembrance of us; but feel so very unworthy of it.

When I saw your address in "The Signs" I thought, not to let a day pass till I wrote to you; but have still failed to have anything mailed to you. I did not feel that a letter in such weakness as mine would profit you; but felt it would be so pleasant to hear from you and dear sister Hardy.

I feel to truly say I don't think there has a day passed since you were here, no, nor ever has passed since you first visited this place, but I have thought of you. Mr. Lambert says the same.

My heart was full when you had to leave us. I knew our loss was great; and yet feel it so keenly. Of course others felt the loss too, for many had been made to rejoice here, but perhaps none felt altogether as I did. Your preaching had been so much to me. When you first came to Ashboro, I was, and had been for sometime in a dark, despondent state of mind. When you preached the first sermon here it seemed throughout your sermon every word was mine in sweet assurance.

Dear brother there was little or no emotion in my heart. but the most restful state of mind, and a peace reigned within, which banished the gloomy despair that my heart was enveloped in.

In my lonely hours it is a comfort to feel that all these messages of love you came to us with have not proved to only animate and pass away; but remains to edification never to be forgotten. As brother Chick said in a letter in "The Signs," to brother Durand, I say to you that I can recall the substance of more sermons I have heard from your lips than any one else.

I know, of a truth, dear brother, that
Tis only as the Lord descends,

A merciful and loving friend,
That darkness flees and we are blessed;
To in His love find perfect rest.

We have had no preaching since you were here. We have no prospects of any. I have been hoping that you may come to see us again. Your friends do not forget to ask of you, and express their kind feelings for you.

Mr. Lambert and myself are alone. The children are all away. Massah is in Weldon teaching; and Nannie is in Greensboro going to school. Neither expects to be at home before the last of May.

We seldom get away from town: have not been to preaching since we saw you, except I went to the October meeting at High Point. I thought brother Ashburn preached two good sermons. He would not promise to make any appointment here.

I saw Elder McMillan but did not form his acquaintance or hear him preach.

I want to go again. My health and circumstances have been such, it seemed I could not go back as I thought to.

Brother John Lambert and wife with myself all have our letters yet. It may be I ought to write to the church at Reidsville, as I still have my letter. I have never heard what they are doing for a preacher: do not know whether they have any preacher at Greensboro, since brother Denny moved. Surely this is a destitute section for the preached word. If there is anything treasured on high for us, I know we will receive it, whenever the time comes. I have often said I felt sure that, not a sermon of all you preached here will be lost, for we sure have this consolation that where the word is preached it

is not in vain but accomplishes the divine purpose, let it be to the gathering of church, or sowing seed for another laborer to reap. Some times when the word goes to some destitute region it may find some isolated one or ones who are comforted in the embrace of it for days to come, after the laborer is removed to some other field: again the same laborer may be sent back to reap his own labors; but while the poor soul is waiting and all seems like desolation, there is waiting when none but the Lord knows.

I hope that you and sister Hardy are enjoying the blessings of health with all other blessings, and that you may come and see us again. May you have a mind to pray for us. Pray for us in our destitution for preaching. Write too when you have time. A line from you is appreciated at all time.

Love to you and sister Hardy
L. H. HARDY

Appointments

L. H. HARDY

Sandy Grove—Saturday and 1st Sunday in June.

Marshallburg—Friday night.

North River—Sat and 2nd Sunday.

Marshallburg—Sunday night.

Cedar Island—Saturday and 3rd Sunday.

Will the brethren at Goose Creek Island go to the Union, prepared to carry brother Hardy to his appointment there.

APPOINTMENTS

Elders R. H. Boswell and J. E. Farmer
Dunn.....Friday night, June 5, 1914
Angier.....Saturday, June 6, 1914
Angier.....Sunday, June 7, 1914

J. E. Farmer

CoatsTuesday, June 9, 1914
Raleigh.....Thursday, June 11, 1914

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

VOL. XLVII. NUMBER 14

Entered at the postoffice at Wilson as
second-class matter.

WILSON, N. C., JUNE 1, 1914.

EDITORIAL

COMPELLED TO DO SO.

Some complaint has been received from a few subscribers criticising the placing advertisements in the Landmark. We regret that any should find fault with us for so doing since the Landmark for several years has not paid expenses and has been supported by the other departments of the P. D. Gold Pub. Co. In accepting advertisements we are taking only those from reputable and well known concerns.

The price of the Landmark at \$1.50 per year does not more than cover the cost of publication with the increase in the cost of labor, living expenses &c. When the advertising reaches as many as eight pages we shall add another eight pages of reading matter and by the aid of the advertising hope to improve the paper. We trust our readers will be able to see it in this way.

For a long time we have hesitated about doing this, but necessity com-

pels us and we feel sure that they will bear with us for this reason.

ISTORY. ISRAEL. THE EARTH.

The chain of events, embracing the people at large with their form of government and their manners and doings, are among the notable occurrences that constitute history. If only the life of one individual is noted that would be too limited to make history—a biography would better describe that.

The most correct, reliable and thorough history of mankind is found in the Bible. That is authorized by Him that made man, who fully knows him, and what his frailties are, and what he claims to be and do. Also the Lord God places a limit on his doings.

Before man, the chief of God's work on this earth, was created the Lord God was the same he is now. No change can surprise or effect Him. The Lord God is of one mind and changes not. He declares the end from the beginning. He moves man to write and speak. Holy men spoke as they were moved by the Holy Ghost. Therefore it is not necessary that man should be present and an eye witness to declare what has been, is, or will be. The writer is merely a copier of what has been done. He does not create or form things. He merely declares what has already occurred. The question has been asked, how did the writer of the book of Genesis know how or what to write, as man was not made until everything of creation was already made before man was made? If this is so then the knowledge of man could not instruct the Lord at all. Holy men—not wicked men—wrote and spoke as they were moved to do so by the Holy

Ghost. Hence what they spoke or wrote was necessarily true. The same faith or spirit by which they were moved to write enabled them to believe that which they wrote is true. Hence they did not say that they thought what they wrote was true.

History is not opinion, nor theory, but fact. He that reads the bible to profit knows that what is written therein is true. Faith in God is necessary in order that the reader may receive what is written as the infallible word of God. The reader may feel that he does not, cannot, understand what is written, and may feel how can I understand what I read unless some one guide me, but the fact that he does not understand does not abate his desire to understand, nor will it cause his anxiety to understand to pass away, nor check his search into the deep matter. His earnest thirst after the truth, and his consciousness that thou God seest me, cause him to seek the knowledge and understanding of the mystery of truth.

His research into this matter will cause him to feel his dependence on the God of heaven and earth to shape his course through life, because he feels that his perfect wisdom and unfailing power are needed to preserve him.

While the unbelieving will ascribe the events of earth to chance or accident, that is to a random, uncertain disposition of events, and not to the God who works all things according to the counsel of his own will, the humble worshipper of God will say and does feel that there is a cause for this, and discerns the hand of God in this, and desires that this blessed hand may shape his course of life.

In reading the history of Israel the most famous people that have ever

existed on this earth, and the root of the stock out of which has sprung the living in Jerusalem above, which is free and the mother of us all, engrafted into Jesus the root and the offspring of David, the brightest ruler in earthly Israel, and sprung from the child born unto us, and the Son given, whose goings forth have been from everlasting, and whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, and upon whose shoulders shall the government be, and of whose increase there shall be no end, we see the upbuilding power of Almighty God, crowning by special favor those that are sensible of their dependence on Him. Take for instance his favor towards the woman of the sons of the prophets whose husband was dead, and she cried unto Elisha, "saying thy servant my husband is dead; and thou knowest that thy servant did fear the Lord; and the creditor is come to take unto him my two sons to be bondmen. Elisha said unto her what shall I do for thee? Tell me what hast thou in the house? She said thy servant hath not any thing in the house save a pot of oil. He said to her, Go, borrow thee vessels abroad of all thy neighbors, borrow not a few. And when thou art come in thou shalt shut the door upon thee and thy sons, and pour out into all these vessels, and set aside that which is full. This she did and when the vessels were full she said, bring me another vessel, and he said there is not another, and the oil staid or ceased to flow. When she told this to the prophet he said, Go, sell this oil and pay thy debt, and live of the balance."

Here is a gospel figure or the crowning glory of the grace of God through Jesus Christ, through whom the oil of joy flows to the poor and

needed to pay all their debts. For these seek not the Kingdom of God and his righteousness, and all needed blessings are added unto them. For the Kingdom of heaven adds all needed blessings for time.

These vessels empty set forth the vessels of mercy to be filled of this flowing oil, but it does not flow where there are no vessels to receive it. No vase is there. It pays all debts, and gives a clean receipt for all indebtedness to the people that cry unto the great prophet in Israel. For he that delivered his well beloved Son for us all, how shall he not with him also freely give us all things.

The faith of Jesus dwells in this people of the living God who upholds all things by the word of his power. They acknowledge him in all their way, of his fulness receive, and grace for grace. This Providence is as a wheel within a wheel. The wheat and tares grow together until the harvest. But the wheat never becomes tares, nor do the tares ever become wheat. The same sun shines upon all. The rain falls upon the just and the unjust, but under the genial shining of the Sun of righteousness all things work together for good to them that love God, to them who are called according to his purpose. Take an example of His in Elisha's day. The noted woman of Shunem who showed favor to Elisha by building a chamber on the wall and furnishing it for the prophet; and whose son he raised from the dead. Elisha afterwards spake to this woman to sojourn wheresoever she with her household could sojourn, because the Lord had called for a famine in Israel for seven years. The woman with her household sojourned among the Philistines seven years. After this she returned into Israel, and went forth unto the king

to cry unto the king for her house and her land, for others had taken it when she was sojourning. Gehazi the servant of Elisha had pretended to the king of Syria that the prophet had requested him to give Elisha a present, but lied in this matter, and the leprosy of Naaman whom Elisha had healed clave unto Gehazi. The king of Israel talked with Gehazi saying, "Tell me I pray thee all the great things that Elisha hath done. And it came to pass as he was telling the king how he had restored a dead body to life, that behold the woman whose son he had restored to life cried to the king for her house and for her land. And Gehazi said, my lord O king, this is the woman and this is her son whom Elisha restored to life. And when the king asked the woman she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers and all the fruits of the field since the day that she left the land, even until now."

The world would say this was a chance, or a happy coincidence, a thing that now and then turns out this way. But what does the woman say to whom this mercy was shown? What does the true Israelite say of this dealings? Being confident of this very thing, that he that begins a good work in us will continue it until the day of Jesus Christ.

We should contend earnestly for the faith once delivered to the saints. For there are men crept in slyly who were of old ordained to this condemnation, ungodly men, denying the Lord Jesus Christ. It is important that you remember how that after the Lord had saved the people out of Egypt, he afterwards destroyed them that believed not. Also the angels that kept not their first estate he hath reserved in everlasting chains under darkness

unto the judgment of the great day. Even as he hath set Sodom and Gomorrah, who gave themselves to fornication, as an example suffering the vengeance of eternal fire. Likewise these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

But these speak evil of those things which they know not; but in what they know naturally as brute beasts they corrupt themselves. Woe unto them. They have gone in the way of Cain, run greedily after the error of Balaam for reward, and perished in the gainsaying of Korah. These are murmurers, complainers, walking after their own lusts, denying the dominion and providence of God, having men's person in admiration because of gain or advantage. What is man whose breath is in his nostrils. We should fear and honor God.

If we are right in fearing and worshipping God we shall not err in the lesser matters of walking in dependence on the Lord who works in his people both to will and to do of his own good pleasure. Little children, keep yourselves from idols. While to the world there are what are called gods many and lords many: but to us there is but one God, the Father of whom are all things, and we in him, and one Lord Jesus Christ by whom are all things and we by him. Little children keep yourselves from idols. But beloved remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. How that they told you there should be mockers in the last time, who shall walk after their own ungodly lusts. These are they who separate themselves, sensual, having not the Spirit. They separate themselves, but God has not separated them from their sins.

But keep yourselves in the love of God. While you cannot put yourselves in the love of God, but those that love the doctrine that we are kept by the power of God through faith unto salvation are the ones that strive harder to keep themselves in the love of God.

P. D. G.

SEEK NOT GREAT THINGS FOR THYSELF.

If we consider ourselves as small and unworthy of much attention then we will not seek great things for ourselves. If we consider that we are worthy of the least things then we are not satisfied unless we obtain them.

One that thinks he is competent to be entrusted with first honors and hence seeks them, soon becomes dissatisfied with the treatment he receives from the public.

What we should seek is not the highest seat in the feast, but seek a servant's place. To do well faithfully what we are called upon to do, thinking only of serving others, loving them so well that our desire is to benefit them, cause us to feel that our joy is in comforting or serving others in the things that will truly benefit them. How is this best done? By doing all that we do in the name of the Lord Jesus, and by the Spirit of our God, feeling that our service is to him—that he is our Lord and Master produces the best form of service, because whatsoever he commands is right.

We should use no partiality, not preferring one before another. We should not despise the lowly and humble. By lowly and humble we do not mean such as do not love honesty and truthfulness, but those that

feel that they themselves are not capable of doing great things, but seek to do whatever their hand finds to do do it with the best motive, and in the best manner.

The difference between right and wrong has its beginning in our motive or purpose in such a way that all that we do should be in love of truth, and not to be seen of men. When this is observed one thing does not differ from another thing in the sense that all that we do is right and proper.

The proper spirit guiding all that we do should be good and right. If the prayer is Lord, what wilt thou have me to do, then whatsoever we do in word or deed is all done in the name of the Lord Jesus and by the Spirit of our God. When this is the rule of our life there is not murmuring and discontent in our conduct, nor grief that we have not lived right. In the end of the life of Paul he said, I have fought a good fight, I have finished my course, I have kept the faith. The crown of righteousness awaited him.

If ones service is laid down at the feet of Jesus it is all good. It is not what one says of himself, but what the Lord says of him that is the honor. Jesus is the Judge. When we serve him in truth the honor abides.

The man that loves pure principle more than he loves himself, and exalts the Lord, and is a servant of all has the greatest heart feast. Every day he rejoices in the Lord because he desires to see the Lord honored and not himself. He that in good will to others serves and thus abides in his lot is the man that rejoices in the truth. He is cheerful and thankful in what he does of good to others because he loves them.

P. D. G.

WHOSE FAULT IS IT?

Having read Elder Cockram's remarks upon the question, "If one is lost whose fault is it?" I wish to add a few observations to what he has said. It does not seem to me that the word fault is sufficiently full and strong to express the scripture principle of truth which involves the thought. The word "fault" is itself faulty and tends rather to compromise than to distinctly define the truth of the gospel in regard to the relation of the judgments of the creator upon his creatures. It cannot be that anything whatsoever can be chargeable to the judge of the quick and the dead which is not in every way and from every standpoint commensurate with his divine justice toward them that are not saved and his infinite mercy to ward them that are saved.

The judgments of God are as gloriously manifested in the condemnation of the wicked as they are in the justification of the righteous altogether. The sinner is neither plaintiff nor defendant in the court of God, therefore the judgments of God cannot be reviewed, consequently there is not, nor can there be a question of right or wrong as between God and man. God is right and man is wrong.

The very fact that man is a sinner carries with it the fact that his condemnation is chargeable to his own account, being the result of his own conduct. "By one man sin entered into the world, and death by sin, so death passed upon all men for that all have sinned."

The Primitive Baptists hold that in the transgression of the first man Adam, all men transgressed, that in and by this one transgression all men for all time, are transgressors, and because of this transgression they

were condemned in Adam in the morning of time, and that the judgment was executed upon them in him and that therefore they are and have been dead in trespasses and in sins from then until now, and that unless the Lord shall have by his death obtained redemption for them they are and shall be forever lost. This is biblical and the Primitive Baptists are the only people who, as a church, believe it.

All other people or organizations called churches hold that whereas all men transgressed and were condemned in Adam, they are all redeemed and saved in and by Christ, provided they will accept his salvation which is offered to them through the overtures of mercy according to the terms and conditions of the gospel. But if they will not repent and believe and be saved they are condemned and lost for not doing so. Quite a different proposition. We hold that sinners are 'ost because they did what God told them not to do, whereas other people hold that sinners are lost because they do not do what God tells them to do. All agree that the fault is in the sinner, but one holds it is for doing and the other that it is for not doing. They hold the fault consists in not accepting salvation here and now.

To say that if a sinner is not saved it is his own fault is a mere play upon the declaration and we as a people and church simply compromise ourselves in what we really understand and believe to be the doctrine of our God, unless we go on to define the origin, character and extent of the fault. In fact our use of the expression is but a kind of dickering in doctrine with the unfruitful works of darkness.

Let us take heed unto ourselves and the doctrine and continue in them,

and we shall both save ourselves and them that hear us. Or in other words, let us stand fast in the liberty where with God hath made us free, and be not entangled again with the yoke of bondage.

"Blow the triumphet in Zion, sound an alarm in the holy mountain, show unto the people of God their transgressions and the house of Jacob their sins."

Take heed unto thyself and unto the doctrine is a divine injunction. We are not required nor authorized nor in the least justifiable in currying favor with nor indulging in a kind of doctrinal flattery or flirtation, or in the sophistry of free love with other denominations. Take heed not only to thyself and to the doctrine, but the injunction requires that we continue in them. One might not know from ones preaching whether he is of this or that of the various denominations, but one need not nor should he have to ever presume as to the identity of the man who preaches the doctrine upon which the Primitive Baptists are built and upon which they stand. One does not have to offend the people nor does he have to identify himself, but let him set forth clearly and distinctly the distinguishing doctrine of salvation by grace, and grace alone and if there is a man in the audience who believes in salvation by works, he will identify you, he will say in his heart, if not audibly, that is Primitive or Old Baptist doctrine: and he will not stop at that, he will say, and I don't believe it. Whoever saw or heard of an arminian that believed the doctrine of salvation by grace as the Primitive Baptists believe it and preach it; and upon the other hand whoever saw or heard of a Primitive Baptist that believes in salvation by works as arminians believe it and preach it,

I am always glad to see the taught of God, the Primitive Baptists, coming into the church, from whatever place or association and identifying themselves with the home folks in their own place; and I ought to be, and I think I am, just as anxious that others should be in their place, with their home folks, let them go from wherever they are. If there are among our people those of different faith from us, the sooner they go from us the better it will be for us; and if there are any of our people not identified with us the sooner they come out and separate themselves unto us the better it will be for them.

Primitive Baptists are to their characteristics born, therefore to be like them is to be one, and to be one is to be born one.

Respectfully submitted,

P. G. LESTER.

From Law Counsel.

RESIGNATION.

A dutchman's wife died, and some one asked him if she was resigned? He replied, "She had to be."

We submit to the inevitable. With stoic indifference, with no true loyalty of love, we bear without the spirit of resignation, we endure because we are compelled to do so. The cream, the good living, of life is to rejoice always, and in every thing give thanks, for this is the will of God in Christ Jesus that we are free from the law of sin and death. Thy people shall be willing in the day of thy power in the beauties of holiness. It is in the new creation—not in Adam's dark domain of sin and death—but in the regeneration, wherein the subject of grace is a new creature, and wherein the curse of sin and death are removed, that the subject of grace is

reconciled to God.

Paul serving in the ministry of Jesus Christ said, we pray you in Christ's stead be ye reconciled to God, for He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.

It is by faith we stand—the faith of Jesus Christ—which is most holy giving us entrance into the life, liberty and joy of Jesus Christ in the resurrection life, wherein he is set down at the right hand of God angels, principalities and powers being made subject unto him, and where he must reign until every enemy is put under his feet: for he must reign until every enemy is destroyed, and the last one is death. Such as have entrance into this heavenly rest are not dependent in time, nor place, circumstance, wealth or poverty, of this world, for this peace of heart and conscience keeps them in perfect peace through Christ Jesus. They are strong in faith give glory to God. Abraham when commanded to slay his beloved son Isaac could answer the lad's question, my father, where is the lamb with this blessed assurance, "My son, God will provide himself a lamb." Surely that which God provides will be complete, perfect, the faith which prompts one to obey God assures us that what God commands he will give strength for obedience and rejoicing, as Abraham who in this wonderful mount saw the Lord Jesus and was glad. This is higher than resignation. This is mounting above the trying ordeal of bearing with meek endurance what hope assures us shall end well, though that brightness is not yet in sight, but faith brings distant things into view, and mounts up as on eagle wings, and rejoices with joy unspeakable and full of glory.

In resignation a grievous trial is up-

on us, and we implore strength to bear it, and meekness to behave with child-like submission without a murmur saying, feeling, I was dumb for thou didst it, and what thou doest I know not now, but I shall know hereafter. Why art thou cast down O my soul, and why art thou disquieted in me? Hope thou in God, for I shall yet praise him who is the health of my countenance and my God.

Without murmuring, but with fervent entreaty and heart supplication the humble, afflicted one cries unto God for strength to endure without repining or murmuring the cup that a dark providence has put to his lips, that he may taste this bitter dose, which shall in the end minister health to his soul.

No chastening for the present seemeth joyous, but rather grievous, but afterwards it yieldeth the peacable fruit of righteousness to them who are exercised thereby. It is in the dark time when the hand of God seems to be gone out against this afflicted one, and before the sunshine of light dawns that the spirit of resignation gently whisper, Peace, be still. What I do thou knowest not now, but thou shalt know hereafter, that the soul waits upon God who giveth his beloved songs in the night, so that he hears the voice, Be still and know that I am God.

P. D. G.

BY GRACE—NOT OF WORKS.

Grace applies to, refers to, pertains to salvation, and never to damnation. It concerns, reaches, none but sinners, such as have no restoring power to deliver or save themselves. It requires no performance of conditions, but is for such as have no ability to perform labor or conditions, otherwise

grace is no more grace. Those to whom grace is extended are taught that it is not of works, for if of works there is room for boasting. But grace excludes boasting. Paul says by the grace of God I am what I am. One thus saved does not question the goodness of God, nor his justice, but rejoices in his mercy.

There is no charge in them against God, nor any fault to find of God's way, nor any desire for license to sin against God; but it effectually casts out all murmuring against God, uproots rebellion, engrafts, sheds abroad, implants the love of God in the new heart by the Holy Ghost.

P. D. G.

Obituaries.

MARY SUTTON

In memory of my dear wife who departed this life on the 18th day of July, 1913, being in her 70th year.

She was the daughter of Richard and Narcissus Dawson and was born August 7, 1843. To our union four children were born, one daughter and two grand sons surviving her. She was a devoted member of the Primitive Baptist church, having united with them in early life, loved the doctrine and the people and went to hear the gospel preached as long as she was able. She was an invalid three or four years prior to her death, and she often spoke of dying, being perfectly resigned and just waiting for the Master's call. We feel that our loss is her gain, for she now dwells in the Home of God where suffering and sorrow are no more, and life is everlasting.

"Inexpressibly sad seems my blighted life,

Since the death of my dear and affectionate wife,
 Oh, Father Time, why did you my dear one take,
 It must have been for her Saviour's sake.

For fifty-five years we were dear husband and wife,
 And without her for me there's nothing in life,
 This is one gap time can not fill,
 But I want to be willing to do thy will.

At my gate the black camel will soon kneel again,
 And bid me come on and join in the train,
 Oh, may I be willing this life to release,
 And go where she is; for I know she's in peace.
 I'm hoping to meet her over there at the river's side,
 Where there is no eb nor flow of the tide,
 Where time is not counted and there are no years,
 Where 'tis eternal bliss and there are no tears.

When the river is crossed she would conduct me to where
 There are countless angels, but none to spare,
 For millions of years are nothing to compare,
 For eternity is promised when we get over there.

Hoping,
 J. W. SUTTON.

OBITUARY

Mrs. Maggie Bulley was born June 18, 1875 and departed this life January 10, 1914. She was the daughter of James R. Young of Wake county.

She was married to H. R. Gulley December 12, 1894. She leaves husband and seven children, two brothers and four sisters to mourn her death.

She joined the Primitive Baptist church at Middle Creek and was baptised by Eld. J. A. T. Jones and lived near there until a few years ago, when they moved to Durham and later moved their membership to Durham church where she lived in high esteem until her death.

I with a goodly number of others accompanied the remains to its lasting resting place near their old home where Bro. J. A. T. Jones preached comfortingly to a large gathering of relatives and friends on the account of her death.

There was a pleasant expression on her face as she lay a corpse of which Bro Jones referred to in his discourse. How sweet should be the thought of her loved ones to think of her as being asleep in Jesus.

1

The eyes of the one we loved are closed
 To open here no more,
 But we do feel beyond this world
 She'll wake to live forever.

2

It was so hard to give her up.
 Her loss we deeply mourn,
 But God's decree can't be revoked,
 His righteous will is done.

4

Death is the only channel through
 Which we can hope to gain
 An entrance into all the joys
 That's give in Jesus name.
 Her life was a model one,
 Of gentleness and love,
 And as she Jesus' image bore
 She'll reign with Him above.

5

May we unto the Lord resign,
 His sovering will to own
 The Lord, He gives, He takes away

And blessed be His name.

6

We feel she's gone to heaven above,
Her sufferings, they are o'er.
And may we hope that we ere long
Shall meet her on that shore.

My desire for the family is that God will lead and direct them, supply all their necessities according to His good will and pleasure and save them in heaven.

A. L. HOLLOWAY,
Durham, N. C.

J. H. BURGESS.

Our Heavenly Father saw fit in His All-wise providence to remove from our midst on Jan. 24, 1914, into the unknown, until the resurrection of His final saints, when he will come with His precious children home, our beloved Brother J. H. Burgess.

Blessed are they that die in the Lord, and we believe our precious brother died in that ever living faith. And he was steadfast, unmovable and unshaken in that faith—not carried about by every wind of doctrine. He was faithful to go to his church always—being there unless providentially hindered—not only his home church but to our sister churches and associations.

He took great pleasure in going to see his brethren especially when they were sick; and he manifested his love for them. We have sustained a great loss but hope it is his gain. Friendship church has lost one of her best members—a seat is vacant in our church which never can be filled.

Brother Burgess in his last days was strong and sound in the faith of salvation by grace. He proved his faith by daily deportment, and his conversation becometh his hope and faith in

Christ. He never forgot the needs of his pastor and the poor and needy. We looked to him for advice and esteemed him as a father.

We pray the Lord's blessings will rest up the bereaved family.

Less than two weeks before his death, his beloved pastor, Elder J. W. Flinchum and myself visited him. His experience was as bright as ever and he wanted to be resigned to God's will.

Everywhere he went he stood up for the faith once delivered to the saints.

It was adopted that we spread a copy of this notice on the church record and that a copy be sent to Zion's Landmark for publication.

Written by request of Friendship church.

Humbly submitted,
ELD. J. W. FLINCHUM,
Moderator.

J. W. COX, Clerk.

ELIZABETH I. BYINGTON.

Sister Elizabeth Ivey Byington, widow of Captain Byington, was born Nov. 15th, 1846, died Jan. 21st, 1914, making her stay on earth 67 years, 2 months and 6 days.

Sister Byington received a hope in early life and at the age of 26 years went to the Old School Baptists and obtained a home which she ever prized most highly. She was one of those few that we meet in life whose conversation was always so Godly and her walk so orderly and so Christ-like that we always felt blest to have been in her company. The writer has been blest with the privilege of having been her pastor for the past few years and has had many opportunities to know her Christian virtues. I spoke at her funeral to a host of sorrowing friends and a large family of bereaved relatives. Truly a mother in Israel has

fallen. We feel to say with her children:

Rest dear mother, thy work is done
Thy cares of life are over.

In her last few days of great suffering her bedside was surrounded by her children who did all in their power to drive away every sorrow and soothe every pain. But He who knoweth all things said, "Come up higher."

In loving memory by
WALTER J. HEARD.

Died at the home of his father P. I. Hodnett on Franklin street in Martinsville, on the 10th day of March, 1914, Thomas H. Hodnett, aged 27 years.

THOMAS H. HODNETT.

After a long illness of tuberculosis he passed away. He attended the Catawba Sanatorium in hope of regaining his health, but the treatment had no effect.

He was a young man of fine intellectual and business capacity, and strictly moral and honest in all of his dealings with his fellow man. Although not a member of any church we have every reason to believe that he is at rest. The day before he died he remarked he would soon be with his mother, brother and sister who had passed away some time before. He was a great sufferer, and often said what he was willing to go to sleep, never to awake so he would be separated from his intense suffering. He is survived by his father and several brothers and sisters, and also his step-mother, who are left to mourn his sad loss. The funeral was attended by Elder A. L. Moore, and he was laid to rest in Oak Wood cemetery attended by a large number of relatives and friends. May God bless our dear

brother and family. They have the sympathy of the entire community.

He was buried by the Pythian order of which he was an honorable member. The services of this order was conducted by the Rev. J. P. McCabe, who is chaplain of the order.

A. L. MOORE.

W. B. PITT.

He is the son of Elder Cooper Pitt and Bettie Pitt his wife. He was residing in Tarboro at the time of his death. He departed this life Tuesday, Nov. 4, 1913, in his 34th year. He was buried at his home place near Pine Top, Edgecombe County, N. C., by the side of his father and mother.

He leaves a wife and two children 5 and 3 years old. His death was not expected by any of his friends or relatives, and has caused grief and gloom untold among them that were fortunate to know him.

He was not a member of any church though he believed in the Primitive Baptist church with all his soul and might—the church his father was a minister of up to the time of his death. His mother also was a member.

When last here visiting in August, he mentioned hearing Elder Gold preach in Tarboro and said, Elder Gold gave out the No. 688 to be sung. My wife said Elder Gold gave out the same No. at the Falls the following Saturday, and when singing seemed Bennie was telling to her countless throngs should rise again and the chorus,

"We shall sleep but not forever:
There will be a glorious dawn.
We shall meet to part no never,
On the resurrection morn."

When going to church he was seek-

ing a city not made with hands eternal in the heavens.

Sincerely his devoted friend,
S. D. POOL.
Rocky Mount, N. C., Falls Road, 441.

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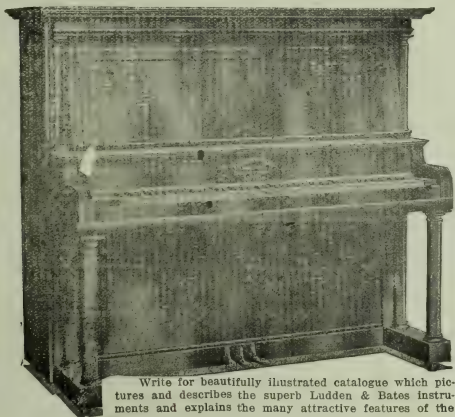
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P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

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THE WAY TO DRAW NEAR.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 19-22.

The doctrine set forth in these words meets (O that God would make it meet in our experience!) a solemn feeling that the saints have; namely, that by reason of their corruption and pollution they are not fit to call on God's name. I would not give a rush for that man's religion that is destitute of the feeling (painful though it is) of unfitness to approach God through the pollution of sin. He who thinks himself able, if he will, to enter into God's presence now and when he will, is under one of the strongest delusions of the devil.

But that poor sinner who looks, and looks, and looks at himself till the sight wearies, sickens, distresses him, till he feels in himself unfit to live and unfit to die—for that poor sinner to have manifested to him the doctrine of these words, is to have life from the dead, and a new door, way and ground

of hope opened to him. There is no way whereby he may approach in himself, but in the "new and living way," the offering of Jesus Christ, he may approach God acceptably, with reverence and godly fear. It is here, as seen by faith, that "terror of the Lord" does not make him afraid; and it is here that he finds himself blessed with a sweet, strange boldness to approach God in the Lord Jesus.

We can never express, no saint will ever be able to express, what the eye sees in a manifested Christ, the glory of him, the fitness of him, the attraction of him, and the glory of his work—both his person and work suited to the case the sinner feels himself in. But what a faith this is—the gift of God, the work of the Spirit! and what a light it is that shines into the heart, drawing forth faith! In the face of Jesus Christ is the glory of God revealed; and so a sinner's shyness, backwardness, terror, fear, inability to pray, unfitness, unworthiness are swallowed up. This takes despair, dismay, and bondage from the feelings and gives (what the apostle speaks of here) boldness to enter into the holiest of all.

This was entered into by Jesus Christ himself, our forerunner; and where he is sinners may go. For he came to save the lost and to bless them, and he blesses them. First, by what he did for them, by putting

away their sins by the sacrifice of himself; then by revealing in them this his work for them. And this it is that enables a sinner to open his mouth wide that God may fill it; to come with what he has and is and fears, to get what he sees in the Lord Jesus. It seems that the older people get who fear God, the more they are brought to this solemn, this wondrous, blessed point—

“Nothing in my hand I bring,
Simply to thy cross I cling;”

and it is harder to come to it than at first. I am certain it is often harder, after long experience in the ways of truth, to come like that than at the beginning; but come that way we must. With our hardneses, deadness, guilt, sin, unworthiness, and all afflictions, we must come this one way.

Here we see what a way it is, “a new and living way, * * * through the veil.” He takes sin away by the sacrifice of himself; so the veil is rent, and an open way made for the sinner. The way he had long sought is revealed, what he had desired to see is now shown him—that the death of Christ takes away his sins. So the apostle says, “Where remission of these is, there is no more offering for sin.” In this new and living way there is liberty; by it we have right to enter into the holiest, and it becomes God himself to receive sinners in it. He receives the congregation, and judges righteously, as he says in the Psalms. “This man receiveth sinners, and eateth with them.”—Luke xv. 2. And God in his tender goodness encourages sinners to come to him with all they fear and all they suffer. So this is a blessed encouragement to us.

“Having therefore, brethren, boldness to enter into the holiest by the

blood of Jesus.” This sets before us that which we must go with and use as a plea when we enter into the presence of God; as when the high priest went into the holiest once a year, he went not without blood, but he took fire and incense and the blood that was shed, without shedding which there was no remission. The fire was taken from the altar of burnt offering, to represent the justice of God as consuming Christ’s sacrifice; and the incense represented the merit of the sacrifice, and therefore the sinner was covered. And the cloud of incense that shielded the priest represents the covering sinners have now when they enter the presence of God by the blood of Jesus, who offered himself without spot to God.

By a “new” way. The old way was closed; the way that called for a full tale of obedience to be wrought. It was opened in Eden, and closed in Eden. The new way has nothing about it to keep the sinner from it, as the old way had. That had a flaming sword to keep the way of the tree of life. The new way has instead a sceptre held out to approaching sinners. It cries—

“Ho, ye despairing sinners, come,
And trust upon the Lord!”

What a sheltering, saving, comforting difference this is! and sinners appreciate it; all that come.

“Which he hath consecrated for us,” which he made, and consecrated by his own merit. He had his own merit in his hand when he entered heaven; and therefore sinners have no need to have their hands full in order to come into the presence of God. They have nothing of their own to consecrate their approach; nor need they, for this way is consecrated for them “through the veil.” That kept

all but the high priest out of the holy of holies, that mysterious place where were the symbols of God's goodness and presence and glory. And the new and living way is opened by the rent veil, and shown to sinners. When the Holy Ghost opens that way, there is such a sight of God given through the veil that the sinner is attracted and immediately drawn to it. Moses saw the burning bush and said, "I will now turn aside and see this great sight, why the bush is not consumed." So in every view given of God in Christ there is such an attraction that the sinner wants to draw near. And whereas Moses was told not to draw nigh, we are told to draw near—"Let us draw near."

"Through the veil, that is to say, his flesh." By this I understand the whole of Christ, his own offering of himself, whereby he rent the veil and made the way open. What a mercy to know what Paul meant when he said, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

"And having an High Priest over the house of God"—having One there in the presence of God who is to rule in his people, and over them, and for them, and to rule in his priestly character as intercessor before the Father, as they are coming to God by Him. What a sight is it to see his glorious Deity, his sacred humanity, his wondrous office of Priest, his sufficient sacrifice! It draws every one who sees it from earth to heaven. I believe every one who has had a sight of him can never quite give it up.

"Let us draw near." We have seen how particular the apostle has been about the way, to describe it. Then he says, "Let us draw near"—the very

thing we can never understand on law grounds, nor believe in or do when dead under the law. It is a thing that a defiled, unbelieving heart can never receive. The rejection of Christ by human nature is as literally done now as it was by the Jews who received him not when he came.

"Let us draw near with a true heart." When people come to him to beg, they beg for something. What is a thing felt, a thing that presses itself on our attention, not a notion in the brain. Hunger, what a serious thing! thirst, what a consuming thing! If we go to God, we go for something. There is no such thing as going to him with flattering titles and empty words; we know what we want when convinced of the Spirit. Going to the Lord is presenting that want through Jesus Christ. Is it mercy? "With the Lord there is mercy." It is power? "Once have I heard this, yea, twice; that power belongeth unto God." The want of a sinner is for that power to subdue his sins. Is it pardon? We want him to put away sins from the conscience that were put away from the book of God by the sacrifice of Christ. We want grace to subdue our iniquities, bear afflictions, to submit to God's will, to say, "Thy will be done;" faith to commit the keeping of the soul and all the affairs of the sinner into the hand of God. It is good to commit things to him, like Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him"—that is, the soul. And then the committing of everything else that concerns us is done by faith. Coming to God is coming with wants and petitions.

"Thou art coming to a King;
Large petitions with thee bring;"

and the petition that goes right through time into eternity is a large one. Every feeling you have of unfitness through sin and corruption will fit you to receive new manifestations of the blood and righteousness of Christ, of his person and work—or this “new and living way.” Again and agin how suitable will this word be!

“Let us draw near with a true heart,” that is, a single heart, not “doubled minded,” as James says. “A true heart”—not meaning we are to cast all hypocrisy and sin out of our nature, but a heart looking right on and our eyelids straight before us. It means having our mind fixed on God in Christ by faith. Said the psalmist, “My heart is fixed, O God; my heart is fixed.” That is a great mercy and he expresses in the Psalms what that fixedness is: “One thing have I desired of the Lord; that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.” And in another place, “There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us.” That is a true heart, when a man can say really in his heart, “If ever I am just, it must be by justification through the imputed righteousness of Christ; if ever I am holy, it must be through the holiness of Christ imputed and imparted to me; if ever I am wise, it must be by Christ’s being made wisdom to me; if ever I walk at liberty from sin, guilt and bondage, it must be by Christ being made redemption to me. If ever I have a right and title to the heavenly inheritance, it will be through him who is the Lord our righteousness.”

We may say we have hypocrisy in our nature; and we say what is true.

But if also as far as we know we can say, “I have no plea, no hope, no ground of hope save in the person, blood and righteousness of Jesus Christ,” I believe at that time the heart is true, however contrary it may be to that at another time; and it pleases God more than rivers of oil or any other sacrifice. A poor, broken down creature goes in that act of faith with a true heart, and has a full assurance that that will deliver him, if it is made over to him.

“Having our hearts sprinkled from an evil conscience.” Here is a sweet experience of what the blood of Christ can do, and does. The Holy Ghost says, “I will sprinkle clean water upon you and ye shall be clean;” and this is the same thing as the ashes of the heifer sprinkling the unclean, and sets forth the purging of the conscience from dead works to serve the living God.—Heb. ix. 13, 14.

“And our bodies washed with pure water.” That is, our outward walk cleansed. The Holy Spirit is poured out upon a sinner when he sets him apart for God; and this is done by his coming to him and applying the blood of Christ, and sanctifying him in heart and life to be the Lord’s.

“Let us hold fast the profession of our faith without wavering.” This is the profession of the “new and living way” that Paul has been setting before us. It is the work of faith to do this. But O—

“ * * to maintain the battle

With soldier-like behavior;
To keep the field and never yield,
But firmly eye the Savior!”—

“Canst thou not, poor soul, perceive
This is now thy work of faith?”

That is what it is. Then may these

sayings sink down into our ears, so that in trouble we may not give up what God has taught us, nor depart from seeking him with all our hearts. —(Selected.)

COMMUNICATION.

“Be sure your sins will find you out.” For happy is he that condemneth not himself in that which he alloweth. We all will do well to remember that a guilty conscience needs no accuser. There is nothing hid from God’s all-seeing eye. He does not leave Himself without a witness. The wisdom of God is foolishness to the world, and the wisdom of the world is foolishness to God. The scripture plainly teaches us not all that say Lord, Lord, shall enter the kingdom of heaven; but it is he that doeth His will, the will of the Lord. His mercy endureth forever. God is not slack concerning His promises as some men count slackness. He is full of compassion. But man in his best estate is altogether vanity, and is corrupt from the sole of the feet to the crown of the head. He that thinketh himself something when he is nothing deceiveth himself. A person that is self-conceited imagines he is fine looking, pretty, smart, but apt to be hewn down. When such praise themselves others criticise them. For he that exalts himself shall be abased, brought low; he that humbleth himself shall be exalted.

So it is better to live an humble life than a proud life. What is more ornamental than a meek, humble and quiet spirit? I love humility if I were in a king’s palace. Be honest, truthful upright, and modest. Respect other peoples’ rights and privileges as well as ours, is the right way to live in peace. That is elevating to good char-

acters. Shun even the appearance of evil. Instead of trying to domineer and criticize poor, weak ones that have no advantage in life, try to sympathize with them. Pity them, help them up instead of trying to crush their poor burdened hearts, when perhaps if they had the same advantage they might excell those that scorn them by good conduct and faithfulness and other good deeds. Faithfulness becometh the House of God, also cleanliness and humility. For he that’s faithful in little is faithful in much. Hope is the anchor of the soul both sure and steadfast, unmovable.

Be sure your sins will find you out, for God knows them all, few or many, small or great. He does not look upon sin with the least degree of allowance. May His worthy name be praised forever, for His unsearchable riches past finding out.

MELISSA BROOKS TYSON.

COMMUNICATION.

Eld. P. D. Gold:—The Landmark comes regularly to my home twice a month and I enjoy reading it very much.

I have been thinking lately of the text, “Many are the afflictions of the righteous, but the Lord delivereth him out of them all.” Ps. 34:19. It seems that afflictions are a mark of a child of grace. God’s people have many afflictions. Indeed this is very comforting to me. If affliction is an evidence of regeneration then may not I the poorest of the poor take courage? for I am sure I feel to be so imperfect and unworthy of the sweet fellowship of the saints. I am so poor and afflicted I can’t sing, pray nor preach without help. The Lord must stand near me upon every occasion if I speak to the comfort of God’s little ones. “When

I would do good evil is present with me; The things I would not that I do." What a conflict! What a warfare! I sometimes fear I will fall at the hand of Saul. I have the world, the flesh, the devil all to contend with, but the promise is, "The Lord delivereth him out of them all."

Jesus is the great deliverer of His people; as David delivered the lamb from the jaw of the lion even so will dear Jesus deliver every little lamb from all their afflictions. In the sweet morning of the resurrection we will be delivered with an everlasting deliverance. When we shall have been marshalled on the sunlit shores of sweet heaven and our feet shall walk in the city that knows no night—a city that the eternal Son of Righteousness shines upon with refulgent glory—O then we can say, "The Lord has delivered us out of all our afflictions."

May the Lord help us all to patiently endure afflictions.

Your little brother in affliction,
S. N. REDFORD.
Valley Springs, Texas.

EXPERIENCE.

Dear Brother Gold:—It is with fear and trembling that I ini great weakness undertake to write you. I have been much impressed to write and try in my feeble way to tell you something of what I have seen, heard and felt, if not deceived.

O, may the Lord of all grace direct me, a poor sinful worm of the dust. I often am made to wonder is there any one like me. I feel so little, so vile, and sinful that I am afraid I have not been born again.

The first time I ever felt to be a sinner I was about six years old. I had evil thoughts and tried to get rid of them but could not. I tried to pray to

the Lord to show me what I should do. I thought Jesus told me to go and ask mother would God forgive me. I went and she told me Jesus would forgive all little children's sins. Right there I was made to rejoice at that and felt perfectly satisfied for awhile. But did not take this as any hope at all. I went on and on for years, feeling at times dreadfully bad over my condition. About three years since I thought I was going to die. I tried every way I knew how to ask the Lord to show me if I was saved, and have mercy upon me a sinner. I had impressions to join the church when I was only twelve years old, and kept it a ll to myself, thought I was too big a sinner for any one to know I had such a thought. Some times I would go to bed and was afraid I would not live to see day any more. I would try to pray to the good Lord that I might live, and to have mercy upon me. I went to bed one night thinking about my condition. I dreamed of traveling a long road. I had many ups and downs. When I came to the end of the road I found a pond of water so deep I could see no bottom. The water was clear as crystal. I thought the water was about one foot above the surrounding earth. Not a drop of it could run over. I thought this water was full of living little white doves all of one size except one in the middle larger than the others. This one had a white silver cord running from its mouth across the pond turning towards the right all the time. I thought if I just could get one drop of this clear water. I picked up an old dry leaf and fell down upon my knees trying to get one drop of this pure water. But I could not. It was too pure for me. I thought this pond of water and little white doves was a beautiful sight to behold. Then I traveled on

and found an old house. I was alone. I went in this house. I looked around, could not see any one. I went to the door, looked out, saw some people coming straight to the house. They came in and gathered around me. I thought they had come to kill me. If ever I prayed I think I did then. I tried to pray to Jesus to deliver me from these enemies. I thought Jesus gave me wings. I looked in the South and saw a cloud rising. I thought Jesus was in this cloud. I flew to meet Jesus in the cloud. Just before I reached his glorious arms I awoke and found it a dream. But felt perfectly satisfied.

Some time since I thought I was traveling along a dark road. I thought something was coming in front of me to kill me. I thought I was going to die. I prayed to my God to save me. I thought I was caught up between the heavens and earth, in the arms of Jesus. I begged him not to let me go back to this sinful world, and he told me I must come back and suffer more before I could stay with him. I feel to be the least of all. Tongue nor pen can express myself just as I want to. I feel at times my hope is strong enough if I were called to die, and at times it is so little I almost lay it by. I am a sinful soul in the sight of God.

Dear Brother Gold, I enjoyed your preaching at Strawberry so much. I do hope the Lord will give you a mind to come back again and preach for us. I have read your writings many times in the Lord's work and enjoyed it so much long before I ever saw you.

Brother Gold, do just as you like with this letter and if it reaches the waste basket it will be all well with me.

I joined the church just twelve months ago to the very day you

preached at Strawberry last. I told a part of what I have written here, and to my surprise was received. I never felt worthy to have a name among the dear old Baptists that I so dearly love.

Dear brother Gold, pray for me.

MRS. WILLIE HOLLY.

Dry Fork, Va.

PRISONERS.

The fall of Adam brought all of his posterity into an estate of sin and misery. Sold as bond servants to Satan who leads them captive at will. And he also blinds their eyes, and makes them insensible to their true condition and casts them into prison, bound with chains of sin. What a wretched state to be in. In a pit where in is no water. What can they do? They have sold themselves for naught. They are in debt and nothing to pay with. They cannot redeem themselves for they are in bondage. All the wages they get are the fruits of sin which is death. But when the fullness of time came God the Father sent his own dear Son to redeem his people. He came a great King and conqueror, to deliver his people from the power of Satan. As a King he subdues them to himself, and conquered all of his and their enemies. He opened the prison doors and set the captives free. He opened their eyes, and then they saw that they were clothed in filthy rags of self-righteousness, and were broken out with putrified sores, covered with leprosy, and made to cry out unclean, unclean. Oh how vile and wretched was their condition, and what a wonderful love to give his only Son to redeem such a people. In his love and pity he redeemed them with his own precious blood. Then he ascended up on high. He led cap-

tivity captive, and received gifts for men. Salvation, eternal life and the Comforter, even the Spirit of Truth, whom the world can not receive, because it seeth him not, neither knoweth him. And this comforter, the Holy Ghost takes the things of Jesus and showeth them to these captives, and works faith in them. Then the exile captive hasteth to be loosed, for he is walled up in a cave, a stone shuts him in. This stone is the Law. Jesus said take ye away the stone, and he cried with a loud voice (whom God helps) Lazarus come forth, and he that was dead came forth, bound hand and foot with grave clothes, (the traditions of the Elders) and his face was bound about with a napkin. He works trying to keep the law. Jesus said to them, (the God taught preachers) loose him and let him go.

The Lord has done great things for us whereof we are glad. Jesus the prophet speaking through them that they are free from the Law. For Christ is the end of the law for righteousness to every one that believeth, (That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved.)

Then the scales fall from his eyes, and he is filled with joy and peace. Now therefore, we are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth. What a precious privilege it is to be a preacher of righteousness. And blessed are the people that know the joyful

sound. They shall walk, O Lord, in the light of thy countenance. Therefore my people shall know my name: therefore they shall know in that day that I am He that doth speak, behold it is I.

When Peter went into the sepulchre where Christ was laid he saw the linen clothes lying, his priestly garments. There was to be no more sacrifices for sin. For by one offering he hath perfected forever them that are sanctified. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Jesus told John, suffer it to be so now for thus it becometh us to fulfill all righteousness: so he was baptized by John. The angel of the Lord descended from heaven and came and rolled the stone from the door, and sat upon it. The law had been fulfilled. Jesus had said, think not that I am come to destroy the law or the prophets, I am come not to destroy, but to fulfill. He had finished the work his Father had given him to do. When he ascended up on high he led captivity captive, and gave gifts unto men. Justification, being justified freely by his grace, adoption, that we might receive the adoption of sons, sanctification, God hath from the beginning chosen you to salvation through sanctification of the spirit, and belief of the truth.

A. LEPER.

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P. G. LESTER,.....Floyd, Va.

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EDITORIAL

INVISIBLE GOD.

"No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him," John 1:18.

Moses desired that he might see the face of God. The Lord God said, no man can see my face and live. It is forbidden to make any likeness of God. So great is his glory that nothing in heaven, nor on earth, nor under the earth, can be likened unto him. "Jesus said, not that any man hath seen the Father, save he which is of God, he hath seen the Father."

We love to see people we have heard much of. Let me see thy countenance, let me hear thy voice, for thy voice is sweet, and thy countenance is comely. There are in the countenances of those we love things we desire to see. Those we have heard much of we desire to see, especially if what we have heard is good to us. Such as are famous by their performances, or renowned in deeds, we love

to behold. Among the Lord's people the impression prevailed that if they beheld the Lord they would die. Such was the glory of the Lord that none could behold him and live. Yet we have heard of the Lord all our lives. Our fathers have told us of him. There is never a character that there is so much difference in thoughts, views and impressions about as there is concerning God. While none by searching can find him out, and while no two natural persons can agree about their thoughts concerning him, yet there is no character mankind should be so much interested in. We know less about him and of him on whom we are dependent for every blessing and deliverance from every evil, than upon all others. While we confess that to know him is eternal life, and to draw near to him is to be in the safest position or place known, and that if he be for us none can be against us to do us any harm, yet how little is he in our thoughts.

Should the question be asked of you, who is the Lord that I should serve him, or where is his dwelling place that I might find him, could any of us give any exact information concerning him? If he is such as we think he is, full of grace and truth, every where present, and no where absent, why should we not think more of him, pray to him oftener, trust more in him, and as Moses said, "If thou go not with us suffer us not to go." The more we love one the more we desire his companionship. When a man so loves a woman that he leaves his father and mother. and cleaves unto her for life, that is proof that he loves her. When one truly says, "Whom have I in heaven but thee, and there is none on earth I desire beside thee," that is proof of exceeding love.

How is it that we do love one we have never seen, nor can see, more than we love those we have seen? There must be the essence and power of love in a character that commands our love, and is the center and life of our affection, worship and praise, and in whose presence there are pleasures forevermore, and joys eternal.

We love him because he first loved us. For this God is our God, and shall be our God forever. His character is such that he is Love, and also he is a Spirit, every where present, yet no man hath seen him at any time.

Now how do we know there is a God from everlasting to everlasting, who is self-existent, who cannot by searching be found out, who is unchangeable, doing all his pleasure in heaven above, and in the earth beneath? We know that there is such a God by the Spirit he gives us. There is set up in our understanding a spirit of judgment that convinces us there is an unseen power above us that we cannot control, nor see, nor change, but that we are dependent on that spirit or power to preserve and bless us, to forgive our wrong conduct, to guide us in the right way. We find in ourselves the element of blundering and wrong doing, of change, that we are not our own keepers, that one day we are joyful and the next day we are sorrowful, that we think we will eschew that which has caused us suffering, which we call evil, and do that which we call good. For we find in us an impression, a conviction that we have to do with a power above, outside of us, inside of us, that knows our case, and condition, our thoughts, our down-sitting, and our uprising. Thus from what we find in us that we have not produced we have evidence that "thou God seest us, and knowest

us. Thou hast searched us and tried us, thou knowest us altogether."

Our comforts and satisfaction consists much in the harmony and enjoyment we have with other people that believe, think and feel as we do, that are engaged in that which delights us, or that we approve. Hence we find that we become attached to people whose thoughts, conduct and employments are agreeable to us. Those people that we perceive as our superiors in thought and understanding call out more of our love and admiration in proportion as we see and feel that their characters and labors serve to benefit, protect and help us.

We consider the heavens, the earth, the agencies that we cannot control, nor produce, that serve us, that cause us to consider wisdom, power, goodness that work these powers that we do not produce, nor control to work for our good.

For instance what power created the heavens and earth, and why does the sun shine to warm the earth, and what power causes the earth to yield sustenance for man and beast? Who spreads and beautifies the canopy of the heavens? Who feeds us and clothes us? Who heals our diseases? Who teaches us there is a gracious power that pardons our sins, and comforts the mourning soul? Who raises up the preacher of the gospel that tells you of your troubles when he is telling his own troubles, and why do you fellowship him and love him so much, and feel that he is a man of truth, and knows more than the world knows, and that his knowledge is not gathered from worldly books, nor of men, and why do you believe that God, who upholds all things by the word of his power, and that this God the Creator of all worlds is your God, and has sent this preacher to preach things from

heaven to reach and suit your case so that you are joined unto that preacher? How shall they hear without a preacher, and how shall they preach except they be sent? As it is written how beautiful are the feet of them that publish peace, that say unto Zion, Behold thy God reigneth. So faith cometh by hearing, and hearing by the word of God.

How did the woman at Jacob's well know that Jesus is the Christ? No man told her. When she went to her people she said, Come, see a man that told me all things that ever I did. Is not this the Christ? Yes. He tells us all things we ever have done, ugly, vile things, shameful, that distress us. When Jesus stoops down and writes in the earth bringing down the pardoning judgment of heaven to our guilty conscience, and says, Neither do I condemn thee. Go and sin no more. Then we know that Jesus the Son of man hath power on earth to forgive sins, and that heaven comes down to earth our souls, to greet, and glory crowns the mercy seat. Hence our faith does not stand in the wisdom of men, but in the power of God. From what our eyes have seen, our hands have handled, and our hearts have felt of the word of God we know that there is a God in heaven whose mercies fail not, who has sent his Son into the world that mercy might rejoice against judgment, and that grace might reign through righteousness unto eternal life by Jesus Christ our Lord.

The mercy and grace of God in Jesus Christ his well beloved Son so shine in the heart and life of him thus taught of God that the love of that sinner is fixed in God, for we love him because he first loved us, and gave himself for us. Thus God dwells with men, and this experimental evidence

of the existence of God the Father of all our mercies through Jesus Christ our Lord is written in the heart, in the life of God's children, as living epistles known and read of all men. This proves to us there is no real happiness but in God. Hence our heart is fixed, and our life is hid with Christ in God, and when Christ who is our life shall appear then shall we also appear with Christ in God and so shall also be with him and see him as he is and be like him.

P. D. G.

ISAII. 65TH CHAP.

Mrs. M. A. Dawson, of Dawson, Ga., requests my view of Isaai. 65th chap.

Like many chapters of the Bible it refers to two classes of people. In the beginning of the chapter reference is made to Gentiles that are the Lord's people, but had not yet been manifested. "I AM sought of them that ASKED not for me. I am found of them that sought me not." 1st verse. In the 2nd verse, "I have spread out my hands all the day unto a rebellious people, which walked in a way that was not good, after their own thought." This is the Jewish nation, Israelites, such as Paul refers to in Rom. 9th. A vision is given the prophet of the Gentiles that HAD NOT sought the Lord, but now they are seeking Him.

It looks contrary. The Lord had all day long stretched out his hand to a gainsaying people, to a rebellious house. They the Israelites had provoked the Lord to anger all the day long. They were idolaters saying I am better than thou.

A remnant of them should be saved, but he would turn his hand to the Gentiles to save them saying, Behold I will save them that were not my peo-

ple. "Thus saith the Lord, As the new wine is found in the cluster and one saith destroy it not: for a blessing is in it; so will I do for my servants' sakes that I may not destroy them all."

As the new wine is found in the cluster, there is hid wrapped up in the Hebrew nation, in the tribe of Judah an inheritance of my holy mountain. For the scepter shall not depart from Judah, nor a lawgiver from between his feet until the Shiloh come, and to him shall the gathering of the people be. The Lord will bright out of Judah an inheritance of his holy mountain. There shall come forth out of Judah the governor and ruler of the Lord's people, the Saviour, who shall do all the Lord's pleasure. He shall not judge after the sight of his eyes, as man judges, but he shall judge with righteous judgment. He shall do all the Lord's pleasure. The elect of the Lord, those chosen in Jesus, shall come to him, and dwell in him. Sharon shall be a fold for flocks, and the valley of Ach- or a door of hope, for my people to lay down in—a resting place.

But ye are they that forsake the Lord, that forget my holy mountain. Therefor will I number you to the sword, and ye shall leave your name for a curse unto my chosen.

Behold my servants shall sing for joy, but ye shall cry for sorrow of heart, and shall howl for vexation of Spirit, and ye shall leave your name for a curse unto my chosen: for the Lord shall slay thee, and call his servants by another name.

This was fulfilled when Jesus came in the flesh. The Jews rejected the counsel of God against themselves, rejected the Son of God, and brought his blood on themselves. They were cast into outer darkness, and salvation

is come to the Gentiles. Paul said to them, "But when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, we turn to the Gentiles. For so hath God commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation to the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed," Acts 13:45-48. They are not all Israel that are of Israel, but in Isaac shall thy seed be called. That is the children of the flesh are not the children of promise. It is of faith that it might be by grace to the intent or end that the promise might be sure to all the seed. The nation should be preserved until Jesus came of the tribe of Judah, then the Jews should be scattered and cease to be a nation. Since then the fulness of the Gentiles have been coming into the fold.

"For, behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad forever and rejoice in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. This is Mount Zion, the city of the living God. There shall be no more an infant of days, nor an old man that hath not filled his days. A nation shall be born in a day. All shall be taught of the Lord, and great shall be their peace. They shall not teach any man his neighbor, for all shall know me from the least to the

greatest." Isa. 65:19-20.

They shall be as a tree that hath life in itself, and mine elect shall long enjoy the work of their hand. They shall not labor in vain, and before they call I will answer, for they are the seed of the blessed of the Lord. Before they call I will answer while they are yet speaking I will hear. The wolf and the lamb shall feed together, the lion shall eat straw like the ox. He shall no more slay, and eat men. Dust shall be the serpent's meat. There shall be a great separation between the righteous and the wicked. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

This is the day which the Lord hath made.
P. D. G.

Obituaries.

EMMA MAY LUPER.

It is with a sad and heavy heart that I make the attempt to write an obituary notice of my darling sweet child, Emma May, one that was so near and dear to my heart. But God knew best and took her to a better place than this. May was the daughter of J. C. and Mattie Luper, and was born Oct. 1st, 1897, was relieved of her great suffering here February 28, 1914, making her short stay here 16 years and 5 months, lacking one day. Her disease was tuberculosis. She was never strong and robust, but very delicate all her life. She has been my constant care and I have nursed her as a baby all her life. For I knew it was short here. She was always with me and more devoted to me than I ever saw a child to the mother. She seemed to be miserable when away from me, and she seemed

to think that I was perfect in every thing. Whatever Mamma said was right with her. Oh, what a sweet child she was to me, and how I miss her and that sweet voice calling Mamma. I go in her room (which is the most sacred place in our home) and I feel like I ought to see my child there, and the words will rise and I repeat them, Lord bless her sweet soul, she is at rest. I have not a doubt but she is happy in the arms of Jesus, and would not come back to even me (as great as her love was for me, for this whole world. When I think of her it is that she is as pure as Christ is himself, and is like him, and Oh, how consoling it is to me to have such a good hope for her. Every one that knew her says she lived as pure a life as any one here. She was honest and truthful in every way. I have never known her to tell a falsehood. She would often say Mamma, I can't see why any one wants to tell a falsehood. They will have to suffer for it, won't they? I would tell her yes. She never wanted to do anything wrong. She leaves 4 brothers, 2 married and 2 single. She would often give her single brothers such good advice, would tell them how they should live, and always be good to Mamma. She never forgot Mamma in anything. Her brothers were very attentive to her, and did all they could for her comfort. She was their only sister and we all were grieved so much to give her up. She was devoted to her brothers and their wives. She loved her people. Some times I feel like I never will bear up under the loss of such a companion. But Oh, we have to pass through many trials and afflictions, losses and crosses in this sinful world that we are in now, and the Lord bears us up in them all. Bless his name. May was not like the most of girls that want to be going all the

time. She never enjoyed going much unless I went too. She loved the Landmark, and would have me carry every new one to the bed, and she read them as long as she was able, I heard her several times calling on the Lord to have mercy on her. No one but those that have passed through the same sad trial know what my poor heart endured. I tried to pray too with all my heart, soul and strength, and I believe the Lord has been merciful and kind to us both, although he has taken my loved ones, but it only draws me nearer him I hope, and is weaning me from this old world of sin and strife. May would often say Mamma I don't believe I will ever get well. Some times she would cry and I would cry too. When she suffered I suffered with her. It seemed that we were knitted together almost as one. When she saw me in trouble it grieved her too. She watched every change in me, and I in her. She always said that she wanted to die first and the good Lord knew best and took her. She has gone to join her dear father and sweet little sister who passed away in the same month. Her father 1¹ years ago, and her sister 10. I have felt like all the time that she was only loaned to me for a short time, and I did everything for her pleasure and comfort while she was with me that I possibly could. She was confined to her bed 4 weeks and her sufferings were great during that time. Everything was done for her that loving hands could do. She had many friends, and they came to her assistance. Our neighbors were so good to her (and also to me) for which I hope I feel thankful to the Lord and them. I hope he may richly bless them, and they all be prepared by the Grace of God to meet my darling child in that happy world above. I feel it will only be a few days more with me before I

will depart and be with all my loved ones that have gone before, and Oh, how sweet that rest will be to me. They cannot come back to me, but I hope some sweet day I may be carried to them. May would often say during her sickness that she hoped she would be able to go to Mill Branch (which church my membership is) the next meeting. But Oh, instead of going she was carried there on the same day,) a corpse. Elders Williford and Boswell preached her funeral.

Brother Boswell preached an able sermon to a large congregation at home, and then she was carried in the church and Brother Williford (our pastor) preached another very comforting sermon. Then they took her out to the cemetery and laid her precious body to rest beneath the sod. It was indeed comforting to me to know she lived such a life, and left such a name behind to cause those able ministers to stand up and praise her life as they did.

They both have known her all her life, and brother Williford saw her most every day. When I see her grave I can only say, sleep on my precious child. I will soon be laid by your side. I would not call her back in this cold world to suffer and die again for anything. I have often said when one of us was taken the other would soon follow, and I feel so yet, but I can go so much better satisfied now knowing that she has already gone. The Lord knows best in all things, and I believe that he reconciled me to her death, for no other power on earth could have done so. Oh, how heart-rendering it was to me to see her suffer so and could not do one thing to relieve her. I felt some times my poor heart would break, but the good Lord knew how much I could bear, and bless his holy name he gives and he takes away.

May leaves 4 brothers and one half brother, myself and a step-father, and a host of relatives and friends to mourn her loss but we mourn not as those that have no hope for we believe that she is now happy singing praises around the Throne of God. But Oh, how I miss her every where I go. I hope you will all remember and pray for her lonely mother.

MATTIE LUPER JARRELL.

By request of her mother, I will write a few lines following what she have truthfully written in describing the lovely and much to be admired life of her dear daughter, May for that was the name we always called her by and indeed it was an appropriate name. While she was not named for the month of May, I don't suppose, but May being one of the most pleasant and lovely months of the year, and we are alwtys glad to see it come. Even so because of our dear young friend May's pleasant, calm and meek appearance, we were always made glad at her coming in our midst, and cannot but sorrow at her departure, and I can truthfully say that to my belief I never knew a better child from her childhood to her death.

M. B. WILLIFORD.

SALLIE COMER.

The subject of this sketch was born in Monroe county, W. Va., August 20, 1818 and died in her old home in the same county, Sept. 20, 1913, at the advanced age of 95 years and 1 month. She was a daughter of Frederick and Polly Comer to which union were born fourteen children, Sallie being the third. The first child died in infancy and one son in his young manhood. Twelve of the children became members of the Primitive Baptist church.

Only two are now living.

At the age of seventeen she was married to G. W. Cummings and to them were born seven children, besides a great many grand-children and great-grand children, two of her sons being killed in the Civil war, after which she never left home only to attend her meetings. Her husband and five of her children preceded her to the promise land.

Robert, her youngest son, cared well fore his mother for thirty years after his father's death. During the time she was sick, and having from three to nine chills each day for two years prior to her death, he remained with her every night but one.

She was a good neighbor, doing good to the poor, and was beloved by all who knew her.

I visited my old sister often and one day, when we were talking about our ups and downs in this life she said that one day she was in trouble about her sins,—and it came to her that I must go over into big hollow where the wind had uprooted a big tree and pray to the Lord. So I took my two children and went, but it was not the place. So I had to go further which made me hope the Lord was in it.

She joined Indian Creek Primitive Baptist Church, sometime I suppose in the fifties, and was baptized by Eld. A. A. Ashworth, and was faithful to attend meetings when able while her husband lived.

Her home was a Baptist home—a home for the children of God and for the poor and needy. She was indeed a mother in Israel.

Her body sleeps in the graveyard above her old home place near Wikel, West Va.

"Blessed are they that die in the Lord."

Her brother,

S. H. COMER.

The Lord's will there will be a three day's meeting with the church at Hunting Quarters on Friday, Saturday and 4th Sunday in June. Brethren and sisters who may wish to be with us will find a welcome.

L. H. HARDY, Pastor
JOHN D. SMITH, Clerk.

J. E. ADAMS.

Broadway, Lee County, N. C.—
Tuesday and Tuesday night after 3rd
Sunday in June.

Brush Creek—Thursday.

Gains Grove—Saturday and 4th
Sunday.

Whitte Oak Spring—Tuesday.

Sugg's Creek—Wednesday.

At a School house above—Thursday.

Rock Hill—Friday.

At the new Church—Saturday and
1st Sunday in July.

New Shepherd—Monday.

Toms Creek—Tuesday.

Flat Creek—Wednesday.

Salisbury—Thursday and Thurs-
day night.

Pine—Saturday and 2nd Sunday.

Brethren will arrange appointment
between Pine and Abotts' Creek Tues-
day.

Hight Point—Thursday. and at
night.

Greensboro—Friday.

Burlington—Saturday and 3rd Sun-
day.

Graham—Sunday night.

REED SCARCE.

Near Witt, Va., on March 15, 1914, little Reed the eight year old son of Mr. and Mrs. Sidney J. Scarce while playing on a merry-go-round had his life crushed from him. He lived only about twenty minutes after falling, and only spoke once after the heavy piece of timber was removed from his stom-

ach. He said he wanted to see his father but when he got to him he was too near death's door to take any notice.

He was a frail child having suffered with bronchitis nearly all his life and just getting up from a hard attack.

He was a favorite in the family and neighborhood by both old and young, and especially was he loved by his teachers. So grieve not father and mother for we believe he is clothed with the imputed righteousness of Jesus Christ and his exchange of world is a happy one.

He often read the Bible or asked his father to read it, and he memorized two songs which he sang most of the time. One was "We shall sleep but not forever"; the other, "In all the Lord's appointed ways," the latter being sung at his funeral.

How feeble are words to convey consolation to those bereft of loved ones; a tender, clinging vine interwoven in sweet memories—a gentle spirit gone forever. Dear brother and sister, I know it is impossible to silence your grief with words, but you should look at the other bright young faces about and ask the Lord to give you strength to raise them that they may be a comfort to you.

Reed was taken to the old home cemetery near Whitmell, Va., and surrounded by a large crowd of relatives and friends after a discourse by Mr. Robert Dodd he was borne to his last resting place.

Dearest Reed how we miss thee,

Since from us thou hast gone;

May we all in heaven greet thee,

Around the great white throne.

Written by his aunt at his mother's request.

ROSA SCARCE.

Danville, Va.

J. R. ROGERS.

Again it becomes my sad duty to try and write an obituary notice this time of my dear father, J. R. Rogers, who was born June 2nd, 1858, and departed this life March 3rd, 1914.

He was married to Spicy Jane Watson, Jan. 25th, 1877. Of this marriage were born seven children, five daughters and two sons, only two daughters and one son are living. Papa joined the church at Beulah, in the Fall of 1902, and remained a faithful member until his death, never being absent from his meetings unless providentially hindered. No one knows but those who have lost a precious father how we miss him.

He had a stroke of paralysis Sept. 1911 and he kept gradually growing worse until the sudden death of my dear mother in July, 1912, which seemed to trouble him so that he almost lost his mind.

I don't think he was capable of reasoning for nine or ten months before he died.

The Dr. thought it best for us to send him to the state hospital for the insane as he was liable to become violent at any time, as he was then at times. It seems to me if I could have kept him with me I could now be more resigned. I was just convalescing from a very serious operation and was very weak. I felt some times that I never could bear for him to be there.

He was a truly honest and very prompt in his promises. His word was as good as money every where he was known, always ready and willing to lend a helping hand to those in distress. He was firm and candid in all his words and acts. He had no confidence in any other doctrine than salvation by grace alone. He was possessed of a quiet, gentle, meek dis-

position. He never was a worldly man before he joined the church. I have never heard of anything mean he did, I have heard him say he never cursed in his life.

Humbleness, sincerity and charity seemed to adorn his walk, and a Godly conversation was his delight. I fully believe he has joined the happy throng of glorified saints in the mansion above. I do believe with my whole heart he is with dear mother, where all is peace and joy forever more, not dead but asleep. O, blessed thought to wake in the likeness of the son of God, and behold him as he is and be like Him. O, will not that be enough?

Precious in the sight of the Lord is the death of his saints,
How sweet their slumbers are,
From suffering and from sin released,
And free from every sorrow.
Far from this world of toil and strife,
They are present with the Lord;
The labors of their mortal life,
End in a large reward.

How will our joy and wonder rise, when our king shall bear us homeward triumphant through the skies, on loves' triumphant wing. May the Lord enable us to cast our burden of bereavement on our king who has said: "Fear not, I am with thee, be not dismayed, I am thy God and will still give thee aid." He alone can bind the broken hearted and calm the troubled heart. Oh, if I only could have been with him during his last days. I feel some time I cannot bear it. And to think dear mother and father are both gone. Oh! can I live without them? I feel I never will see any more pleasure. Every where I go it is so lonely and desolate. I feel to be alone in the world, and no one cares for me ex-

cept a dear husband, but if I can only trust in the Lord aright and be submissive to his will that will be enough.

May God bless and direct us, and give us strength to bear all of our afflictions.

Dear Paper is gone, but not forgotten,
Never will his memory fade.
Sweet thoughts will ever linger
Around the cold and silent grave.

Written by his broken hearted daughter,

MRS. JAS. H. ALFORD,
Kenly, N. C.

Irene Elizabeth Hill.

In order to comply with the request of her heart-broken mother, I will, in my weak way, try to write a sketch of the life and sufferings of little Irene Elizabeth Hill, daughter of Frank and Mamie Hill, born April 14, 1913, and died May 22, 1914, making her stay on earth thirteen months and eight days. Although so young she had endeared herself to us by her sweet and interesting little ways.

Notwithstanding her whole life of suffering, she was the most interesting child I ever saw. She knew her grandparents from others, and loved them.

During her last illness, she was the most beautiful person I ever saw. Surely we should have known that Christ would call her home, yet our love for her and the desire to keep her with us, caused us to hope that our darling would be spared to us, to brighten, our now, dreary home.

The fond parents have the consolation that while their home is desolate their darling is resting in the Saviour's love. While all was being done for her that mortals could do, the dark eyes, brightened by suffering and the fever scorched lips closed with a smile in death, when she ceased to suffer

and found the first rest she had ever known. She was conscious to the last and would raise her head from the pillow to take her medicine.

Could we but hear her little tongue,
So sweetly sing the heavenly song,
Could we but see her smiling face,
Delighted with the happy place
We could not wish her back again,
But say, dear Irene with God remain.

Written by one who dearly loved her.

Mrs. Annie Redmond Stone.

On Saturday morning, November the 8th, 1913, at her home near Tarboro, North Carolina, the soul of the pure and lovely Annie Stone was gathered into her heavenly home; there around the great white throne to sing praises unto her God whom she glorified by her faithfulness and sweet resignation to his holy will. On the 19th of March 1877, she was born near Tarboro, and was the daughter of the late Mr. William Redmond, and Mrs. Sarah Johnston Redmond. Her brothers and sisters were Mr. James and Mr. Henry Redmond, Mrs. Brit Howell, Mrs. Stephen Purvis, Mrs. Perry Jenkins, Mrs. Kelley Thigpen, Miss Lena Redmond and Miss Kate Redmond also her ever kind and affectionate aunt, Miss Maggie Johnston.

In the midst of this happy family she was reared. In childhood and girlhood her days were filled with the love and close friendship of all who were within the circle of her splendid personality. Strongly and sweetly she grew into young womanhood. Her character was reflected in her daily words and deeds.

Breadth of mind and depth of soul joined with a cheerful disposition were hers. In early life she was deeply concerned about her soul's salvation, and

after much tribulation, she received a precious hope in Jesus and united with the Primitive Baptist Church at Antrey's Creek. After the death of her father she returned to her old home to live and then she changed her membership from Antrey's Creek Church to Cross Roads. She was devoted to her church duties and ever ready and willing to share the joys, as well as the sorrows of the church. She was faithful in the discharge of her Christian duties and she was a warm and devoted member. She was also a gifted writer and wrote deeply and consolingly for the comfort of all those in fellowship with her, and was led by the spirit to write of the glorious things of the kingdom of Heaven always giving God the power and knowledge of all things from the beginning unto the end. She loved to read the sacred pages of the Bible, and to mingle with the Baptists and to entertain them at her own home. She had such a sweet voice and used it in singing to her Maker's praise.

She was married to Elder E. C. Stone, a Primitive Baptist minister from England, and after their marriage he was chosen to be the pastor of Cross Roads Church.

How happy she was when she heard that her husband was to be her pastor! for they were one in religion and enjoyed such sweet communion in spiritual conversation, in prayer and in singing of hymns.

This marriage was blest with two lovely children, Sarah Lockey and Phillip Edward. She was devoted to her husband and children and would often exclaim "God is so good to give me two such beautiful children. It is too rich a blessing for me but how I do love them!"

It is indeed sad when we think this happy wife, mother, and daughter was

called away to leave her husband, home, and two little children, her devoted mother and relatives and her many warm and true friends.

We cannot understand these things with our finite minds, so we can but meekly bow in humble submission to the will of Him who doeth all things well.

We feel assured that our loss is her eternal gain. She had many manifestations of a Saviour's love, both in meditation and in spiritual dreams. She loved to read the writings of gifted ministers of the gospel. A few days before her death she was made to rejoice exceedingly while reading a sermon and she said: "I have had such a feast, it seemed that the heavens opened unto me and I could see my Saviour in all His beauty." This was but a glimpse of the wonderful revelations she was so soon to behold in their fullness, and to enjoy forever.

She was sick but a week. Her mother was with her and the sudden shock proved almost fatal to her; but she was spared to love and care for the little motherless children and to be a comfort and help to the bereaved ones in their affliction.

It was such a pleasure to spend my vacations with sister Annie, we found so much happiness in the quiet evenings talking of the great love of our precious Redeemer, and often we would lull her little babes to sleep by singing: "Come Thou Fount of Every Blessing," and we would always repeat the fourth verse, we thought it so beautiful.

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51

Elder R. H. Pittman expects, the Lord willing, to preach at Williams on Saturday and 3rd Sunday in June.
JORDAN JOHNSON.

Dr. Edward M. Long, and Miss Mary Worsley, both of Oak City, N. C. were married June 10 in Tarboro, N. C., by P. D. Gold.

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KILLS

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Physiologists tell us that the human body is like a delicate machine. If the oil in the bearings is exhausted friction develops, which if not properly relieved will soon wear out the working parts and wreck the mechanism. So when you find that your work, mental or physical, is becoming burdensome, when you are worrying more than you are working, it is a good sign that your nerves, muscles or both need a little more lubricant.

According to Dr. Hollingworth of Columbia University the caffeine contained in Coca-Cola, coffee and tea acts as a lubricant in relation to the nerves and muscles, enabling them to respond more easily to the will. This explains the well known fatigue-relieving quality of Coca-Cola, and its use is further justified and approved living authority or Pharmacology, Dr. Schmeideberg of Strassburg, Germany. The following paragraphs are taken from his deposition in the famous Chattanooga case. Dr. Schmeideberg testified:—

"Caffeine is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffeine-beverages Dr. Schmeideberg said:

"This character of caffeine action makes plain that these food materials do not injure the organism by their caffeine content, and especially do not by continued use cause any chronic form of illness,"

In concluding his testimony as expert witness Dr. Schmeideberg used these words:

"On the basis of the preceding explanation, I sum up my opinion thus: That Coca-Cola syrup represents a food product, containing caffeine and that, even in the maximum quantity which may be generally taken daily, it cannot, because of its caffeine content, be accounted injurious to health."

As Coca-Cola contains, in addition to caffeine, only carbonated water, sugar and fruit flavors, all of which are known to be wholesome, it is quite clear that the refreshing and fatigue-relieving effects of this popular beverage are not only not injurious but positively beneficial to health.

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in. A real musical instrument is built on correct principles, which require minute attention, careful labor and high skill and result in beauty and accuracy of tone. These all cost money, and pianos that cost the jobbers the lowest wholesale prices cannot have the material or the skill in them to make really high grade musical instruments. The safe way is to buy of the manufacturer, who cannot afford to sell you inferior instrument and whose name is behind every piano. Then, too, the sale direct by the manufacturer results in an elimination of unnecessary expenses, so that for the same money a better piano can be obtained. The one-price idea in pianos insures that you get the grade you pay for. The John Church Company put a close factory price on every instrument, and this price is never deviated from. Further, every instrument, whether it be the peerless Everett, the John Church, the Harvard or the Dayton is built upon honor, and as the best that can be made for the money. Send for catalogues and see what low prices are asked for real musical instruments. Address John Church Company, 1425 Main St., Columbia, S. C., Cincinnati, Chattanooga, Chicago and New York.

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ZION'S LANDMARK

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F. D. GOLD, Editor.....Wilson, N. C

P. G. LESTER, Asso. Editor.....Floyd, Va.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

By Revelation.

Eldre P. D. Gold,

My Dear Brother:—

For some time I have felt like writing you a few lines, not that I feel competent to do so, but because I love you and the doctrine you advocate.

Some time back while walking along, I got to studying about how far I had lived from my duty, and I began to make my confession, and the thought of how often I have been accused of preaching false doctrine occurred to me. My mind was caught up to the spirit world, and I was conversing with God, and said to Him: "The doctrine is with You," and immediately there flashed a light around me above the brightness of the sun, and my dear brother, I am satisfied that the doctrine I have preached is of the God of Heaven, and although you and I will soon have to lay our armor by let us still preach, while here, that salvation is of the Lord and is by grace and grace alone, for this is the doctrine of Christ and his apostles. Brother Gold, I hope you can feel to pray for this old trodden-down sinner, that he may continue to contend for the faith once delivered to the saints.

Your brother in hope of eternal life.

J. M. PRESNELL.

Salvation By Grace.

Elder P. D. Gold, Dear Brother:—

This leaves myself and family only

tolerably well, my health having been poor for six months in the meantime not having much energy.

However, I do love the doctrine. It contends for what little I do know and I hope it was taught me by revelation. I am steadfast and unmovable in salvation by Grace and a strong believer in the total depravity of the world. Mankind are certainly waxing worse and worse, deceiving and being deceived.

I heard three men, that the world would call wise, talking a few days ago but from their conversation they were as ignorant as any men that ever lived about the letter of the scripture. I had a conversation with a Missionary Baptist minister and he didn't know the condition of man in his fallen state any more than if he had never been born. They cannot stand the ox tongue. It galls these wounds and bruises that Paul speaks of.

Brother Gold, I had a vision about two years ago. I was travelling a perfectly straight road with a forest on my right and a large open field on my left.

While traveling I looked back occasionally to view the field and when I came to the upper end of it I looked across and saw a church some fifty yards from the upper corner. I saw this as plainly as I have ever seen anything in my life. Something said to me "here is the church." The church

was small compared to the field and all the lines were perfectly straight. This vision is as plain unto me now as the night I saw it.

Brother Gold, I believe the doctrine the Old Baptists preach as firmly as I do that I am alive. I am steadfast in my belief and unmovable.

I have the blues bad and cannot write as intelligently as some but if there is anything in what I have written please put it in the Landmark.

I hope you will live a long time yet to publish the Landmark. Editor J. T. Jordan is very low. I am satisfied you remember him.

May the Lord bless you and your family in this world and in the world to come is my prayer.

Your brother, I hope.

J. K. P. LESTER.

Hapwell, Go.

Greeting.

Elder Gold,

Mr. Dear Brother and all those who have been redeemed:

It is to such I would speak and none other, for they are those who have come up through and by great tribulations, washed their robes and made them white in the blood of the Lamb. Yes, my Father's Children and I have to tell them of Jesus, their brother and God, their Father, Holy Ghost, their comforter, and bring to your mind and cause you to know and remember those things spoken concerning us. And what are those things? There be many, yet it seems there are some more direct than others.

Yet I find I am to weak and insignificant to touch and handle such high and lofty things. Oh, that I could arouse the people of God from their sleep, luke-warm, unconcerned, careless state. Stir myself and prepare

thine arms for war. Be vigilant.

Watch lest ye enter into temptations.

Oh, that is what we are told to do. Gird ourselves and be ready to stand the fiery wiles and darts of Satan and after doing all to stand in and by the strength of Jesus. Then we feel weak. and feel we will faint, and our cry to God is, Oh God, undertake for me, I am weak but thou art mighty, uphold me by thy powerful hand.

But touching those things, we should have an orderly walk, and Godly conversation. Have we? Are we walking circumspectly before the Lord in all lowliness, humbleness and meekness, having our conscience privileged and being renewed in heart? Do we seek the Lord? Is he first in our affections? Do we say, Thy face Lord I will seek, and that I delight to do thy will? And also I am crucified unto the world and the world is crucified unto me? And that to live is Christ? And do we desire to walk Oh, Lord in the light of thy countenance? Oh, we should examine ourselves and see if we bear about us the marks and things of the Lord. And then again, what manner of people we ought to be. Yes have a good report of them that are without. As we see the day approaching we should live soberly, righteously and Godly in this present evil world. We should let our light shine before men, that they may take knowledge that we have been with the Lord. Love not the world, nor things in nor of the world, for if we do the love of the Father is not in us. And again we should love each other and provide each other to good. We need each other. Love with pure hearts. Pray for one another. Comfort one another. Be at each other's feet. Keep the unity of the spirit in bonds of peace. Oh, be as little children, and in each other's

burden bear apart where sorrow flows from eye to eye and joy from heart to heart. Think of yourself as ye ought to think. Study to show thyself approved a workman that needeth not to be ashamed. We are only servants, and at our best we are only unprofitable. Let our words be seasoned with grace; jesting is inconvenient, and we should put away all things that keep us away from the joys of our God. Draw nigh to God and he will draw nigh to us. Resist the devil and he will flee from you. If God be for us who can be against us?

Christ will save his people with an everlasting salvation. Nothing can separate us from the love of Christ Jesus. Once in grace forever there; not in grace today and damned tomorrow. Our God is true to Israel and cannot lie. Oh, take courage all ye who are weary and tempest tossed. God is your refuge and underneath is His everlasting arm and will bear you up away from all things. Just hope on and bear all a little longer. Do not faint and give out, for just a little beyond this vale is your home, your resting place, that city which you seek.

Then the chilling blast will be felt no more, all fears and tears will then be past and heaven afford sweet rest at last. Pray for me all ye His people.

Write to me those who feel so impressed. I would be glad. Finally brethren farewell. Your sister in hope and much tribulation.

EFFIE HARRIS,

Swan Quarter, N. C.

Fountain, N. C., June 1st, 1914.

Dear Brother Gold:—

I will attempt to write you a short sketch of my recent afflictions. Dear Brother, I am still spared upon the shores of time for some purpose unknown to me. For I don't feel worthy

of the blessing estowed upon me, yet I am not humble in heart and thankful to my God for His many blessings bestowed upon a poor vile, sinful wretch without the mercy of God. I live by hope and faith. I am hard-hearted and rebellious. I am as prone to sin as the sparks are to fly upwards, and how to perform that which is good I find not. For I am as the apostle Paul described his feelings. When I would do good evil is present with me. And when I cry my strength renew I feel weaker than before. I feel far from my Saviour and worthless without one plea, only Lord, I perish, for all of our help must come from Thee! for it is through and by His mercy our lives are spared till now, could only love and serve my God as I wish to or as I ought, how much better it would be for me both naturally and spiritually, I feel it is for my negligence of duty that causes one to be so fettered by worldly cares and so afflicted. But David of old said, it was good to be afflicted, for when he was not afflicted he went astray.

So as David said, I feel like it is good for me to be afflicted. Jesus was a man of sorrow and acquainted with grief. I have suffered both in body and mind this year more than my tongue can tell or pen describe; yet the half has not been told.

For I have been almost helpless at times and suffered intensely, but I have been abundantly lessened to pull through my struggles safe by the help of the Lord. I have been cared for well. Some times mourning and lamenting, some times singing and rejoicing. But my harp has been hung upon the willow the most of the time. May God abundantly bless you.

MELISSA BROOKS TYSON,

Rocky Mount, N. C., March 18, 1914.

Dear Brother Gold:—

It is my desire to write you what I hope has been the good Lord's dealings with me, although tis little, but very precious to me.

You can publish it if you see fit. I feel like this hope was first manifested to me in the year of January, 1909. I was down sick with pneumonia. Of course, I always believed in the dear Old Primitive Baptists, but after that I had more thoughts about it than I ever did.

While sick I had a dream of being at two places of water, one was hot the other cold, and I was going to be put into the hot water and it frightened me almost to death. After I woke up I thought it was because I had been doing so wrong, and if I ever live to get well I would try to do better. I know the things I once enjoyed, I haven't cared anything for since.

If I know my heart I have loved God's people and the doctrine they preach ever since. I know Jesus said: "Come unto me, all that ye labor, and are heavy laden, and I will give you rest." But I felt always so little and vile I could not go. While in this trouble I had two more dreams that troubled me right much. I dreamed of being in a room which didn't have any doors, but a small square hole, and in this room were several tables with the prettiest fruit on them I ever saw, and I took one small piece and in a few minutes a man appeared and said this is forbidden fruit. He began shooting the top of the room and something would fall on my head and hurt. I thought I was forever lost. After awhile this man disappeared and also myself, and I began singing I once was lost but now I am found, was blind but now I see.

Then I was at preaching, the doors

of church were open and several had offered themselves: while shaking hands I wanted to go to so bad, feeling so unworthy feared starting, but got as far as shaking hands with Brother Boswell, was feeling good over my dream. I wanted to go to sleep and finish the dream or know whether it was all or not.

I feel like I realized some of the meanings of these dreams. Fourth Sunday in May 1913, two sisters joined that day and were baptized, and Oh, how bad I wanted to go, but felt like I had nothing to go with. Went back home with such a heavy burden upon me. It seemed that my trouble had just begun. I thought it would be the last time I would ever get to church again, that I was going to die out of what I felt was may duty. I tried to pray to God to have mercy on me, if he would enable me to go to church again I would be obedient to his will.

Two weeks before I joined the church I could not find rest any where. I went to see Papa, three times in one week, thought I would talk some with him about my troubles, and he might speak some comfort word to me, but not a word could I ever tell him.

The last time I went he was gone. I fell across my bed and cried out. Lord what wilt thou have me to do? I was willing to be any thing. These words came to me, go and join the ones you love. So it was fourth Saturday in October, 1913 when it was so I could go to church again. I was so hungry I felt like one little crumb would do me good.

It seemed that Brother Boswell took his text on me, he told my feelings better than I could, and when the doors of church were open I couldn't hardly keep my seat, but as the water was so high and no chance of falling, through, I would put it off until next

meeting. But Oh, I can never tell how I felt. When meeting closed and Brother Boswell came and shook hands with me, I could not keep it any longer. So going without anything but knowing I love God's people, and the doctrine they preach, and feeling I am in the cold world alone with out a home, am looking a place of rest, feeling so little, unworthy the can't love me.

But to my joy was received. Next day the doors were open at the water a sister of mine came forward and was received. We were baptized by Brother G. W. Boswell. After I came out of the water how happy I felt, the good Lord had taken away those awful feelings I had before.

I've been feeling good ever since. It is better felt than told.

I will bring this to close asking all to pardon me for writing so long as it may not be any interest to any one. Please pray for me that I may hold out faithful to the end.

Trusting in God, that He may lead me in the right way, that I may live near my blessed Jesus, and never cause any trouble to any of God's little ones.

I am, I hope, a little sister.

NANNIE CALHOUN PROCTOR.

Rocky Mount, N. C.

Dear Brother Gold:—

When I arose this morning there was a text in my mind and I felt that I wanted to talk, but this not being convenient, I will write a little of what I may write will be along a line of my own experience.

The text is as follows: "Abstain from all appearance of evil. Thes. 5:22.

That this is a divine injunction to the whole church of God we can not doubt.

For one to abstain from a thing he must leave it off altogether. It does not men to partake of it lightly or

in a moderae manner. One cannot be temperate and indulge in the least in an evil thing. To abstain from all appearance of evil will leave no cause for an accusation by any one that we have been indulging in that evil thing.

Paul, in Rome, 12:19, exhorts us to give place to wrath. That is to leave it altogether in the hands of the Lord to execute vengeance or to give mercy. We do not know how to do either. Wrath is classed in Gal. 5:20 with a list of evils to be known as the works of the flesh. All those things there mentioned are evil and to be shunned by the children of God. To be angry and not to give place to wrath is not sin in the same manner it is to give vent to our angry feelings. Therefore we are exhorted to "Be angry, and sin not. Let not the sun go down on your wrath." Eph. 4:26. Also to "let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Verses 31, 32. In Col. 3:8 etc. We are exhorted to "put off all these; anger, wrath, malice, blasphemy filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of Him that created him," etc. And we should pray for one another, lifting up holy hands without wrath and doubting (1st Tim. 2:8) and even for our enemies and love them, (Mat. 5:44. Luke 6:27, 35), be "The wrath of man worketh not the righteousness of God." James 1:20. Therefore we should be slow to wrath (verse 19) and very merciful.

When I was much younger and more

inexperienced than I am now a young Methodist preacher wrote to me. Little expecting that he had an evil motive in view, I wrote to him and answered his questions. Shortly I received another letter from him which showed so much of the spirit of sarcasm that I got mad and indulged in an unholy correspondence with him until my own conscience chastised me sorely for such a thing. I then wrote to him that he had drawn me into an unholy correspondence in which I would indulge no further. He wrote to me several letters after that which were full of the spirit of challenge and tried to draw me into a newspaper correspondence, but I turned all over to the Presiding Elder. The preacher would never after that speak to me. He is dead now. I have ever been ashamed of that correspondence for I was out in a good spirit.

Some times it is not good to write nor talk when we are in the best of feelings and good will. I call up to mind certain circumstances which I have tried to reconcile by writing in as true a spirit of love as I ever experienced, but every letter I wrote was taken to be for evil and only made the case worse. In my heart I love the parties and have the utmost confidence in them as the little ones of the Lord Jesus. I have been much humbled over the affair and would rejoice in the Lord to meet those parties with their hearts toward my heart as my heart is toward their hearts, but I must wait the day of the Lord Jesus.

At another time a friend of mine mistook the spirit of a letter which I wrote to him and wrote me a bitter letter but it has been a year and I have not answered it and never intend to. We must not indulge wrath but stand clear of it and shun every appearance of evil.

I once heard of a brother who had been highly offended by another and in his excited feeling he went to the offender and said: "I have come to you according to the scriptures. You have wounded my feeling and hurt me." The other, seeing the feeling which was so plain manifested, said: "I am not prepared to talk to you today." The first quickly said: "Alright, sir; I will go and get one or two more and see what you will do." When he had gotten a little way off there was a whisper in his bosom which questioned him thus: Did you go to that brother alone? He answered, no, the devil went with me. He was severely convicted in his own mind and in tears turned back to the brother and said: "I came to you in bad spirit just now and I have come to ask you to forgive me." The other said: "My brother, I saw it and therefore refused to talk with you. I knew that I had done you wrong and now I confess it and ask you to forgive me." This last was a meeting without wrath and doubting, full of love and good work in which the Lord is praised and the hearts of brethren made better. Confession at meetings in the true spirit are good and draw the children of God together in the fear of the Lord, but Satan is the accuser of the brethren.

How can the children of God indulge wrath one towards another? Can my brother, sister, friend sin against me in so great a degree as I do daily sin against the Lord? NO, NEVER. Then when the Lord so freely forgives me all and enables me to praise Him, can I hold malice against any? Such would be the highest ingratitude and would deserve for me to be put in prison until I have paid the uttermost farthing.

Respectfully submitted for the children of God.

Your in hope,
L. H. HARDY,

Atlantie, N. C.

Why Cast Down?

Wilson, N. C., R. F. D. No. 1,
May 7th, 1914.

My Dear Brother Gold:—

I feel this morning to thank God and take courage. I have been so cold of late, and barren of even one good thought that I had almost come to the conclusion that I was mistaken in the whole matter with neither part nor lot in the Lord's glorious plan of salvation. It seemed if there ever had been a spark of hope in my poor bosom it had entirely gone out. Yet I knew that if we once had hope in our blessed Redeemer it was because He died for us, rose and ascended for us, and ever liveth to make intercession for us. And how could one for whom He shed His precious blood ever be lost? For His is the blood that cleanseth from all sin.

Having fully decided that he that had a hope is saved already, I began to fear that I had never had a hope. Oh! how miserable I have been. But thanks be to God, it is not so this morning. We were blessed to entertain in our way a precious brother in the Lord last night, who we believe was blest with the spirit of the Lord and talked so much to our comfort that we feel encouraged to go on striving to enter in at the strait gate. Knowing that "narrow is the way, and strait is the gate that leadeth to life everlasting, and few there be that find it."

But praise the Lord, I feel to hope this morning that I am one of that chosen few (few in comparison with the worldly number) yet that innumerable host that John saw, those who had come up out of great tribulation,

and had washed their robes in the blood of the Lamb, and made them white. I want to say to those poor little ones who have been travelling in the dark as I have been lately and do so much of my time, that "some where behind the clouds the sun, is still shining," and tho we may be shut up in gloom and darkness. Yet we are not alone. This lonely, solitary child oft feels to be as one cut off, as a solitary wayfarer on the desert of time, who can hear the dreadful cries of the crouching hearts, ready to spring and devour us. Yet so far thanks be to God their months have been stopped, and we have been permitted to pass on our way unmolested. So my dear brother, I feel to know there is no God like our God, who has power to still the mighty wind, and calm the tossing waves, and who speaks peace to a poor mourning soul, and makes us to rejoice in hope of the glory of God, and long for that glorious day to come when I shall see our adorable Jesus' face to face and be like Him, and be satisfied. Even so Lord Jesus come quickly.

Brother Gold, it has been several weeks since I wrote the above. I have felt it was too near nothing to send, but knowing that all of God's dear people are charitable, I will send it on asking you to forgive me for this intruding again, Brother Gold, I feel so little and poor and miserable can you feel to pray for such on one as me.

With a heart full of love to you and Brother Gold I am in hope.

Your little sister in Christ,
MARY JOHNSON THIGPEN.

"There is a way that seemeth right into man, but the end thereof are the ways of death." Each one thinks he is right, but thinking he is right is not a fair test. We must be tried by

the standard of truth. There are but two sides of the question, true and false. The righteousness of Jesus Christ our Saviour is the only true doctrine. I believe it is truth. But it can't be endured by the world; it is too hard for the false worshippers, the self-workers. Whatsoever is born of the flesh is flesh, whatsoever is born of the spirit is spirit.

God is a spirit, and of such He seeks that do worship Him must worship Him in spirit and in truth. Ye must be born again, not with such corruptible things as silver and gold, but by the precious word of God that liveth and abideth forever, born of the spirit of the Lord. The Foxes have holes, the Birds of the air have nests, but the Son of Man hath not where to lay His head. Yet He murmured not. He endured patiently all that was put upon Him, He was as a heart-pressed with many Sheaves. He was righteous and just. Jesus is the way, the truth and the life, His will be done. It is God that justifies. Praise the Lord. There is a way that seemeth right unto man, but the end thereof are the ways of death. Touch not, taste not, handle not the unclean thing, and I will receive you unto myself; that where I am there ye may be also. Self-righteous souls on works rely, and boast their moral dignity. Vain is the help of man. But if I lift a song of praises each note shall echo grace, free grace. God is the author and finisher of faith. Faith is a gift of God. When he commences a good work he finishes it. His grace is sufficient to save poor lost sinners. The devil is a liar and the father of it. He deceives people by his flattering words of deceit. Broad's the road that leads to death, many walk together there, but wisdom shows a narrow path, with now and then a traveller. That is the path

of righteousness and peace. Let the name of the Lord be praised.

MELISSA BROOKS TYSON.

"He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes. Many stripes of trouble and affections, distress of mind, losses and crosses of various kinds are ever in the path of the disobedient child of God who has rebelled against the word of God, and His love and power.

He that knoweth his Master's will and doeth it not, shall be beaten with many stripes. But no chastening for the present seemeth joyous but grievous, yet we are admonished to search the scriptures for in them ye think ye have eternal life. But they testify of Jesus. It is the written word of God, the Holy Bible is. It was written by inspiration. By the inspired apostles and prophets. They wrote as they were moved by the Holy Ghost.

All scripture is given by inspiration of God and is profitable for doctrine, reproof, rebuke correction, instruction in Righteousness. That the man of God may be thoroughly furnished unto every good work.

If we receive not chastisements then are we bastards and not sons. So saith the scripture. So when one is impressed of the Lord, or by His spirit to perform a sacred duty it is best to draw the bow at a venture and obey for obedience is better than sacrifice.

If no cross no crown, but the greater the cross the brighter the crown. So it is a cross to every true follower of Christ. I believe to try to perform any sacred duty enjoined on them. We should not listen at Satan's devices for he is a liar and he father of it. He will deceive in every way possible, he with malicious art.

The Psalmist David said in his dis-

tress, why art thou cast down, Oh, my soul, why art thou disquieted within me? Hope in God for I shall yet praise Him for the light of His countenance. Hope is the anchor of the soul. So we should bear the cross more patiently and endure the pain more humbly, trusting in the Lord to be with us and direct our minds right and guide us safely in the path of peace and Righteousness is my sincere desire.

MELISSA BROOKS TYSON.

Enid, Okla.,

Dear Friends and Kindred in Zion:—

My mind and heart have led me to write you a few lines through the Landmark to let you hear from me, for out of the heart the mouth speaketh, Matt. 12:34, Luke 6:45. I think of you all so much, and how I would enjoy being with you and most especially meeting with you to worship the Lord in spirit and in truth, as I have not been blessed to hear but one Old Baptist sermon in over a year you must know that if would be a feast to me. Dear Saints, I have felt for the last four months that there was some thing I ought to do that I had not done, but was not satisfied to let it alone; have made several attempts during this time to write but have been compelled to lay it aside as other duties were pushing in on me to be done and for lack of time to write, have not been able to fully express myself as my mind leads me to do, and on account of circumstances surrounded with some of Job's trials and afflictions; for I have been right in bed sick, have not been able to cook for my family in nearly a week with a severe cold and cough and am very nervous and weak now to attempt to write but wanted to let you all hear from me. I cannot eat but very little of

late, had no appetite. Beloved Brethren and Sisters this has been a very sad Xmas with me, with the exception of six with me, with the exception of six years ago, this has been the saddest in my whole life. Never before have I had sickness nor been in bed myself on Xmas day, but I hope I feel thankful that it is no worse. I was warned of it before it came a little more than two weeks ago. I was sitting sewing in a big hurry and very busy trying to get every thing finished in order to have our pictures taken and send back home before Xmas when all at once a great surprise to me. I felt such a change come over me in less time than I could tell you about it. I witnessed things too much for me: the tears began to roll down my cheeks and this old frame began to give way. I felt for a few moments that my life was being drawn from me, but I tried to straighten up in my chair and cried out, Lord, can I stand it? I was all alone in the house and at that time my heart was full of sweet anticipation for a pleasant Xmas, but it left a decided change on me and the longer I went the heavier it got and I felt impressed to write a very dear brother and sister and to tell them my awful condition, some of my troubles and some of my needs. I also had a mind to write them about my troubles and sickness that I believed was at the door and now Dear Saints, let me tell you that I have been very sick since I wrote you and have already witnessed a part of what I told you to be true and fully believe the rest is sure as death. And Oh, may your prayers continue to go up for me until I am made to feel that my faith is sufficient. Paul says my grace is sufficient for thee, for my strength is made perfect in weakness, most gladly therefore will I rather glory in my

infirmities. Cor. 12:9 and 10th verse. Therefore I take pleasure in infirmities, in reproach, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong.

Dear readers, whoever you may be, while passing over these scattered remarks imperfect as they may be or the one that wrote them, if you have ever felt forgiveness of sin and felt the need of prayer in your heart, I ask you to do so as we are commanded to do for each other, go down on your knees to that God that has promised to hear our cries, and deliver us out of all our distresses and pray for me that I may be given grace sufficient for the trials that await me here in this life and after death that I may have a home in Heaven.

Your afflicted Sister,
HANNAH HUMPHREY.

Atlantic, N. C.

May 27th, 1914.

Dear Brother Gold:—

I often fear that I am not called on write for the public eye and yet there is something which will not let me rest until I write.

I now feel it my duty to write again on a subject on which I wrote some years ago. That is that is not good discipline for a brother or sister to have their membership so far from them that they cannot conveniently attend their meetings, when there are other churches much nearer to them.

Whenever a member can and does attend the meetings of the church of which he is a member and lives peaceably with the members with whom he lives and does not feel to move his membership, I think there is no cause of any complaint, but if they do not attend the church of their membership

and yet live where it is convenient to attend the meetings of a sister church it appears to me to be gross disorder for that member to continue to hold his membership where they cannot attend their meetings. I believe that in such cases the church where such members hold their membership should inquire the reasons of such members not moving their membership to the church next to them and, if there are any obstacles in the way, try to remove it for the comfort and convenience of members and for the unity of the fellowship of the brethren.

For a member to call for a letter of dismission to move his membership to a church which is not as convenient to him unless he is going to move his residence there to is cross language or acts. For one to call for a letter of dismission from a church is a confession that the said petitioner is in full fellowship with all the members of that church. Then to take a letter and move to a distant church and not move his residence to a convenient point is a confession that he is not in fellowship with the church of his membership. How can we reconcile these things?

Then for a church to give a letter of dismission to one who lives and expects to live in their midst is compelled to be disorder for such a call for dismission surely manifests disorder and to give the letter manifests disorder in the church. Then when that member takes that letter to a distant church and that church receives that that lettered member into fellowship she shows the want of the knowledge of good discipline and puts herself in the disorder with him she receives.

The church of God should be one everywhere and if all our members

were taught to so recognize one another we would never hear of trials advertised in our papers and witnesses being called for to come and bring evidence against our members.

There is one thing we ought to know and that is that a church is a competent judge of those who live right with them and if their lives are such as she cannot tolerate and such members have their membership a long way off there is trouble. Those with whom he lives have our confidence in him and he is so far from them in church relation that they cannot get at him to rebuke him for his evil conduct.

It appears to me that where there are such cases our churches should so recognize each other that the church of that one's membership should turn their members over to the brethren with whom such a one with an evil report lives to discipline, and then the church where he holds his fellowship should do her sister church the kindness to endorse her act in that church in her dealings with such transgressing member. To require witnesses to go many miles on the trains is too much for any church to do especially when such a step can be avoided by having each member to have their membership with those with whom they live.

This is my judgment of things and if they are wrong I am open for correction.

Yours in hope.

L. H. HARDY.

P. D. GOLD.

Neil—Monday after 2d Sunday in August:

Malonason—Tuesday.

Cane Creek—Wednesday.

Danville—At night.

Wolf Island—Thursday.

Reidsville—At night.

ZION'S LANDMARK

"Remove not the ancient landmark which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., JULY 1, 1914.

EDITORIAL

Patience.

Sister Mary Bunn requests my view of James 5th Chap. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten," James 6:1-2.

James possessed amazingly the gift of rebuke in exhortation, and counseled patience. What a scourge awaits an Israelite whose money (gold and silver) cankers with rust as he hoards it, and fails to put it to use in feeding the hungry and clothing the naked; and who withholds pay to the laborer that has reaped his fields. The Lord hears the cries of the laborer that has reaped down the fields who has not been paid his wages.

Those who have lived in pleasure and been wanton and nourished their hearts as in a day of pleasure. Ye have condemned the just and killed him, and he doth resist you. It is common to claim an eye, and a tooth for a tooth But here is worse than retaliation. Yet kill the just and he doth not resist

you. He has not wronged you, but you have condemned and killed the just and he has not resisted you. It is the just that does not resist you even when you slay him. Jesus did that way. With wicked hands men conspired to slay him. They plotted, planned and conspired to slay him, and vehemently urged his death, and with wicked hands they killed the prince of life, in whose mouth was no guile, in whose speech was no malice, in whose thought was no impurity. When he was reviled he reviled not again.

Be patient brethren unto the coming of the Lord. He shall come again that every one may receive according to that which he hath done, whether it be good or evil. Be patient. Wait patiently by righteous behavior, Watch as well as pray. Lay up treasure in heaven. The coming of the Lord draweth nigh. The judge standeth at the door.

Take the example of the prophets who have spoken in the name of the Lord. Look at their suffering affliction and patience. Behold, we count them happy that endure. You have heard of the patience of the endurance, of Job, and ye have seen the end of the Lord—that he is very pitiful and of tender mercy.

Above all my brethren, swear not. Take patiently what cross and hardship befalls you. Swear not. Do not murmur nor complain. Swear not at all. Vengeance does not belong to us. Let your yea be yea, and your nay nay, lest ye fall into condemnation.

Is any among you afflicted? Let him pray. Is any merry? Let him sing Psalms. Is any sick among you? Let him call for the elders, and let them pray over him. The prayer of faith shall save the sick. One may be afflicted and not be sick. One may be sick and not be afflicted. There is a

remedy for each trial and distress of the children of God. For the Lord is a very present help in time of trouble. But it must be the prayer of faith, and the patience of hope, and the labor of love.

Confess your faults one to another, and pray one for the other. Remember Elijah. He was a man of like passions with ourselves. He prayed and the rain was withheld. He prayed again, and the heavens gave rain.

It should be our desire to help each other. If one err from the truth, and another converts him from the error of his way, let him know he has converted a sinner from the error of his way, and has saved a soul from death, and hid a multitude of sins.

If you by faithful labor of love prove a brother of error you have converted a sinner from the error of his way, and have saved a soul from death, and hid or prevented him from committing a multitude of sins.

James arraigns man from his spirit to his tongue. He allows no safety is in the tongue of man which never can be tamed, which is worse than any kind of wild beast. It can only be bridled, and that bridle is not forced in man's mouth by man himself, no more than the horse bridles himself.

What an opportunity for discipline is furnished in the life of man.

The violent possessions of men are in conflict and competing with others of like passion. He is the captain of the host, the most famous warrior that rules his own spirit; for it at once crowns him as greater than he that takes a city. Should one appreciate the purpose of furnishing such an opportunity for self-discipline, wherein one endures with that patience that works a perfect work, that person realizes that tribulation works patience, and patience works experience,

and experience works hope, and hope makes not ashamed, because the love of God is shed abroad in the soul by the Holy Ghost.

This world is the workshop wherein are forged in its furnaces of affliction, and shaped in its forges and hammered in its burning forges, and shaped into vessels of mercy fitted well for the Great Master's use, those skilled in all manner of polished workmanship which shall be to the praise of the glory of his grace.

P. D. G.

From North Carolina.

"I live in a community where there are a great many Predestinarians or Hardshells, and I think the Hardshell doctrine is rotten to the core, and the core full of deadly poison. They need to eviscerate it and have some good Baptist doctrine injected in them. They are the worst people to dogmatize I ever saw. I long for the time when such soul-destroying doctrine will be ostracized. They claim we cannot help being what we are, as we are by God's eternal decree predestined to be what we are. Such doctrine makes God the author and finisher and perpetuator of sin. I am going to do all I can to obliterate such heresy, as I believe it comes from the pit where there is wailing and gnashing of teeth. The Hardshells here condemn Sunday school and say they would send their children to gambling houses, dancing halls, saloons and all other mean things (as they call it) before they would send them to a Sunday school. They teach their children that Sunday school is an abomination and tell them if they are one of God's elect to not be uneasy, for God will find them at his own appointed time and save them whether they want to be saved or not.

Oh, God, deliver us from such fatal

heresy. I believe in the predestination and foreknowledge and decrees of God. I believe that God foreknew, decreed and predestinated that men should have a free will in the matter, accepting or rejecting their salvation, and I believe God foreknew that all that would not repent and believe would be damned. Of course, I believe God works all things after the counsel of his own will. And what is God's will? It is his will give to lost people the power to accept or reject salvation. It is not God's will that any should perish, but that all would come to repentance. "Today if you will hear his voice harden not your heart." If the Hardshell doctrine be true it would be impossible for anyone to harden his heart. The Scriptures say today is God's time to save the sinner if he will repent and believe. Hardshells say to wait, and thus they are leading many to the pit of woe and despair.

Dear sinner, when you have an uneasiness about you and feel that all is not well with your soul it is God's dealings with you and you had better close in with the offers of mercy and make your peace, calling and election sure.

A sinner saved by grace.

M. P. TRIVETT.

Elder M. Presnell sends me the above clipping from a Missionary Baptist paper, desiring that I make some comments on same.

Remarks:

I have never known any one who hates the Primitive or Old School Baptists to be able to set forth honestly and plainly, fairly and sincerely what they believe. If people love us they love what we believe, and love to talk about it, and will not speak evil of us or of what we hold. Would you expect a man who said their doctrine is rotten to the core, and full of dead-

ly poison, to have any respect for it.

I have heard perhaps a hundred sermons of our preachers where this writer, Mr. M. P. Trivett has heard one, and I have never heard a single one of them preach such stuff as he charges them with.

They preach that salvation is of the Lord—that it is by grace through faith, and that not of ourselves, or of man's works—but it is the gift of God. They preach that grace reigns through righteousness unto eternal life by Jesus Christ our Lord. They do not preach man, nor his works, such as Sunday Schools or man's Institutions.

They do not want their children to go to Sunday Schools, for they do not see Sunday Schools authorized by the word of God, nor do they send their children to dancing halls, nor saloons. They do not choose any of these works of men. They do not hold that God predestinate to be conformed to his Son, or to be holy and without blame before God in love. We hold that it is man's works that destroy men—that by man came sin and by sin came death, and that death hath passed upon all, for that all have sinned. God is the author of all good works.

What kind of people spake most against Christ and persecuted him and his apostles most while they were on earth?

The scribes and Pharisees—men righteous in their own eyes, men who said they were free born, or not in bondage to any man.

Mr. Trivett states that he believes that God foreknew, decreed and predestinated that man should have a free will in the matter, accepting or rejecting his salvation. He further asks, "And what is God's will? It is his will to give lost people the power to accept or reject salvation."

Missionism holds to free agency—

that it is left with the creature to decide whether he will be saved or damned. He is not already condemned, but he has power to accept or reject, and that God has done the same thing for every one, giving each one the same chance to be saved or lost.

This is the great battle ground. Such predestination as Paul and the other apostles hold that the Lord's people are chosen in Christ Jesus before the world began, and that their names are written in the Lamb's book of life before the world began. They hold that no man can come to Jesus Christ except the Father which sent Jesus draws him, and that all the Father gives to Jesus will come to him. They also believe that Jesus blesses those the Father hath given to him in turning every one of them away from his sins. Hence whosoever has the will to come let him come. They also believe that as long as any man is left to follow his own natural will he does not desire to come to Christ, and will not come, because his deeds are evil, because he loves darkness rather than light.

God does not offer salvation to the sinner. Jesus says all that the Father gave to him shall come to him. Then they were given to Jesus before they did come to him, and they come to Jesus because they were given to him by the Father before hand.

We desire to acknowledge the righteous dominion of the Lord God, who does all his pleasure in all places, and is righteous in all he does.

We hold that all power in heaven and earth is in the hand of Jesus, and trust in him.

It seems to me that God did not, and does not, foreknow the wicked. He foreknew his own people. He grants them repentance, he makes them willing in the day of his power in the beauties of holiness, and they ascribe

their salvation to him. They glory in the Lord, and are satisfied with his way of saving sinners. They know that none can reconcile man's free-agency with God's blessed sovereignty. Let God be true and every man a liar. We do not attempt to preach new doctrines that reconcile the hope Lord's way, which is perfect. When the Lord shows a man the corrupt nature of man that man rejoices in the Lord's way, which is perfect, and ceases from his own way abhorring himself.

P. D. G.

Obituaries.

JUDIETH MARY BLALOCK.

Dear Brother Gold:—

By request of my dear father and my own desire to say something on the life and death of my dear mother. It is with a sad heart and tears that I pen these memorial lines.

She was born April 5, 1855, and was called home Feb. 4, 1914.

She had been declining in health for several years and was confined to her bed about four months. She was carried to the hospital Dec. 18th, 1913, but alas, there could be but little done for her so she came home Jan. 1, 1914. All that skilled physicians and loved ones could do could not stay her life. For God knows best his will must be done. I staid near her all I could and was with her when she died. Oh, that was the saddest incident of my life; she looked so sweet, so natural For about three days a new light seemed to illuminate her face that I wanted to look at her all the time. She called on the Lord to have mercy on her, and I believe He did have mercy on so bright a being. She seemed to know

she would never get well, and was deeply interested in the welfare of all around her, and knew everybody till the last. What my mother was to me I know of no words to, express, but alas, she is gone where I can see her no more on earth. I can't help but mourn my loss for it is so great, but I have that sweet hope that our loss is her eternal gain. She sleeps in Jesus' blessed sleep from which none ever wake to weep.

While indeed a precious jewel is taken from earth, our home and our church the attraction is greater for her in Heaven.

Mamma was a member of the Primitive Baptist Church for many years. May the God of all grace help us to remember and put in practice her teachings, that ere long when we go down in death that we may go as I believe mother did in peace with God and all mankind. Oh, 'tis sweet to think you're happy, you were so pure and true, While now in tears I'm pondering and thinking of the past, your dying presence is with me and I feel they ever will last. God hath called you to him and given you sweet relief, and the monster death so grim, hath filed our aching hearts with grief. But we hope to be submissive, knowing that God did right in taking our angel mother to dwell in pure denght.

She died without a struggle, looking towards Heaven, with a beautiful smile. She left a husband, four daughters and a host of relatives and friends to mourn her departure.

She cannot come to us, but let us all try to go to her.

Her lonesome daughter,

ALLIE G. BLALOCK.

Timberlake, N. C., Star Route, Box 4.

ELD. WM. LUNDY.

Dear Brother Gold:—

As the obituary of my uncle, Eld.

Wm. Lundy has never been published in the Landmark, I am sending it as it appeared in the minutes of the Mountain Association.

Eld. Wm. Lundy was born Jan. 23, 1823, married to Miss Lucy Payne Mar. 16, 1841, with whom she lived and cheered for 49 years, and died June 1, 1890. By this union were eight children three sons and five daughters, two daughters preceding him to the grave. Bro. Lundy lived to see seven of his children united to the church which he joined at Crooked Creek, Carroll county, Va., Aug. 16, 1852. He was baptized the next day (Sunday) by Eld Enoch Reeves. The same day he preached his first sermon his text being: "Come unto me all ye that labor and are heavy laden and I will give you rest." He was ordained to the full functions of gospel ministry June 30, 1858 by Enoch Reeves and Thomas Carr. In 1874 he was chosen moderator of the Mountain Association and continued valiantly in that service until his death except in 1893 and 1894 when he was traveling in Western States.

Brother Lundy remained a consistent member and pastor of Crooked Creek church until Good Hope church was constituted which church he served as pastor until Oct. 16, 1897 when he joined the church at Antioch in Allegheny county, N. C., which was at this time near his home. He remained a faithful member and pastor of this church until his death which occurred on Jan. 14, 1900.

He was buried near Antioch on the 16 in the presence of a large concourse of brethren and friends. He preached his last sermon at Piney Creek church in Allegheny county, using the text: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Matt. 24:14.

On his way from Piney Creek to the

home of Brother M. A. Crouse he was stricken with paralysis and fell from his buggy. He was taken to Brother Crouses home where he lingered nearly a week before death took him.

Our dear Brother Lundy was an ardent, faithful minister of the gospel holding the mystery of the faith in a pure conscience. He was very zealous in the administration of the gospel and in his young days in addition to working hard to support his family would walk from fifteen to fifty miles to fill his appointments and never complained. I have heard him say that he had filled all the appointments he had ever made during his ministerial life except seven and he had preached in seventeen states.

But he is with us no more. Peace be unto him. His conflicts are over and his spirit has returned to God who gave it and his body is laid to rest until God shall call it up higher. Oh, may we as he did ever walk worthy of the vocation wherewith we are called and may we, like him, earnestly contend for the faith once delivered to the saints regardless of reproach or opposition.

Affectionately,

E. E. LUNDY.

Wilmington, N. C.

It is with a sad and broken heart that I attempt to write the death of my dear father, who departed this life January the 21, 1914, making his stay here on earth fifty years and eight days. He was married twice, first to Fannie Holloman with whom he lived a happy life until February, 1906 unto which union was born eleven children, eight sons and two daughters one son preceding her to the grave a short while before she died. Then papa was married to Annie Sadler, unto which union was born one child, a little girl, six years old. Papa wasn't a member of any church, but was a true believer in the good old Baptist and always

filling his seat whenever he could. Papa was sick only one week and I stood by him until the last. He bore his sufferings with more patience than any one I ever saw. He was a kind husband, a loving father and a hard worker. He leaves a wife and eleven children to mourn his loss. I believe Papa was willing to die, for he said he would not mind dying if it was not for the sting of death. But he died easier than any one I ever saw. Oh, how we miss him in these lonesome hours. His chair at the fire side is vacant. He loved his doctors and they did all they could for him and his children also, but none could withstand the cold hand of death.

Mr. Gold, please publish this death in Zions' Landmark for my sake.

BESSIE.

CORMOODERS TYSON EASON.

The subject of this sketch was born November 1, 1845, and died November 29, 1913, making his stay on earth 68 years and 29 days. He had no family of his own as he was never married and no near relatives except a nephew and niece, but he lived in the homes of and worked for some of the best families of Wayne, Wilson, Edgecombe, Pitt and Greene counties and was highly respected by them. The last 12 or 15 years of his life his home was with us. He was not able to do steady work so he travelled a great deal among his brethren and friends visiting them and the churches which was his chief delight.

He loved the church and his great concern was to live a worthy member of the church and that his walk and conversation in life might be such as to let his light so shine that others might glorify our Father in Heaven. He was never more delighted than when engaged in conversation with his brethren on the subject of religion.

Though he never went in the stand, he was one of the wayside preachers that preached as he went.

He united with the church at White Oak, Wilson county, N. C., about 35 years ago of which he was a member in full fellowship at the time of his death.

He was in usual health, so far as we knew, when he retired the night of his death, was cheerful and engaged freely in conversation with the family until late bed time and remarked to my son as they were about to retire that he was not sleepy.

We knew nothing more until about 11:30 o'clock when he called my son and told him that he was suffering greatly with pains in his back and chest and asked him to fix him some medicine. He gave directions for fixing it and said to him, "I believe I am going to die, but I am not afraid to go and seek mercy at Jesus' feet," and began to sing. My son fixed the dose of medicine and gave it to him and turned aside to set the glass on a stand when he heard my uncle make an awful struggle. He turned back to him and called for me. I rushed out of bed and up to his room to find that he was almost gone and did expire in a few seconds.

On the fifth Sunday in November while his brethren were engaged in union meeting services his body was being prepared and laid to rest beside that of his mother in the old Walston burying ground near the Meadow Church amidst a concourse of relatives, brethren and friends who mourn their loss; but not as those without hope, for we feel that our loss is his eternal gain. But Oh, how sad, how hard to realize that he is gone never to return again! I have seen him go and return so many times. He had just gotten back from a trip of six or eight days. I feel that his prayer, oftentimes repeated was answered in that

he was blessed to be able to wait upon himself unto the last for he prayed that he might be. I feel that he expired at Jesus' feet as in his last moments he prayed he might. Therefore, we are encouraged to say sleep on dear uncle that blessed sleep from which none ever wake to weep.

His nephew,

J. E. EASON.

Ruth Williams Shields.

God in his all wise providence has seen fit to take Ruth from us to fill her place in heaven. Oh God, wilt Thou who hast kept us, enable each one to say: "Thy Will be Done."

How hard it is to give her up; yet we feel to thank Thee (the giver of every good and perfect gift) for such a gift as her life has been. She was not a member of any church, but possessed such lovely traits of character, and left such bright evidence that she was going home, said a short time before she died she saw God. He was beckoning her to come: repeated these words twice.

Ruth was the third daughter of Mr. and Mrs. J. L. Williams, was born and reared near Dry Fork, Va., was married to Charles Shields five years ago. Se leaves a husband and three dear little infants to battle in this unfriendly world without knowing a mother's love, the best of earthly gifts. Her little babe was only two weeks old. Dear Ruth, how we miss you, and how our hearts ache when we realize never more can we see your face, or hear your gentle voice always so kind and good. Even in her greatest agony she would want to keep it from Mamma, said it grieved her so.

She was sick nearly two weeks and both, her nurse and physeian learned to ove her. They not only said, so, but

manifested it by their attentions. Her physician stayed by her bed-side night and day, only left her a few moments at a time to make other calls. May the good Lord bless him for his great effort to relieve her. All was done for her that could be done; nothing could stay the hand of death.

Ruth died the 21st of May, was laid to rest in the Shields' cemetery on the 22 of May, 1914. Funeral service was conducted by Elder Moore from Martinsville. This is the first real sorrow we've ever known.

I try not to wish her back, for could she speak she would say weep not for me loved ones. Let us tr to imitate her life, and meet her in the glorious beyond, for Oh, what must it be to be there where Jesus is.

Brother Gold, our family has been blessed, and the children, six in number, lived to be grown, married men and women, without a death, only one grandchild before this. How many blessings we received without even once thanking the piver.

I do pray God to reconcile our hearts to his will.

Now wilt Thou dear Lord comfort the bereaved, especially the heart-broken parents, and when thou seest fit to remove us from this earth wilt thou that we form a family in Heaven as we have on earth. Do with this as you think best. I hope to be remembered in your prayers, and any of the dear saints when they have a mind to do so.

Written by her grief-stricken sister.
MRS. G. T. RICHARDSON.

All orders for Primitive Baptist Minutes and any other kind of Printing neatly and promptly executed by us.

P. D. GOLD PUBLISHING CO.,

ASSOCIATION.

The next session of the Fisher's River Primitive Baptist Association will be held one mile west of Mt. Airy, N. C., Friday, Saturday and 2nd Sunday in August, 1914, with the church at Stuarts Creek.

All coming by rail will be met at Mt. Airy depot and conveyed to the church.

This done by order of Stuarts Creek Church. G. O. KEY, Mod.,
R. W. MOSELEY, Clerk.

ASSOCIATION.

The next session of the Lower Country Line Association will be held with the Church at Camp Creek, in Durham county, six miles East of Bahama, and seven miles West of Stem, on Saturday, Sunday and Monday, the first, second and third of August, 1914 Those coming by Roxboro and Durham will be met at Bahama, on Friday evening and early Saturday morning, if they will notify Brother R. D. Hill, Rougemont, N. C. Route No. 1.

Those coming by Clarksville and Durham, will be met by the writer at Stem, on Friday evening and early Saturday morning and conveyed to place of meeting, if notified several days before hand. All brethren and sisters and friends cordially invited.

J. H. GOOCH, Association Clerk,
Stem, N. C.

ASSOCIATION.

The Staunton River Primitive Baptist Association will be held at Walton Church, Pitts county, Va., beginning Friday before 2nd Sunday in August All lovers of the truth are invited to attend.

T. N. WALTON,
Moderator,
CHAS. W. HENRY,
Clerk.

Church 12 miles East of Chatham, most convenient station.

ORDINATION.

Snow Hill, N. C., June 23, 1914.

Dear Bro. Gold:—

At the request of the brethren, I beg a little space in the Landmark to speak of the ordination at Nahunta on the 3rd Sunday in June, 1914.

The church at Dudley some time previously petitioned the church at Nahunta ordain Bro. James B. Roberts. So the church at Nahunta agrees to grant the request she being satisfied that Brother Roberts had a gift and was called by the Lord to preach his gospel) and set apart for the ordination to take place on the 3rd Sunday in June, and called upon Elders John W. Gardner and Thomas B. Lancaster to act as presbyters, Brother Hooks being present also. The ordination took place according to arrangements. A large congregation of people being present to witness it.

We trust the Lord may be with Brother Roberts and bless him with wisdom, knowledge and understanding to rightly divide the word of truth, and keep him humble, and that he may be a faithful servant, that he may be faithfully received by the brotherhood wherever the Lord may call him. Yours affectionately,

L. J. H. MEWBORN.

R. E. ADAMS.

Reedy Prong—Saturday and 4th Sunday in July.

Dunn—At night.

Primitive Zion—Monday.

Bethsaida—Tuesday.

Coats—Wednesday.

Angier—At night.

Durham—Thursday.

Thence to Lower Country Line Association.

J. E. ADAMS.

At the new Church—Saturday and

1st Sunday in July.

New Shepherd—Monday.

Toms Creek—Tuesday.

Flat Creek—Wednesday.

Salisbury—Thursday and Thursday night.

Pine—Saturday and 2nd Sunday.

Brethren will arrange appointment between Pine and Abotts' Creek Tuesday.

Hight Point—Thursday. and at night.

Greensboro—Friday.

Burlington—Saturday and 3rd Sunday.

Graham—Sunday night.

YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read this one carefully and then give me a chance to make you write me one very much like it. Here is the letter.

701 Barnard Street,

Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar Shelton S. C.

Dear Sir:—As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

This is not a selected case nor is the result unusual. It is only one of the thousands I receive. They come

from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, rheumatism, gall stones, kidney or liver disease, or any chronic ailment due to impure blood, I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

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Gentlemen:

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Name

Address

Shipping Point

(Please write distinctly.)

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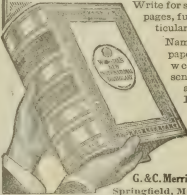
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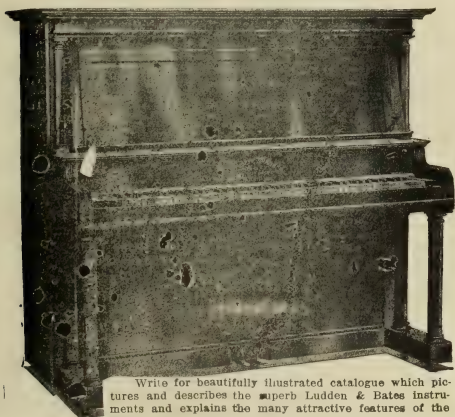
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Primitive or Old School Baptist

VOL. XLVII WILSON, N. C., JULY 15, 1914. NO. 17



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DEVOTED TO THE CAUSE OF JESUS CHRIST.

"Comfort Ye One Another."

(By Laurene Highfield.)

Comfort ye one another;

This world is o'er borne with care,
With grief, and with cruel heart-aches,
And burdens full hard to bear.
For time hastens on, and daily
Other lives are in need of solace
For things that once made them
glad.

Comfort ye one another

With words fraught with heaven's
peace;

Speak oft of a living Savior,

Whose love for you ne'er will cease.
Be glad that he heeds your sorrow,
This tender One, wise and true;
Take courage, sad heart, believing
That he loves and cares for you.

Comfort ye one another;

Dwell much in the land afar,
For sighing nor care can enter
Where Christ and the Father are.
Seek peace in that consolation
Which only his servants know,
And doing the tasks he gives you,
Find comfort for all your woe.

Comfort ye one another;

The Savior knows all your grief,
And counting his mercies over,
In them you may find relief;
Take refuge beneath his pinions,
For healing is in his wings,

And casting your care upon him,
Find comfort in holy ahings.

Eating Meat.

"Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth; God hath received him."—Rom. xiv. 3.

"It is good neither to eat flesh, nor to drink wine nor anything whereby thy brother stumbleth or is offended, or is made weak."—Rom. xiv. 21.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. viii. 13.

The above quotations have set for a principle of loving and tender regard for a brother in the Christian life. That same principle is set forth in Phil. ii. 3—"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves." In this last passage a different light is thrown upon the subject.

Paul in Romans is discussing the matter of eating meat, which had been dealt with in the early church, when it was forbidden to eat meat sacrificed to idols. In this situation which Paul was now writing about, there seem to have been some who esteemed some meats as unclean, while others did not. The latter could partake of these meats

freely without doubting, while the former class were objecting. The advice here given seems to have been based, not upon the actual law in the matter, but upon the spirit of brotherly kindness. Kindness is above the law, has more power in it than law. Paul here advises the operation of that higher law of brotherly kindness. It was not a question of setting aside the law in the matter, but a question of yielding personal right for the sake of brotherly love.

To put the matter in a clear light before those who shall read these lines, let it be supposed that there is a family in mind, such as every one has seen; there is an older child strong and possessed of more knowledge of affairs than the younger; the older seeks to direct the younger by advice and persuasion, until they fail; then he adopts some forceful measures to cause the younger and more unlearned to follow what the older considers the better course; the younger disagrees and complains of the treatment of the older towards him: the parents are appealed to for correction of the older one; by a continued pressure of obedience, the older child is made to yield until he becomes disgusted with the complete ignoring of what he knows to be wrong time for doing this. It may be given too quickly and it may be given too tardily. But it is doubtless a sin not to give advice to those that need it. For instance, an older brother, or father in Israel, may save serious mistakes on the part of a younger brother or sister simply by dropping a word of warning. How much a word is needed sometimes!

The word does not come, perhaps, because there is no Stephen present, whose conscience does not condemn him in the very act which it is his duty to correct. 'Happy is he who condemneth not himself in that which he alloweth.' It is doubtless God's

will that every one shall warn, reprove rebuke and correct every act in a brother or sister; that is, every one of his children who is filled with the Holy Spirit. It is always pleasant to think of Stephen as one of God's children who was filled with the Holy Ghost and dared to do the will of his God. These offices of a child of God in the positive side of a life, while those restraints mentioned are the negative side.

The Lord would have his children kindly affectioned one to another, as children of one family, which they are if they are what they claim to be. He would have them to be obedient, to be loving, to be kind at all times, to be firm for the truth, to be jealous of their spiritual family, in the sense of protecting their reputation and character. And on the other hand he would have them to refrain from evil speaking, from gossiping, from idle and careless conduct, from pouting, from vain glory and high-mindedness, from quickness to get mad, from bitterness and divisions of all kinds. He would have us to love him supremely, and love our brethren as ourselves, "in honor preferring one another."

(Rocky Mount, N. C.

Dear Brother Gold:—

It is with fear and trembling that I make the attempt to write to you again. But I promised the Lord two nights ago that I would write, and I fear not to do it. My health has been so bad of late that a good portion of my time I could hardly be up (and is bad yet). I could not rest but very little at night; as soon as I would lie down I would have such bad spells with my heart I would have to raise right up, and some nights what little sleep I would get would be propped up in bed. Oh, so low down in every way, I am and have been. I have tried different kinds of medicines and no relief, no

rest at night, and so discouraged I had become. Two nights ago I left the store and went in the house alone to retire, and Oh I dreaded to go to bed knowing what spells I would have. But I prepared my medicines and put it by the bed, and while doing so something spoke within and says pray; the Lord is able to give you a good night's rest without any medicine. And the next thought, will you write? I spoke right out and said, yes Lord, I will. I felt like if he would only bless me with a sweet night's rest I would gladly do any thing he required of me to do. I felt the weight of prayer when the words came pray. I knelt by my bedside and tried to pray the best I could, I lay down on my bed and had only one light spell with my heart and went off to sleep and slept good all night. what a merciful God he is. All day long yesterday there was a fear on me if I did not write. Last night I did not have a single spell with my heart but rested sweet all night.

Brother Gold, don't you know that I am bound to know that it was the Lord. Yes, I do, and he has power to heal me if his will and if not all the earthly physicians cannot. And I do want to trust in him, but I don't as I should. I know he has been with me and upheld me in my many sorrows, losses and crosses in this life that I have had to pass through and but for him I would have given up in despair. I go heart-broken it seems the most of my time, mourning and grieving all the day long; only a few moments at the time am I in praise. My last great loss, Brother Gold, seems more than I can ever bear some times. I often feel that I will sink yet under it. She was so precious to my heart. I try to be quiet and bear it the best I can. I know it was the Lord's will to take her home with him where she is now happy in his arms singing praises unto him, and her lonely mother left behind for some

purpose to grieve, lament and mourn for her. I don't say much or speak about my troubles much, but Oh, they are within me. I can't talk about them. I get so nervous and break down if I begin, but I can sit down and write a part of them. I am a stranger to myself, and I know I am to others.

Brother Gold, pray for me whenever you are blest with the spirit of prayer.

Your very little sister if one at all,

MATTIE LUPER JARRELL.

Rocky Mount, N. C.

Mineral Wells, Tex., May 19, 1914.

Dear Brother Gold:—

I am sending you herewith a M. O. for \$1.50 to renew my subscription for The Landmark.

Brother Gold, as this is a noted health resort and we have many visitors from all over the United States we thought it might be a good idea to ask you to give notice through The Landmark, that we have changed our meeting day to the first Sunday in each month.

We are dwelling in peace and have very precious, sweet meetings for which we desire to truly thank the Lord. And we desire all visiting Baptists to meet with us while in our city.

Thanking you in advance for this favor. I remain, Your sister in a precious hope.

MRS. SALLIE E. HOWARD.

P. D. Gold, Wilson, N. C.,

Dear Brother:—Through the rich mercies of our Dear Lord and Saviour Jesus Christ, I am very thankful to have the privilege of writing you these few lines, which by his rich mercies and loving kindness to me leaves me blest with health and strength wonderful.

I also trust Brother Gold, if it be the good Lord's will, that these few lines may find you well and all your family also wonderfully blest through the mercies of God.

So Brother Gold, if I am your brother in Christ as I hope to be by grace, and through faith, I owe no part of it to my self but only by the revelation of the spirit of Christ, the Comforter, which at times reasons deep into my heart and causes me by the same impression of power to believe that the good Lord has by grace made me what I am. As the Apostle Paul relates; I am not blest with the priviledge to know that I am his child, but the hope of this salvation is my rock through Jesus his Son.

So I hope dear brother that you and all the elders of the cross of Christ may in your supplication to God remember me a poor sinner, because my thoughts are so often carried away on things of no profit, which causes me to beg the good Lord to restore me again, or to deliver me from the pit of woe where in I lie powerless until that deliverance comes. And when the joyful news comes, then by the sweet communication of the Holy Ghost, my poor soul is blest to enter in to rest at home again, rejoicing and giving thanks from the depths of my heart.

Dear brother, at those times I am made to feel that a poor soul in his heart by praise, brings forth a pure offering that I believe is accepted of God, a living sacrifice. That is my belief about the matter, which I hope to be witnessed by all the true believers of God through the word of God.

Brother Gold, there is a feeling that follows me very often to write you concerning my feelings, and it has been impressed on my mind to try to write you my experience, but unworthiness has caused me to refrain, I remain so, for I know from experience that he is able to move away all unbelief from the hearts of his people at his good time. For by reason of the heart I have been told that Jesus your Truth,

your Light, your Prophet, your Priest your King.

Brother Gold, I am unable to tell you my feelings at the time those words were spoken to me.

I felt that I was in perfect peace with God and all his dear people, and in that instant I was made willing to do the Lord's will, and I was in a joyful state for a long time, for my mind was snatched away from earthly things, and was directed to heavenly things, where dwells peace, and joy and love, and is full of glory too.

Dear brother, through God dealing with me I have lost all my perfection in the flesh, and therefore I know from that standpoint that the flesh is dead because of sin, and the spirit is life because of righteousness. So Brother Gold, I hope that you may look over these few lines, which I am afraid to present to God's able elders, because I feel so small my self, and my understanding is so blind that a fear follows me when I try to tell a part of my feelings concerning my hope of Christ. But the good Lord knows the intent of my heart, that I through faith earnestly contend for God and to wards the dear people of God who are able to make my heart burn by the communication from their hearts. May you all remember me. Your unworthy brother.

IRA JONES.

White Plains, N. Y.

QUENCH NOT THE SPIRIT.

I believe this is often done through fear by the poor mourning souls, who are seeking grace. For the fear of God's ways are past finding out by man, for He is too wise to err and to merciful to be unkind. Praise His Holy name forever. Meet together often and speak of the goodness and

mercy of God, comfort one another and love one another for God is love, and whosoever loveth is born of God. By this shall all men know they have passed from death unto life, because they love the brethren. That is one of the best evidences of being born again of the Holy Spirit. That brotherly love that flows breast to breast adding testimony to testimony. It is experimental love, the love of God shed abroad in the heart. The love of God surpasseth all other love. The spirit of the Lord is with them that fear him. Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Comfort the poor and needy. God's people feel poor in spirit if they are rich in faith; so Quench not the spirit. Earnestly contend for the faith once delivered to the Saints.

Cry aloud and spare not; shun not to declare the whole counsel of God rightly divide truth from error that portion in due season.

Quench not the spirit brethren and sisters, but try to speak of the goodness and mercy of God, exhorting one another to their duty, for open rebuke is better than secret love. Watch over each other for good. Oh Israel thou hast destroyed thyself, but in me, saith the Lord, is thy help. Sing praise unto the Lord for His goodness and mercy to the children of men.

Pray for Zion and her children that her cords may be lengthened and her stakes may be strengthened in due season, for her enemys are enraged against the true church of Christ; her followers are counted as the offscouring of the world. So was Christ if we are His followers we are sure to bear persecution, but he that endures to the end is blessed. Go on to seek to know the Lord and practice what you know.

May God bless truth and pardon error is the desire of a poor weak worm of the dust of the earth. May

He who is rich in mercy lead, guide and direct us and save us from despair for He is able to sooth our sorrows, heal our wounds and drive away our fears.

MELISSA BROOKS TYSON.

SCRAPS.

Dear Sister Thigpen: —

I am alone as usual tonight, but I believe I have the presence of the Lord, so do not feel very lonely.

I have been thinking about you and brother Bennie of late, so I am going to send you just a few thoughts, broken ones, scraps so to speak. I have never minded eating scraps as long as they were good ones. I feel that you don't mind eating such scraps either. You know the woman said, "The dogs eat of the crumbs that fall from the master's table."

How glad we are just to get a crumb of that Bread that comes down from Heaven! I feel sometimes that I would give all the world, were it mine, just for a crumb of living Bread. I have been much blessed the last week while reading. How I love to read when it affords joy! Just previous to that, I passed through a period of famine. Could not read to profit. Could not pray. Darkness and death seemed to surround me, and be within me, but last Saturday, I went to Autrey's Creek, and it seemed that I was blessed with a sense of His love to my soul. Then I forgot the famine and had a feast of fat things.

You know Joseph was made known unto his brethren in a time of famine. They had no bread; nothing to support life, so they went down into Egypt to buy corn.

Have you not found in your experience, my dear sister and brother, that you always have to go down to meet your spiritual Joseph. So low sometimes, you think you will never rise again. You seem to be in the pit, and your feet in the miry clay, but after

awhile Jesus appears, and December becomes as pleasant as May. But to return, I went to Autry's Creek, and while there, I tried to preach three times. I believe I did preach, just a little one time out of the three, that is, I believe there was a little dropping of the rain and distilling of the dew according to the promise.

The people seemed to enjoy it, but you know I am selfish as well as unbelieving. I want to enjoy it myself. If I see others eating it does me but little good if I can't eat. It is something like looking at a fire that you cannot come near, in cold weather. You see the rays are sending forth heat but you want to feel them. Brother Newborn and Brother Felton were at the meeting also Brother Proctor from near Rocky Mount. Brother Crisp was sick and not able to attend. I enjoyed all the preaching I heard, so it was a good meeting to me. I hope you enjoy the preaching at Wilson. No doubt you hear more than you used to, but we can't enjoy anything unless we have the spirit. How much there is expressed in these words? "Dear Jesus shine and then we can feel sweetness in salvation's plan."

We can never enjoy anything spiritually, unless the Lord softens our hearts. I think it was Job who said, "He maketh my heart soft."

Have you ever tried to soften yours when it seemed like flint? I have done and said all sorts of things while in this condition, but my efforts were proven to be in vain and I was convinced that Jesus alone can do helpless sinners good. See I have written a long letter, for me, but I am going to continue awhile longer, and if you get too many scraps at one time you can use the best of them and throw the others away if you have no poor neighbors.

Well, I have been thinking of a good

text today. It has been sweet to me. It is as follows. "Behold I have graven thee upon the palms of my hand, Thy walls are continually before me."

How sweet it is to feel that the Lord thinks upon us, remembers us in our low estate, but to feel that our names are engraven on the palm of his hands affords joy inexpressible. You know an engraving is cut in, not merely put on the outside, not like the writing on the sand, that the tide washes away. One says, "My name from the palms of His hands eternity will not erase, engraven on his heart it remains in marks of endless grace." This is good doctrine, soul satisfying. Once in Him, in Him forever.

Thus the eternal covenant stands though we cannot always rejoice in it, yet it is always true. You know when the high priest went in before the Lord he bore the names of the tribes in the breastplate he wore. They could never be lost or rubbed off. So Jesus bears our poor worthless names in the same way. I have often wondered if my name is engraved, or if it is merely put on. It seems at times, that it will surely be rubbed off by my sins and iniquities, but that cannot be, for it is truly as another wrote:

Forget, I will not, I cannot, thy name engraven on my heart doth ever remain. So our walls are continually before Him, although we mourn and complain and feel that the Lord has forgotten us. I am full of changes, and don't remain in the same state of mind for an hour, but I have had a very pleasant time this week.

I often feel so sad about Annie being gone, what a sweet spiritual companion she was. I mourn over my loss but I know she is better off. I was thinking of her the other day and wondering why the Lord cut her off, seemingly, in the midst of her days and these words came to me: "She

is taken from the evil to come," and then I left off mourning for awhile, for when we consider aright, this is an evil world, and the wise man said: "The day of a man's death is better than the day of his birth," and so it is if we have a portion in Jesus.

Well, I commit these scraps to your keeping, and hope you can pick among them and find something sweet to your taste. Anyway, they show that I think of you and I have enjoyed writing to you and have given you such as I had on hand. When David was sorely in need of bread he asked the priest to give him of what was under his hand, that is what was in his possession at the time. Thus it has been with me and may the Lord bless it to the comfort of both of you, and may He sustain you in time and fit you for a never ending eternity with Him and all His chosen and redeemed ones, so prays your brother in hope of eternal life.

E. C. STONE.

COMMUNICATION.

Dear Brother Gold:—

I send you a very rich dream or vision that our dear brother (and also my nephew) J. O. Luper, had some time ago. He felt impressed to write it and did so and asked me to read it and send it to you for publication if you saw fit. I think it is just as rich as can be. I have heard him tell it several times, and he said he would like to have your views on it. Oh, that I could have such a glorious vision. I feel that it would revive my drooping spirit. Our brother said he was so sorry to wake up and find him self back in this old sinful world, but the Lord's time hadn't come to take him to stay. He only gave him a little fore-taste of what Heaven will be to a poor temptest-tossed child of God, and make him more willing to leave this world that is full of sorrows and dissatisfaction and go and dwell in

that beautiful mansion which the Lord has prepared for his children.

Brother Gold, how sweet will be that rest. "Oh, happy day when Saints shall meet, to part no more; the thought is sweet. No more to feel the rending smart. Oft felt below when Christians part. I very often feel that my days are short here, but the good Lord only knows how long. I only hope I will be ready and willing to go at His time, and if I am one of His I believe I will be glad to depart and be with Christ.

Brother Gold, I am better than I was when I wrote you last week, I hope, if I keep improving that I will be able to go to the Union next Saturday if its the Lord's will. I do feel so thankful to the Lord for relieving me of some of my sufferings. While I know it is all for my good but it does not seem good to me at times. I would never be sick again, but the Lord knows best.

May the Lord continue to bless you Brother Gold and all of us is my prayer I hope for Christ's sake.

Your sister I hope,

MATTIE LUPER JARRELL.

Rocky Mount, N. C.

COMMUNICATION.

Dear Brethren and Sisters:—

I am impressed it seems to write and have been ever since I had a vision of Heaven and of seeing the blessed Lord and all his children around his throne. I can't tell any one how much good it has done me, and it seems to me that I am burdened because I have not published it as it was made known to me in the vision. So I feel it my duty to write it.

Some time ago I went to Aunt Mattie Jarrel's one night to prayer meeting, and Brother Williford preached on the subject of Charity. I had often thought of the word Charity and what did it really mean. So it was Brother Williford's text that night, and I never en-

joyed a sermon any better in my life. And it seemed to me that I could see what the word Charity meant in its fullness and I rejoiced to know what it meant to the poor child of God. I could see so much beauty in it. I went home rejoicing and went to sleep, rejoicing. In my sleep I saw myself travelling in this world as a Christian has to travel. I saw my travels from the beginning to the end, and as I was going along, I would have many ups and downs and many rough places to cross. And I would come to large streams of water and there was no way for me to cross. At one stream I saw a plank and I tried to cross on it, but when I got on it it sank and I came near drowning, but I cried out to the Lord for mercy and he saved me from death. I went on my journey, and it was trouble after trouble all the way, and by and by the end came. And when I went through death I did not feel any sting at all. I thought it was only as going to sleep, and there was no fear of death with me. But when I passed through death I do not remember any thing for a space of time. I don't know how long it was, but after I had passed away from this life and had lain in the grave this time, that I do not remember any thing about, there came the resurrection, and the Lord raised us from the grave.

When I was awakened I saw Jesus standing over me, and I saw him as he is and was like Him. And he poured an ointment on me which was His Spirit. I looked up in the sky and it was full of angels which are God's children. And just as soon as Jesus poured this ointment on me I left this world with Him and all the rest of his Saints, and Oh, I was so happy. I looked down at the grave and said "Oh, death where is thy sting, Oh, grave where is thy victory. And when we reached Heaven Oh, what a beautiful mansion it was. There I saw the blessed Lord on his

throne and all his Saints around him. Oh, what a happy place it was. His angels were all the same size and just alike, and we were all just as happy as we could be. All our sorrows, pain and death were gone forever to never return. And while I was in Heaven Jesus said, your first wife is here. And he pointed out another angel and said that was sister Williford in that life which is past. And Oh, how happy she was, and what a beautiful robe she had on. Their robes were all alike and all the same size. So I believe the infant in the spirit which the blessed Lord gives is just the same as that of the adult. We were all known as the angels of God. I can't ever describe my happiness—my tongue cannot express the glories I saw. Oh, how I long for the time to come for me to be carried to that happy place to stay forevermore. There will not be any place for want there, I will have everything. I want to praise the blessed Lord, he has been so good to me and blest me all my life. The time has been when I could not see these glorious things, but I believe the good Lord has opened my blinded eyes and has shown me that in this world I shall have tribulations, but in God who shows mercy I shall have peace. Oh, I can see how vain this world and all its charms are. They are nothing compared with what I saw in heaven. So you see charity is love, and it was love that God the Father had for his children, to save them from everlasting woe. It was love that caused the holy child Jesus to leave his Father and come down here and take a body of flesh which was made a sin bearer for his people, and died upon the rugged tree of the cross, and then bowed his head and said: "It is finished." And I want to say to you who have a hope in his name, you who have been born again and are washed in his blood are just as sure of Heaven as if you were

already there. For I saw in that vision that the whole plan of salvation was complete. There was not anything left unfinished, and that every child of God would be saved from their sins, and blessed are they for they will be happy. When I awoke I was the most miserable person you ever saw to know I was awake and to find myself back in this sinful world again. But in a few moments I was happy and rejoicing over what I had seen and felt. I did not sleep any more that night. It oppressed my mind so strong to tell the Baptists what God had shown me that I felt like I must write it.

May the Blessed Lord continue to bless and remember us in his mercy and save us from our sins.

Your little brother in Christ, I hope.

J. O. LUPER.

Rocky Mount, N. C.

LORD, HELP ME.

"Lord, help me."

These words are found in the latter part of the 25 verse of the 15th chapter of St. Matthew. They are the fruit of a soul in distress. It is the cry of one who feels her utter helplessness and unworthiness of the least of God's mercies. We hear this same language all through the scriptures. One of old said, "I am a worm, and no man." Another said, "Woe is me! for I am undone; I am a man of unclean lips," etc. The Publican said, "Lord, have mercy on me a sinner." Peter said, "Save, Lord, I perish." The thief on the cross said, Lord, remember me. Then comes this woman of Canaan, saying, "Lord, help me." Her daughter was grievously vexed with a devil and out of the depth of despair and destitution she cried unto Jesus, "Have mercy on me, O Lord, thou son of David." I recall the time long before I united with the church, while passing through much distress of mind

I would consider the case of my father, who was a member of the church. I looked upon him as being one almost immune from soul trouble, one who was enjoying peace of mind and resting calmly in the sweet hope of Jesus, and had not the trials which I was experiencing, and I was made to hope that I, too, some day, should I become a member of the visible church would pass out of this stage of trials and temptations, but I feel now that I was ignorant of the terrible warfare that was being waged in his bosom. Yes, I thought all of the turmoil and groanings such as quoted above were only the issues of hearts not yet reconciled to God, those outside of the church militant. I believed that those in the church had no real troubles, no doubts, no fear, no such thoughts of infidelity and questionings such as I then had, but, my friends, I have been taught things and some of them by sad experience, and fear now that the one-day of sunshine, when there will be no clouds to intervene, is not nigh—not this side of the grave. Of late, I have seemed to realize as never before the depraved nature of my heart. It appears as though it was only a horbed for the breeding of wickedness, and that continually. It is a fountain of corruption whose waters are so embittered with poisonous thoughts, evil imaginations and improper designs as to cut me off from the things that I would love to attain unto; they rob me of my joy and steal away my peace. Surely, I have been made to know, in a measure at least that the heart of man is deceitful above all things and desperately wicked. I seem to be of that people whom Jesus said, "Draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." O, hypocrite that I am! The outside is made to appear clean, but within is as a cage of unclean birds and as a sepulch-

erfull of dead men's bones. Christ said, "The things which come forth from the heart are those that defile a man." So I am made to cry unclean, unclean. O, wretched man that I am; who shall deliver me from the body of this death? This is a terrible picture, dear readers, and were this the end it would be more terrible still, but this is not the end to them that weary be. To the one in this state of destitution, absolutely devoid of anything that is good, Jesus speaks, saying, "Come unto me all ye that labor and are heavy laden and I will give you rest." He says, "I am not sent but unto the lost sheep of the house of Israel." He appears as the Great Physician, to heal the sick and cleanse the leper. He came to seek and to save that which was lost, those who are made sensible of their true condition before God. He is the good Shepherd that lays down his life for his sheep; He leaves the ninety and nine and goeth into the wilderness to find that which was lost, that it might be restored to the One fold, for there is but one fold. He commanded his disciples on one occasion to "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep, of the house of Israel." Dear one, you who feel to be outside of the Shepherd's tents, you who have been wading along through the desert lands and out in the waste-howling wilderness, where there is not to your natural eyes any signs of life, I want to say that you are a subject of God's saving grace; you are the thirsty one and when He says come ye to the waters and drink, you come. When Christ speaks to one burdened down beneath a load of sin and commands him to come unto him, the creature has no alternative, and that one comes willingly, for it is said, "My people shall be willing in the day of my power," and this is the day of

His power. We are sick and in prison and are watching and longing for the coming of that physician who never lost a single case, but we remember that the Hyper mentioned in the scriptures was wholly unsound, not a spot any where to be found that was not contaminated with that dreadful disease, before he was commanded to go and show himself unto the High Priest and the High Priest pronounces him clean. What a wonderful record this is. It is not according to man's way of doing things, but the exact opposite to the carnal mind. But sin must have her perfect work; one must become as a little child, totally helpless, nothing to bring, corrupt from the crown of the head to the sole of the foot, before Jesus will own such an one before His Father which is in Heaven. Then if you feel to be lost, utterly cast off, look up, for your redemption draweth nigh, remembering that He said, "I am not sent but unto the lost sheep of the house of Israel." But, some will say, is this kind of crying, worshipping God? The scriptures so teach, for it is said in the case of this woman of Canaan, "Then came she and worshipped him, saying, Lord help me." I believe that this is true worship. We are confessing that we have no strength in ourselves, that all our help must come from him, that he is that well of living water springing up within us, that our life is in him and that he is our life. Many, many times it seems hid and we are made to think strange of the fiery trials which do try us, the very thing that the Apostle tells us we are not to do. We complain and say, Lord, why should I be tempted as I am? Why should I have so many things to come up in my various walks of life to separate me from the God I love? Why can I not bask in the sunshine of His precious love, without interruption? Why is my lot so hard and seemingly so un-

equal? My case, we say, seems different from everyone else. I am a stranger here below, and what I am 'tis hard to know. I find myself grumbling at times, finding fault with my Maker for having made me as He has, for having pointed out the ways that I should take, for having ever decreed that I should be born into the world a man and not a beast of the field. O, wretched, vile and ungrateful heart that can complain with Him who has been so good and kind, for, brethren, the Lord has been unspeakably good to me in blessing me with all things needful in this life, and above all bestowed upon me His boundless grace that I should have hope of eternal life in that world that shall never end. He has delivered my soul from the lowest hell and has given me to hope that I have an interest in that inheritance which is undefiled and that fadeth not away and made me a joint heir even with His own dear Son our Lord and Saviour Jesus Christ, and ye I am rebellious still. A heart of stone like this must be brought through the fire and tried as gold is tried and refined as silver is refined, that the dross may be consumed and I made to know what manner of man I am. The process is awful, at times, but when I have been cut down as a cumberer of the ground, when I have reached my row's end and it is indeed the last times with me, and am made to confess that I am lost and know not which way to turn, then am I made to know, as did the Poet, that, "Other refuge have I none, Hangs my helpless soul on thee." Yes, dear friends, the word "helpless" expresses it in a measure, and I want Him never to leave me, to still support and comfort me. How sweet the name of Jesus' sounds, then, in a believer's ear? It soothes his sorrows, Heals his wounds, and drives away his fear. No chord has ever been sounded in the natural ear that can compare with the

music contained in the name of Jesus as He speaks to the sin-sick soul, the one that is crying out with every breath and every sigh, "Lord, help me."

In conclusion, I want to say that the Lord does not try us in order that He might know whether we are able to stand, for He knows our frame, that we are but dust, but He tries us that we ourselves might know how frail we are, how prone to do that which is wrong and that we cannot even think a good thought except it be indited in our hearts from above, and when we are made to realize this, do we cry, "Holy, holy, holy art thou, Lord, God of Hosts." We know then that none other can deliver after this sort and He is crowned Lord of lords and King of kings; His name has all the praise and is exalted above every name and before Him shall every knee bow and confess that He is Lord, and beside Him there is no God.

Brother Gold, for some reason my mind has been exercised to try to write and I have yielded with the above, feeling that it only touches upon the outskirts of what I would like to tell, but I leave it with you to pass on and to say if it shall be submitted to the dear readers of the Landmark.

Your unworthy brother,

R. LESTER DODSON.

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P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

WHAT SHALL I WRITE?

John was commanded to write "the things which thou hast seen and the things which are and the things which shall be hereafter," Rev. 1:19.

If I write the truth I will write that which has been, is now, and shall be in some true sense. If I write that which is false it never has been, is not now, and never shall be true, for truth has never been false, nor has that which is false ever been true, nor is it true, now, nor can it ever be true. Then there is no affinity between that which is true, and that which is false. There may be an apparent likeness, but the two can never be the same, nor similar. Then truth never changes. Events may not have yet transpired, but they, if they will hereafter come to pass, have already existence in embryo, as being a necessary part of that which has not yet occurred. Jesus Christ is the truth in the perfect sense of that word, as being the fulness and perfection of that for which all things were created, or do exist. If

all things were created by Jesus Christ that were created, and for him, then there is such a relationship between them that what has not yet come to pass, or to its fulness and completion is yet to come to pass, and it is yet to be. How greatly important it is then that we speak and write the truth, and not falsehood.

It is said that all things were made by Him, and without Him was not any thing made that was made. All that was made was pronounced very good.

In the transgression of Adam, and the sin and death that follow, together with the derangement and disorder, the warping, twisting and corrupting resulting from sin and death, truth is not changed into falsehood, nor is falsehood made truth.

The final separation that will be made will place falsehood where it belongs, and truth in its proper place in purity, so each shall go to its own place. Jesus must reign until every enemy is put under his feet, and the last enemy is death.

Into hell there shall be sent all that is corrupt and defiling.

In Heaven truth, purity, incorruptibility shall be found.

The speaking and writing that separates between the precious and the vile, and sets the truth on the right hand of God, and that which is false on the left hand of God, is as the mouth of the Lord.

While the transgression of Adam and sin and death that follow appear to thrust disorder and confusion into the world, yet this does not defeat the purpose of God who works all things according to the counsel of his own will, whose wisdom makes the wrath of man to praise him, and manifest to the searchers after truth that God's throne is as pure and holy as though sin had never entered into the world, and manifests the guilt of men and de-

vils to be as great as if they had accomplished all they purposed, while the humble soul thanks God for the restraints of his power which prevents so many of the disastrous things that would result from sin were they not checked by the mercy of God, who restrains the remainder of their wrath.

The things not yet done, but shall take place hereafter, though—not at all foreseen by men are as certain of accomplishment as if they had already occurred. For that which is to be hath already been. Is there not a cause?

When holy men of old wrote aforetime they wrote and spoke as they were moved by the Holy Ghost, hence they wrote by inspiration. Such as speak and write this day, or will write and speak hereafter, according to the oracles of God, speak in the spirit of truth. Is there any thing new in the earth? That which is to be hath already been.

There are many things new to ignorant finite man, because he knows nothing of or by himself, but must wait until it comes to pass.

But things wrapped up and concealed in the womb of time have their birth or occur in their time and place as appointed. How shall man who knows nothing in the future, nor can change any thing to defeat the will of God, cause a new thing to occur, or change the course of the stream of events so that he can divert its course, even as causing water to run up hill, or contrary to its course.

God works in his people both to will and to do of his good pleasure. This is according to the spirit or renewed mind of those that desire the will of God done.

Hence when the true servant of God writes or speaks he does so according to the will of God, hence he writes and speaks the truth.

Sister Mary Bunn requests my view of Luke 16th Chapter.

Noticing some parts of this chapter let us consider.

1st. A certain rich man had a steward who was accused of wasting his lord's goods; and he called on his steward to give an account of his stewardship, for he would lose his position. This caused the steward to plan for a home for himself before he lost his position; so he called the debtors of his lord, and gave them receipts in full of their debts, by this paying only a part of their debts. In this way the steward places the debtors under obligation to give him a home in their houses.

The lord commended the unjust steward because he had acted wisely. It was sharp, worldly dealing to secure himself a home when he lost his position.

2nd. Jesus said, the children of this world are wiser in their generation than the children of light, or than the children of God. Natural men, or the children of this world, are more vigilant and watchful concerning the business of this world than those born of God are concerning their stewardship. Men in nature will sink their interests in natural affairs, giving their time, labor and money to advance their worldly interests, which are soon to perish with their using or abusing, while the children of light give so much of their time, labor and money for supposed worldly gain, which brings reproach on their profession, and shows that their hearts are far from God, and demonstrates that men are wiser in the management of their worldly concerns than these who profess to be called with an holy calling to seek those things which are above on the right hand of God. No servant can serve two masters. One cannot serve God and Mammon. The kinds of service are so different that no man can serve God and Mammon.

3rd. Jesus taught his disciples that they should be just in little things, in small matters. He that is faithful in that which is least is also faithful in that which is great. Instead of using sharp dealing, as the unjust steward did to save a home for himself, Jesus said to his hearers, make to yourselves friends of the Mammon of unrighteousness. Mammon of unrighteousness is the business of this ungodly world, wherein the love of money is the root of all evil, and wherein there is so much corrupt dealing. But Jesus in substance told his followers to act righteously, wisely, in the affairs of this life, so that those with whom you deal will see you are righteous in your dealings, and then they who are the Lord's people will receive you into their confidence and fellowship, which is an everlasting home. When you fail, as all the Lord's people do, do not fail to trust in their own strength or wisdom, and then they find in the church of God a home that does not fail.

4th. There was a certain rich man, clothed with purple and faring sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs that fell from the rich man's table. Moreover the dogs came and licked his sores. The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. In hell he lifted up his eyes being in torment.

This scene sets forth the character of those depending on uncertain riches.

The Jewish nation were stewards of the wealth the Lord God committed unto them. By wealth or goods is meant the great blessings in basket and store God put in their hands. The law was given unto them. They were commanded to love their neighbor as they loved themselves. They were to not oppress the poor, but to show kindness

unto them. They were not to allow their poor brethren to fall into decay and distress.

But whoever oppressed the poor more than the Jews did? Whoever boasted of their own righteousness more than the Hebrews did? Whoever corrupted and perverted the right way of the Lord more than they did? Who were greater idolaters than they were? Who were as great enemies of the Lord Jesus as were the Jews?

When this rich man who had paid no attention to Lazarus died he was buried. No doubt he had a great display of wealth at his burial. But he was in hell. Lifting up his eyes he saw Abraham afar off, and Lazarus in his bosom, and cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue: for I am tormented in this flame. What a pitiful cry, but how expressive and doleful to him was the answer of Abraham. Son, remember that in thy lifetime thou receivedst thy good things, and likewise Lazarus his evil things; but now he is comforted and thou art tormented. Besides all this, there is a great gulf fixed between us: so that they which would pass from hence to you cannot; neither can they who would come from you to us pass. Then he begged that he would send Lazarus to his five brothers that he may testify unto them, lest they also come into this place of torment.

Abraham said to him, they have Moses and the prophets: let them hear them. The rich man said, nay, Father Abraham; but if one went unto them from the dead they will repent. Abraham said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

Is it not true that if one hears not Moses and the prophets that one will not hear though one rises from the

dead?

Moses wrote of Jesus, and the prophets foretold of his coming. Moses in the command that every precept of the law must be fulfilled, and that he that offended in one point was guilty of the whole law. Now the law speaks to them that are under it, that every one may become guilty before God. Those that believe Moses feel their need of mercy; and are humbled, and they will believe the prophets who foretold of the coming of the Just one who should raise up the dead in a kingdom higher than this world. Hence only those who hear Moses and the prophets believe in the resurrection of the dead, and therefore they hear the Lord Jesus who is risen from the dead. And it shall come to pass that every one that will not hear that prophet (Jesus) shall be cut off from among the people. All that the Father giveth to Jesus shall come to him. They are those that labor and are heavy laden, for they hear or believe Moses, and feeling the guilt of sin, for by the law is the knowledge of sin, they are taught of God and come to Jesus as those that hunger and thirst after righteousness.

The apostles and others of the Jews that believed in Jesus were careful to maintain good works, for they brought forth fruits meet for repentance, and thus they made to themselves friends of those that love Jesus by wise use of the mammon of unrighteousness, and these friends thus made received them into the everlasting habitation or dwelling place of the church of God. Thus one brought forth the fruit or proof that he had been with Jesus and learned of him, he was received into the church of God, a dwelling place in Zion, which is everlasting. P. D. G.

RIGHTLY JOINED.

Eld. P. D. Gold, Dear Brother in

Christ I Hope:—

I have just finished reading the Landmark of Feb. 15, and did so much enjoy reading the blessed truths recorded there. It was indeed a feast to my poor soul, especially the sermon of Elder Bodenhamer which was so rich that it was indeed honey with the honeycomb. It gave sweet Jesus all the praise taking it from little old insignificant man and giving it to whom it belonged.

I am away out here in West Texas and never get to hear sermons like that—where oil is drawn from the flinty rocks or milk and honey flows. If a grain of manna falls to the ground some new idea seems to cause it to become stale like of old when the children of Israel tried to preserve some of the manna that fell for themselves. But it would not keep by any of their works. So they will not keep but causes divisions today in the house of God.

I hope I am an Old Baptist in belief, for if I know what I believe it is their doctrine—by grace are ye saved. So if we are saved by grace in eternity what are we saved by in this present day. If it is not by grace I don't know what it is for my righteousness is as filthy rags.

Before God a whole nation is as a drop in the bucket and when I consider what part of a drop I would be it is very small. The United States has ninety million people and in the sight of God are represented as one drop. Divide that drop into ninety million parts and view. That is the size of poor me. Then if it is not grace from start to finish I am lost.

I will lead the blind in paths they know not; I will make crooked places straight. The steps of the righteous are ordered of the Lord. Old Jeremiah said, Oh, Lord I know that the way of man is not in himself; it is not in man that walketh to direct his steps.

These are they which strengthened my little hope and at times I believe I have been made to cry out Salvation is of the Lord. Some of the Old Baptists out here, especially the preaching brethren, put terrible stress on that passage of scripture where it says, "work out your own salvation with fear and trembling," but they omit the next verse which says, "for it is God that worketh in you both to will and to do of His own good pleasure." So if it is not through the influence of the spirit that causes us to quit our mad course in this sinful life and seek the things above and work out this salvation then I am deceived in what I hope I believe.

Well, Brother Gold, I am not a subscriber, but your valuable paper has fallen into my hands and I enjoy reading it. Pray for me and mine when it goes well with you. Your little brother in hope of a better world through our Lord and Saviour Jesus Christ.

JOHN W. RAULSTON.

Trent, Texas.

SEARCH ME AND TRY ME.

It is not the guilty that are anxious to be searched nor tried.

The guilty are the ones that love darkness and shun the light. They desire the ugly matter wrapped up, covered, smothered, and themselves exempted from exposure or punishment.

If one hates sin or wrong doing he desires it exposed, punished or put away. If he loves himself the sinner he does not want himself punished or exposed, and would put the blame on some other one.

When one therefore desires that he himself should be searched and tried it is proof that he desires the right thing done. He is afraid of sin. The fear of the Lord is to hate evil. If there is evil in himself he desires it put away. He wishes to be separated from his sins. He rejoices in the Lord Jesus

who makes an end of transgression—not by excusing it or fighting it, but by suffering in the place of the sinner, and blessing the sinner in having him saved from his iniquities. He desires two things. One is Search me O God, and try me, and see if there be any false way in me. The other thing is, lead me in the way that is everlasting. When these two things are done there the supplicant for mercy, who is afraid of himself—hence his prayer is, "Cleanse thou me from secret faults," keep back thy servant also from presumptuous sins: let them not have dominion over me: then shall I be upright, and I shall be innocent, from the great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight O, Lord, my strength and my Redeemer.

What a wonderful thing to find mercy of the Lord unto life eternal, and be favored to live righteously here in earth.

P. D. G.

WHAT DOES THE BIBLE TEACH?

Does the Bible at all any where teach that the works of man are great. It says God made man upright, but that man hath sought out many inventions. But does it teach that they are great or wise or promotive of God's glory, or of man's good?

Take the matter of speed. Man have sought to quicken locomotion, going from place to place, exploring land, navigation the seas, going to and fro up and down in the earth. To us it appears great and wonderful. But God is every where present at the same time. Nor is He the God of the dead, but of the living. There is no past with God, and no future. All his people live unto him. He is the same yesterday, today and forever.

Man is an imitator in a very feeble sense. There has been much talk of late of flying machines. One was ex-

hibited recently here. It's performance was so far behind an insect or a bird that it heightened the skill of the bird in its flight. It appeared that man's effort is impotent. All God's works praise him, but man's works exhibit man's failure.

It is not by man's doings, or works that he is justified. If God works in man both to will and to do of God's good pleasure, then his work is acceptable unto God.

It is not what man sees. But we Jesus made a little lower than the angels that he by the grace of God should taste death for every man. If we see Jesus thus humbled this is far above any man's work. It is looking to him, trusting in him, believing in him, which is the work of God. Without faith it is impossible to please God. It pleased God by the foolishness of preaching to save them that believe. "Look unto me and be ye saved, all ye ends of the earth, for I am God, and beside me there is none also." If salvation is by works it is not by grace. If it is by grace it is not by works.

The law is the most perfect system of works ever given to man, yet by its deeds shall no flesh living be justified. There is none other name under heaven, given among men whereby we must be saved.

Cease ye from man whose breath is in his nostrils. Of what account is he?

P D. G.

REPORT OF ELD. WYATT TRIAL.

Pursuant to call of the Roanoke City Primitive Baptist Church, they met Saturday before the first Sunday in May for a retrial of Eld J. W. Wyatt. Song and prayer by Eld. M. B. Martin and preaching by Eld. C. B. Kilby when Eld. J. C. Hurst, Moderator, called the church together for the transaction of business. Under reference

Eld. Wyatt's case was brought up.

Present as witnesses, Eld. C. B. Brethren, J. M. Dickson, W. G. Dickson, A. F. McMillan, and F. L. Colvard from Senter Church; and Eld. M. B. Martin and Brother Isam Reynolds from Union Church.

The church asked the complainants if they would abide the decision of the church let it be what it may. They consented. Eld. Wyatt laid down his gift at the altar. Then all the matters were gone into from 1906 to the present, the complainants filing one charge at a time with proof and then giving Eld. Wyatt opportunity to answer. In about two hours the testimony was closed and speech making began. After the brethren were through discussing, the moderator called on the church for a decision of the case in the form of a motion.

Decision: We, the Roanoke City Primitive Baptist Church, after hearing all the testimony for and against Eld. J. W. Wyatt find, in our judgment, that he has not a good report, and therefore we silence him until he makes reconciliation with all the churches every where which they have against him; or until he has exerted such effort at reconciliation and lived with such prudence to convince the church that he is fit for the work of the ministry.

The meeting was harmonious all the way through and the decision was unanimous. Every one seemed to be perfectly satisfied with the decision, even Eld. Wyatt voted for the motion himself.

CHURCH CONSTITUTED.

According to a call made by brethren and sisters living in and near Lexington, Davidson county, N. C., who desire to be constituted into a church, the following Elders and deacons met with them at a school house near said place on Saturday before the 4th Sun-

day in June 1914, to-wit: Elders P. W. Williard and Samuel McMillian, Deacon S. Snider, R. F. Strange, A. W. Snider, H. Monsees, J. T. Hix, T. S. Hedrick, and Harris Trogon.

After preaching by Elder P. W. Williard from Acts 2:21 the above named Elders and Deacons formed a presbytery by choosing Elder P. W. Williard, Moderator, and A. L. Owen, Clerk. The Brethren and Sisters were then called on to present their letters from their respective churches, when Edgar Gallimore from Tom's Creek, J. M. Trogon from Rock Hill, Elder W. R. Gallimore and wife from Pine; D. S. Blake and wife from Concorl, Sister Nettie Godfrey from High Point presented letters. They being found sound in the faith were pronounced a church in Gospel order.

The moderator gave the charge and giving them the right hand of fellowship.

The Presbytery then adjourned in order.

ELDER P. W. WILLIARD, Mod.
A. L. OWEN, Clerk.

ELDERS W. E. BUSH AND J. A. SHAW.

Lower Country Line Association
Tuesday after first Sunday in Aug.

Roxboro Wednesday.

Cane Creek, Va., Thursday.

Staunton River Association.

Whitethorn Monday.

Galilee Tuesday.

Strawberry Wednesday.

Mountain Thursday.

Danville at night.

Upper Country Line Association.

Burlington Tuesday.

Greensboro Wednesday.

High Point Thursday.

Abbott's Creek Association.

P. D. GOLD.

Staunton River Association.

Mill Monday,

Malmaison Tuesday.

Cane Creek Wednesday.

Danville at night.

Wolf Island Thursday.

Reidsville at night.

McRays at Upper Country Line Association.

High Point Thursday after.

B. F. MCKINNEY.

Prospect Hill Saturday and 4th
Sunday in August.

Whealers Monday.

Ebenezer Tuesday.

Flat River Wednesday.

Roxboro at night.

Helena Thursday.

Thence to Lower Country Line Association.

Cane Creek Tuesday after.

Malmaison Wednesday.

Mill Thursday.

Thence to Staunton River Association.

ELDER J. W. BRAGG.

Nahunta—Saturday and 3rd Sunday
in July.

Mewborn—Monday.

Autrys Creek—Tuesday.

Lower Town Creek—Wednesday.

Tarboro—Thursday.

Cross Roads—Friday.

Great Swamp—Saturday and 4th
Sunday.

Flat Swamp—Monday.

Bear Grass—Tuesday.

Smithwick Creek—Wednesday.

Skewarkey—Thursday.

Spring Green—Friday.

Robersonville—Saturday and first
Sunday in August.

Conoho—Monday.

Mt. Zion—Tuesday.

Kehukee—Wednesday.

Lawrences—Thursday.

Williams—Friday.

Falls Saturday and Seconds Sunday.

Nashville—Monday.

Spring Hope—Tuesday.

Sappony—Wednesday.
 Mill Branch—Thursday.
 Pleasant Hill—Friday.
 Upper Town Creek—Saturday and
 3rd Sunday.

Moore's—Monday.
 White Oak—Tuesday.
 Lower Black Creek—Wednesday.
 Contentnea—Thursday.
 Scott's—Friday.
 Wilson—Saturday and 4th Sunday.
 Upper Black Creek—Monday.
 Beaulah—Tuesday.
 Pine Level—Wednesday.
 Cross Roads—Thursday.
 Chapel—Friday.
 Memorial Saturday and 5th Sunday
 He will need conveyance.

ELDER W. T. BROADWAY.

Running Creek—August 5th.
 Mountain Creek August 6th.
 Flat Creek—August 7.
 Toms Creek—August 8th.
 Pierce Chapel—August 9th.
 Rock Hill—August 11.
 Calientt—August 12.
 Suggs Creek—13th.
 White Oak Springs—August 14th.
 John Randolph Lucas—August 15th.
 Pleasant Hill—August 16th.
 High Point at night—17th.
 Hight Point at 11 o'clock—August
 18th.
 Thomasville—August 19th.
 Lexington—August 20th.
 Pine—Lexington—August 21st.

R. E. ADAMS.

Reedy Prong—Saturday and 4th
 Sunday in July.
 Dunn—At night.
 Primitive Zion—Monday.
 Bethsaida—Tuesday.
 Coats—Wednesday.
 Angier—At night.
 Durham—Thursday.
 Thence to Lower Country Line As-
 sociation.

J. E. ADAMS.

Burlington—Saturday and 3rd Sun-
 day.
 Graham—Sunday night.

ASSOCIATION.

The Staunton River Primitive Bap-
 tist Association will be held at Walton
 Church, Pitts county, Va., beginning
 Friday before 2nd Sunday in August
 All lovers of the truth are invited to
 attend.

T. N. WALTON,
 Moderator,
 CHAS. W. HENRY,
 Clerk.

Church 12 miles East of Chatham,
 most convenient station.

The 89th session of the Abbott's
 Creek Association will be held the
 Lord willing with the church at Salis-
 bury, Rowan county, N. C., commenc-
 ing on Saturday before the fourth Sun-
 day in August and continue three
 days. All who love truth, peace and
 harmony, and who labor for the same
 are invited to attend. Read and signed
 by order of the church in conference
 on Saturday before the first Sunday
 in July 1914.

We have asked for reduced rates on
 railroads. Those coming by rail can
 inquire for same.

ELDER C. A. DAVIS, Mod.
 A. L. OWEN, Clerk.

ASSOCIATION NOTICE.

The fall session of the Pig River
 District Primitive Baptist Association
 will be held with the church at Canton
 Creek, Franklin county, Va., to com-
 mence on Friday before 1st Sunday in
 August 1914, to which an invitation is
 extended to sister associations.

Canton Creek is six miles Southwest
 of Lanahan, on N. & W. R. R.

PETER CORN, Moderator.
 E. L. BLANKENSHIP, Clerk.

ASSOCIATION.

The next session of the Lower Country Line Association will be held with the Church at Camp Creek, in Durham county, six miles East of Bahama, and seven miles West of Stem, on Saturday, Sunday and Monday, the first, second and third of August, 1914. Those coming by Roxboro and Durham will be met at Bahama, on Friday evening and early Saturday morning, if they will notify Brother R. D. Hill, Rougemont, N. C. Route No. 1.

Those coming by Clarksville and Durham, will be met by the writer at Stem, on Friday evening and early Saturday morning and conveyed to place of meeting, if notified several days before hand. All brethren and sisters and friends cordially invited.

J. H. GOOCH, Association Clerk,
Stem, N. C.

ASSOCIATION.

The next session of the Fisher's River Primitive Baptist Association will be held one mile west of Mt. Airy, N. C., Friday, Saturday and 2nd Sunday in August, 1914, with the church at Stuarts Creek.

All coming by rail will be met at Mt. Airy depot and conveyed to the church.

This done by order of Stuarts Creek Church.
G. O. KEY, Mod.,
R. W. MOSELEY, Clerk.

The Mill Branch Union is to convene with the church at Mt. Pleasant, Lee County, S. C., Saturday and 5th Sunday in August. All lovers of truth are invited.

Dear Brother Gold:—

Please publish the death of my husband, James L. D. Corbett, who was born Jan. the 24th, 1870, and died Oct. the 22nd, 1913. Though he was not a

member of any church, I feel that he is singing praise to God, around the throne. He believed in the Primitive Baptists and confessed a hope in Christ, a few days before he died. He sang nearly all the time, and said he was perfectly happy. I believe he had passed from death unto life because he loved the brethren. He wanted all the members of the church to go to see him. You who have lost a companion can sympathize with me in my trouble, for I feel sometimes my troubles are more than I can bear. Then I feel I can say God knows best. Death has visited my home again, and taken our nine months old baby. He died Feb. the 22nd, 1914.

He was such a good baby, too good for this world, and God took him to himself.

Pray for me, dear brother, that I may be reconciled to God's will, and meet my loved ones in a better world than this.

Your sister I hope.

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Address

Shipping Point.....


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MODERATION THE LAW OF HEALTH

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All foods and drinks are poisonous and all forms of recreation are injurious when indulged into excess. Moderation is the law of health; intemperance the cause of disease.

Many of our freak notions about diet have resulted from a false interpretation of what we have observed in reference to the abuse of various foods and drinks. The vegetarian observed injurious effects from the use, or rather the abuse, of meats and so he eats only vegetables. A Chicago professor observed the bad effects of too frequent bathing and so he goes to the other extreme and teaches that bathing is injurious.

And so it is with Coca-Cola, coffee and tea. They are good, in fact they are decidedly the best of all beverages, and according to the highest authorities are positively beneficial to health. Coca-Cola, being free from tannic acid and the other acid vegetable substances that are found in tea and coffee, is especially refreshing and helpful. But the gormandizer could abuse Coca-Cola just as he abuses meat and other foods.

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SCHEDULE IN EFFECT JANUARY 11, 1914.

N. B.—The following schedule figures published as information ONLY and are not Guaranteed.

TRAINS LEAVE WILSON EASTBOUND.

11:40 P. M. Daily—Night Express Pullman Sleeping Car for Norfolk.

8:02 A. M. Daily for Washington, New Bern and Norfolk. Broiler Parlor Car Service, Washington to Norfolk.

5:03 P. M. Daily, except Sunday for Washington.

WESTBOUND.

4:55 A. M. Daily for Raleigh. Connects for all points South.

9:26 A. M. Daily, except Sunday for Raleigh.

6:32 P. M. Daily for Raleigh.

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NORFOLK, VA.

ZION'S LANDMARK

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION.

Dear Brother Gold:—

“God is our refuge and strength, a very present help in trouble.” Do we know this by experience? I hope we do and that we can put our whole trust in Him, for He only is able to keep us from sin. We need daily to drink of that living stream that flows from the holy land and to sing praise to God, for God is the King of all the earth. How good to worship this true and living God, one said: “Beautiful for Situation, the joy of the whole earth is Mount Zion.” Yes, God is known there and gently leads by His chords of love and mercy. The heavens declare His goodness, let us therefore live in honor of Him who has done so much for us—who found us traveling the downward road of sin—who stopped us and caused us to thirst for that living water, then we could not believe that God was our refuge or strength, but later after we come to find that we could do nothing and that if saved it must be by grace, we fully viewed Him as just in our condemnation and could have been banished, believing God just in our destruction, but here the Lord reveals himself as our redeemer, our Saviour, our friend and lifts us up to praise and enables us to say behold God is my helper, I will freely sacrifice unto thee, I will praise thy name for it is good. For he hath delivered me out of all trouble. Yet we often

have to beg the Lord to be merciful to us as we can't live as we feel we should live. It is a great thing to be able to trust in the Lord and to hope and feel that He is our refuge and strength. Then can we believe that His name will endure for ever. The wrath of man shall praise him—the remainder he will restrain. Let us take heed as to how we spend our time here.

We pass through dark and cold seasons but tribulation was His and will be with us—for we are not greater than the master. He suffered all things patiently and admonishes to suffer for His sake. The world is against us, it received Him not—and if we follow Him the world will surely hate us and speak all manner of evil of us, but let us stand fast and fully trust God as our refuge and strength. He said he would be with us, not leave nor forsake us and His promise is good—then a day in thy courts is better than a thousand. For God is a sun and shield, the Lord will give grace and glory; and no good thing will be withheld from them that walk uprightly.

The word of the Lord is so plain to the believer, but the blind cannot understand. If we be children of light we should walk in the light. Surely the Lord is our refuge and when in His service we receive His blessings and smiles of the Lord our dwelling place. We hope so. It seems like that little word “Hope” is mighty useful

Upon it hinges so many things. Bless the Lord for this abiding hope of an interests in Christ's shed blood. Praise to God for this hope of life beyond this vale of sin and sorrow. Blessings to Him that we have not seen for vain is the help of man. Thanks to Him for His manifestations of forgiveness and love. "Hope," yes, hope that is an anchor to the soul. Sure and steadfast: then again we can hope and say God is our refuge and strength. Let the heaven rejoice and let the earth be glad. Know ye that the Lord he is God: it is he that made us, not we ourselves, we are his people and the sheep of his pasture: with thanksgiving we declare his truth to all generations for there is no God like our true and living God. He is the Father, we are the children. So often we feel so weak and doubtful but he tells us, like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. We should not for get ourselves that we are but dust. Our trust must be in the Lord. Lord thou hast been our dwelling place in all generations. It is good to give thanks unto the Lord. We know we are vain in the flesh, but hope we serve the Lord in spirit, worship him and him alone, for the heavens declare his glory. Love the Lord and hate evil. We should worship in truth, sincerity and singleness of heart. Our Salvation is of the Lord. His word is a lamp to our feet and a light to our path. Blessed are we if we fear and trust the Lord, for the fear of the Lord is the beginning of wisdom. We must love each other for Christ's sake and sing songs of praise to his holy name. Surely, yes, surely the Primitive Baptists must be the special chosen people of God for they alone are worshipping God in the true way as set forth by holy writ. They stand aloof from the world and its numerous or-

ders, have none of these men made and man instituted auxiliaries of the so called church but are satisfied with the true order of God's house and manifest that true love and devotion to God and his word while all other professed people have some worldly idol to attract and further their cause. There is but one true God, one true faith and one sure plan of salvation and one true church of God and it is different and separate from all others because the seal of the Lord is with them. This God is our refuge and strength.

J. W. JONES.

Marshville, N. C.

CAST DOWN.

O, wretched man that I am! who shall deliver me from the body of this death? How much more anguish of soul can a poor, weak mortal as I am, stand!

When one feels to be swallowed up in death as I feel to be there is languishing in death's dark gloomy shade. Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! O, Lord can I claim thy people as any kindred? If so why am I thus cast down, and why is my poor soul disquieted within me? I am daily tried in the furnace of affliction. My beloved brethren can you even think of poor me to ask in my behalf, God's rich supplying mercies to shelter me in a time of trouble and darkness, when the billows seem to roll over me?

I know in God all fulness dwells, and I sometimes have a little hope that God is the rock in the weary land and the shelter, from the storm, under which my poor fainting soul longs to take refuge. I feel confident the Lord cares for, and will deliver his people, whether I am his or not, still I hope I

have known him and felt his pardoning love, and I want to praise his holy name, for his mercies have ever sustained me and I desire to praise him while I live here and after death, for he is worthy of all praise. Dear brethren, I think Paul felt the need of the helping hand of an all-wise God when he felt himself to be the chief of sinners. He said: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. I am glad that this man of God left these words on record.

I feel at times that I have borne the heat and burden of the day and have not a penny with which to pay my indebtedness, at other times I feel that I have had all things to enjoy in Christ Jesus and that he paid all of my indebtedness for me, and not only this, but he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God. O, that I might, at all times, be enabled to praise him for his goodness to me, even for clothing my naked soul which was wholly exposed to the wrath of a sin avenging God.

At times the following scripture fills me with fear. "Doth a fountain send forth at the same place sweet water and bitter? Can the big tree, my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh." Dear brethren this is where two ways meet and I often meet myself coming back, and the question arises, can one so vile as I, speak in the name of God, to the praise and honor and glory of that holy One, and to the edification of his dear children. Can it be possible for this fountain of sin and corruption to send forth that sweet water. Of myself, it would be an impossibility, but

this treasure is in earthen vessels, that the excellency of the power may be of God and not of us. Hence I am cast down. Those which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

Mixtures of joy and sorrow, I daily do pass through,

Sometimes I am in a valley, and sinking down with woe,

Sometimes I am exalted, on eagle's wings I fly,

I rise above my troubles and hope to reach the sky.

The way-worn pilgrim is wholly dependent upon the Father of lights, with whom is no variableness, neither shadow of turning. Oh, what a sweet consolation to have Jesus as the hope of our salvation as he reveals his smiling face in the forgiveness of our many sins. Since any confinement to the house by affliction, I have had some seasons of rejoicing, and verily though I would never sorrow and doubt again, but darkness soon creeps in to all the soul with fear and dismay Brethren let us remember that our dear Saviour was a man of sorrows and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Jesus is the healing balm for our hungry fainting souls, and from him our help must come. Christ is our shield and buckler, our high tower and our deliverer. He is a present help in time of need. Should we not trust, honor and serve such a God

COMMUNICATION.

Let him that thinks he standeth take heed lest he should fall: This passage of scripture I believe is to the self conceited and exalted persons, that esteem themselves better than other. But its a dangerous place to be in resting in

carnal security for the Lord resisteth the proud and giveth grace to the humble.

Let not your adorning be the outward adorning, such as plaiting the hair, putting an apparel, but let it be the inward adorning, the hidden man of the heart. We may conceive ideas that we are right and others are wrong, but that doesn't make it so. We sometimes imagine vain things which is not a reality a positive truth, a fact. Its all vanity and vexation of the spirit. So walk not after the flesh, but after the spirit. Bear ye one another's burdens and so fulfill the law of Christ. For if ye live after the flesh ye shall die. So we should try to deny ourselves daily of worldly lust and serve the Lord with all of our hearts mind, soul and spirit. So let him that thinks he standeth take heed lest he should fall. There is great danger of falling from the steadfastness of our faith. I some times compare myself to the shoot on a corn stalk. It looks similar to an ear of corn but there are not many grains if any. I seem to be faulty like doty fruit and don't mature. "I am sick and lame, all unholy, all unclean. Yet I would from sin be free and the Lord remember me." But the good round heavy ears of corn are usually drooped downward. So they are the true followers of Jesus. Poor in spirit, rich in faith. "Blessed are the poor in spirit for theirs is the kingdom of heaven." Be ye not deceived for God is not mocked. Let brotherly love continue. Bear ye one another's burdens and so fulfill the law of Christ. Blessed are they that endure to the end, for they shall receive a crown of righteousness. First cast the Beam out of own eye before we begin to pick out the mote out of our brother's eye. Let brotherly love continue for love hides a multitude of faults. We should strive to return good for evil and overcome evil with good. Jesus made his

enemies his friends and conquered them by love. We would do well to try to follow his footsteps and examples he has set for his followers. So let him that thinks he standeth take heed lest he should fall.

This scripture doesn't mean falling from grace, its falling from the steadfastness of faith through the weakness of the flesh and the temptations of Satan.

I often fear I am led, or actuated by a satanic spirit and I almost shudder at the thought of attempting to do anything in the name of the Lord especially writing. I am afraid to venture, because the scripture teaches us, its a fearful thing to fall unto the hands of the Lord. So I am afraid to try to write and I am afraid not to write and I am chased right and left and at my wits end. I am still doubting and fearing I am deceived but hope is the anchor of my soul. Praise the Lord. Pray for me and mine for I feel the need of prayer daily.

MELISSA BROOKS TYSON.

COMMUNICATION.

ELD. P. D. GOLD:—

I am still at the throne of mercy—yes, at God's footstool—and yet I would ask why am I thus, for I find there is only sin and pollution.

While you are on Mount Pisgah's top and know nothing of these waste howling scenes and places that I am continually traveling in, for you are eating the good of the land by walking in the path of obedience. for that is the sure promise. Yet why can't I walk pleasing and circumspectly before him? That is why. I can't live more in the light of his countenance, for I am too deep in sin, too corrupted and vile, wretched, undone to please my God. I must think that for iniquity the love of many shall wax cold. And surely this is an age of pride, show,

worldly conformity; lovers of pleasures more than lovers of God. Oh, that God would cause a shaking and bringing together of the dry bones that we might feel constrained to say of a truth the Lord has done this work and it is marvelous in our sight and that He would remove the cause and great cause of this slackness, back biting, and devouring one of another. Oh, that more love was shed abroad in our hearts—that we could be at each others feet, esteem one above the other. But oh that nature of ours wants to rule and use power and be great, exalt itself above all else. Oh, for faith and grace to subdue it and keep it under subjection so that we should not become ruffed up and become a castaway. For there is nothing so sweet and clear to me as fellowship of God's people, none like them so fair. That is all I have to live for, all that I want to abide here to enjoy. For thrust me from my mother (the church) and brothers and sisters, I desire death. Older I get more beauty I see. How strong the churches, nothing can dissolve her. Hell can't sink nor destroy her, for in Christ is her safety. She stands as a bulwark, has and will though hell may shake and vent it's spite, yet Christ will save his heart's delight. And I am glad, though of sinners I am the worse, yet at times, I view the land of Caanan, and say it is enough.

And surely it will be for all when we are freed from the turmoil and strife. And when we are through with the fights and conflicts of this delusive sin cursed world, then we will bask in the sunlight of God's love and will ever be with the Lord. Oh, happy day. I have only hinted on these things yet it is for those who have eyes to see and hearts to understand these things. And I hope God will add a blessing. Oh, to think of such sweet writers as contribute to your paper, except mine only chaff. It seems

my words mock me yet I will write for we are to be helpers one of another, as one of old said: "Such as I have, I give to thee."

Dear Brother Gold:—

I feel so rejoiced today that I want to write you a sketch of what I feel though I can in no wise express my feelings.

I was baptized yesterday by our good Brother Williford and you know what a glorious feeling I had. For so long it seemed there was a gulf I could not pass through, but now the Lord has enabled me to walk out of it all and has moved the heavy load I have been carrying so long. I feel today that I am freed from bondage, though I expect those gloomy feelings to come back many times.

While alone at my home probably a song would come to my mind and it seemed to me that for a few minutes I could feel the presence of God so great I could shout His praises aloud. Then again I would travel a dark and rugged road where there was no comfort for me. I went to church many times and I saw such good people that I wanted to be numbered with them. I traveled this path a good while feeling so impressed that I was living in disobedience by not discharging my duty that I felt I was bound to confess it to ease my conscience whether they received me or not. And the glory of it I can't express. Those only who have felt it can feel with each other. I couldn't tell it to the church as I wanted to because I would get so overcome I had to stop. I couldn't talk as others but I guess it is as good felt as told. I felt so little and low down and thinking what I might say would be worthless that I made my sentences short.

I knew I loved them and wanted to be with them but feared they were deceived.

Always from my youth I have had

thoughts of my soul's welfare and loved to hear of heaven and heavenly things. The greatest comfort I have is to meet with good people and hear godly conversation.

A few years ago while lying on my bed one night I had a dream or vision. In plain words I heard "thy sins are forgiven thee." Instantly I awoke and my hands were raised in praise to my Saviour. I can't tell how good I felt for awhile.

I then became rebellious, began taking up with worldly amusements and everything began to grow cold and I was miserable. I tried to pray but it seemed my prayers did not reach higher than my head. Sometime after I was warned again and my father wanted me to go and perform my duty, but I kept staying away.

After Brother George Adams' death I saw him in a dream one night, naturally as he was here, though I remembered he was gone. I talked with him and he told me to go and be baptized. My desire to be baptized had so impressed me for some months past that I decided to go, however unworthy.

I can say today I rejoice in spirit I hope—that I have done what the Lord commanded us to do—followed His example, and I trust it is for a good cause.

I want you to pray for me and my little family that we may be directed in the right way and may the Lord add His blessings.

Your little sister I hope.

HATTIE DEAL COOPER.

Nashville, N. C.

COMMUNICATION.

Dear Brother Gold:—

I have wanted for sometime to try and write a few lines to you and will now make the attempt trusting the Lord will guide and direct me that I may not err.

After I offered to the church and was received much to my surprise, for I thought they did not have any confidence in me and I couldn't tell anything for weeping, but I loved them and my desire was to be with them. It seemed to me that that day and the day I was baptized was the happiest of my life. All my tears had washed away and I thought my troubles were over. Oh, what joy I received and I could sing now as I never had before. Oh, how happy I was that my Redeemer liveth, that He had suffered, died and rose again for such as me. What greater love is this? He had lifted me out of the horrible pit, my feet from the miry clay and placed them upon a rock. Oh, how unworthy I am that I am so blessed.

I know it is nothing I ever did or can do that has caused this great and wonderful love. What a mystery that he could love such a one as me. Everyday I live I see this old body plainer in its vileness, see that there is no good thing of the flesh and that every good and perfect gift comes from above. When I would do good evil is always present which makes me doubt and fear. Sometimes I doubt that the good Lord has ever dealt with me.

Sometimes I think I will ask the church to exclude me from their fellowship, I feel too unworthy to be with such good people, but I hope and try to pray that if I am deceived He will undeceive me and if I have deceived those good people I did it unknowingly.

Oh, Lord, have mercy on this poor worm of the dust. Pour out the spirit upon me that I may love and worship Thee all the days of my life. I know if I have any worthiness it is the Lord Jesus Christ. Cause me to be humble, thankful and obedient. Thy will be done, O Lord, not mine.

Sometimes I can look over my past life and say, surely the goodness of the

Lord has been with me all my days and I knew it not. "Bless the Lord Oh, my soul and all that is within me bless His Holy name." When I am blessed with His dear presence and can sing the song of Zion my heart is made glad and my cup to overflow.

Dear brother and father in Israel I wish I could express my feelings but I have not the language.

I wish to relate a dream I had in 1910 which is ever fresh in my memory. I was living with a dear brother in the church, my mother and father being dead. But this dear brother was a father to me indeed and I loved him as such. I dreamed he and myself were on the porch and the whole earth was covered with darkness blacker than I had ever seen it. We looked towards the South East from where a bright light appeared and Jesus Christ came into view crucified upon the cross. This vanished and He appeared again clothed in something which looked purple. I don't think I will ever forget that dream, it gives me so much comfort sometimes.

Please pray for me as I feel the need of the prayers of all God's dear children.

I am your little sister in Christ I hope.

LILLIE M. LINK.

Danville, Va.

COMMUNICATION.

Eld. P. D. Gold:—

I have some thoughts in regard to the poor of our churches and the way that they are cared for by the churches. In many instances they are neglected, and I have known some to be sent to the county home. Would it be better for each association to provide a home for the poor of the churches in the association? Get a few acres of land at some convenient place for the home, put the necessary buildings on it, furn-

ish the home and then invite them to come to the home where they can be well cared for, and the preaching brethren can arrange for them to hear preaching regularly. It would be a pleasure to visit the home and spend a few hours with them, and they would be a help to each other, collected at the home.

They are now here and there and as many are poorly cared for after they get too old and feeble to walk two or three miles to preaching, it is seldom that they get out to church.

Would it do to mention his in our association and let the brethren talk together?

It looks to me that it would be quite an improvement over the present methods.

Brother Gold, I am sending this to you and ask your opinion, and hope you will let me hear from you soon.

Your brother in hope.

W. B. TEMPLE.

Willow Springs, N. C.

Remark: This is for the churches to consider.

P. D. G.

COMMUNICATION.

Hillsville, Va., July 1st, 1914.

James R. Jones, very dear brother:—

I will try this evening to answer your kind brotherly letter of June the 23rd. I feel myself unworthy of your esteem, yet, as you say it is for the Causes' Sake. David said, "Is there not a cause?" It was not vain pride, nor selfishness in David, but the love of God that perfected faith in him, and he loved Israel for God's Sake. He loved God because God had made manifest his love to him, in delivering him from the lion and the bear, which means from sin, and iniquity. So, when we realize the great deliverance at God's hand, our faith is made strong in the Lord; for in the Lord Jehovah there is strength; and Israel said

again who is a rock save our God, and the Lord said upon this Rock I will build my church. God himself is the foundation. And no wonder the gates of hell shall not prevail against it. It is a sure foundation of everlasting duration. Christ is the life of the building, a chief corner stone, and as a stone he is the magnet that draws the building to him. You know that the force of gravity makes the house rest upon the foundation. But in this case the foundation draws the building unto it. For He said, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

So He not only draws them to him, but He draws them together. For God who is rich in mercy for his great love wherewith he loved us, even when we were dead in trespasses and sin, hath quickened us together with Christ. So Christ is the magnet of life in us, and of us in him. Then it is no wonder we love one another, for, the children of God are made that way. Our very life runs out to our dear brethren. I would like to have been with you all, heard Brother McMillan and Brother Williard preach. I well remember the time at Stewarts' Creek when Pa and I were there and Sister Ayers shouted a little. We had a sweet feast that day. Many loved ones are gone home that were with us that day. But I hope Brother Jones, we will meet them some sweet day. I don't know yet whether I can come to Stewart's Creek or not. I may come to the association.

My wife has been very sick. Some of the time she could not sit up to have her bed made; has been sick all this spring and summer. She can walk around now, but she is very weak. Can't set up all the day. Clara came home to do our work and mother has gone to live with Brother David Webb. Since Clara came home. Lula said for me to give you her regards. She

thinks you are a kind good brother. I would think she was a good judge if I had not deceived her. She took me for somebody. And you see she just about condemned her judgment. Well, the poor thing just about threw herself away when she married me. But I am no loser, and have no right to complain. Pa said I was wonderfully blessed with companionship. Well, we hope this may find you well, as to health wishing you many blessings yet in life. While I know you are one that enjoys religion, for God has wonderfully blessed you with the spirit, and may He continue to bless you all through this life, and save us all through Christ our Redeemer.

Lovingly your brother,

D. S. WEBB.

COMMUNICATION.

Stokesdale, N. C., June 3, 1914.

Dear Brother Jones:—

I will say to you that there are circumstances over which I have no control that will prevent my coming to your town about the 2nd Sunday in June. I hope, however, that it may be the will of the Lord for me to come over there later on. I will write you a few days before I come. I would be glad to get a letter from you telling me how you enjoyed the meeting at High Point. I could not hear any of the preaching, but I enjoyed being there, though I often feel like I am not to be among the brethren. I have such a hard deceitful heart which causes me to stumble. So I am left behind in my feelings. I can't even have a good thought, much less do a good deed, and today my dear brother I have been fearful that I did not even have a good desire, yet I know the Apostle said, "where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through right-

cousness unto eternal life by Jesus Christ our Lord." Oh, if I could feel the effects of grace reigning through righteousness unto eternal life, as plain as I do sin reigning unto death, then surely I would not feel so wretched and miserable as I do. "I know that in me, that is in my flesh dwells no good thing," and I can but say, "Oh, wretched man that I am, who shall deliver me from the body of this death?" and the apostle further says "I thank God through Jesus Christ our Lord;" so then with my mind I myself serve the law of God, but with my flesh the law of sin.

If I was as certain that I served the law of God with my mind, as I am that I served the law of sin with my flesh, then I could bear my temptations better than I do. Again, the apostle said that lest he be exalted above measure, through the abundance of revelation there was a thorn given him in the flesh, the buffetings of Satan, and he besought the Lord thrice to remove it, and he said, my grace is sufficient for thee. Oh, if it was just only lightly whispered to me by the friend of sinners that his grace was sufficient for me, then how much better I would feel. I know full well that his grace is sufficient for the vilest of the vile, if it is his will and purpose to bestow it upon them. I suppose that

the apostle took courage when the above words were spoken to him, but unless we can feel to some extent the effects of the words in our hearts it only seems to us that his grace is sufficient for better people than we are. I have been thinking today of the old Prophet Jeremiah, how he cursed the day wherein he was born. Do you think that he felt right at that time that God's grace was sufficient for him. Brother Jones, do you ever feel that it would have been better for you if you had never been born into the world? I will close for I reckon you

will think you never saw such a poor bungling meaningless letter, but as Hannah said, out of the abundance of my complaint have I written.

I hope you will be enabled to remember me in your petitions.

Write as soon as you have a mind to do so.

Your poor unworthy brother;
W. A. GOURLEY.

The next session will be held Saturday 5th Sunday in August with the church at Union, Johnston county, N. C.

Elder W. A. Simpkins is appointed to preach the introductory sermon. Elder A. D. Johnson alternate. General invitation extended especially to ministers.

Those coming by rail can get conveyance by notifying J. H. Braddy, Smithfield, N. C., or Elder E. F. Pierce, Princeton, N. C.

The next session of the Seven Mile Primitive Baptist Association will be held with the church at Reedy Prong, in Johnston county, N. C., about 12 miles South East of Benson on Friday, Saturday and third Sunday in September 1914. Those coming by R. R. will be met at Benson on Thursday, from the south at 1 p. m., from the north at 3:30 p. m., and conveyed to the association. All brethren, sisters and friends are cordially invited, especially ministers.

CORNELIUS HODGES,
Association Clerk,

Benson, N. C., Route 3, Box 136.

Dear Brother Gold:—Please state in the Landmark that there is mistake in the Seven Mile minutes of last year 1913, recording the time of this association. It reads in the minutes the second, but should read the second, last Sunday in September 1914, which is Friday, Saturday and third Sunday in September 1914.

C. H.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

WILSON, N. C., AUGUST 1, 1914.

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EDITORIAL

HONOR THY FATHER AND THY MOTHER.

This scripture is recorded in Ex. 20:12. Paul writes, children obey your parents, and notes the commandment "Honor thy father and thy mother," stating that it is the first commandment with a promise coupled—that it may be well with thee and that thou mayest live long in the land which the Lord thy God giveth thee. Paul wrote this to Gentiles, Gal. 6:1-3.

It is plainly taught in scripture that parents should bring up their children in good behavior—teaching them that they should honor their father and their mother. They should hearken to their counsel, fulfill their will, obey their word and should do so cheerfully. It is plainly taught in scripture that the father and the mother are the head of the family, and shall be so regarded by people at large.

Friends of good order and good government will tell children they should obey their father and their mother. He is a friend of good order who will ad-

vise the children of other people to obey their parents.

The place of the beginning of the formation of good government is the family. Where children honor their father and mother they will respect the rights of others, and these children will respect each other. It is not pleasant to visit a family when children do not respect and love their father and mother, and do not love each other.

Character that is good is formed in the parental home in early life.

The Bible teaches this, nor is it to be disregarded. God commended Abraham that he would keep his commandments saying, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken unto him," Gen. 18:19. Behold what traits of strong character were impressed upon the Israelites. Train up a child in the way he should go, and when he is old he will not depart from it. While children are young let their father and mother set good, sound examples before them, and give them wholesome advice, and counsel them to shun evil, and tell the truth, be industrious take care of their money, be not lavish of their time, and form good, sober habits from their youth, and they will when grown up be good citizens.

Parents have a solemn obligation on them every day to walk circumspectly before their children. It is the duty of parents to rule their own family well. Be not bitter against them, but firm. Let your yea be yea, and your nay nay. Let them feel that you tell the truth in all things, that you say what you mean, and mean what you say.

What think you of the modern way of bringing up children? Who rules

in your house. Do you govern your children in firm, gentle, wise counsel, requiring your children to fear, love, honor and obey you, or do you allow them they know better what is good for the child. If you have not firmness and judgment enough to govern your household what business have you with a household. Does a parent, properly, really love his children who allows them to grow up in idleness, and running about spending time and money on sightseeing, such as base ball games, going to picture shows, not being at home until late at night, keeping company with any sort of wild boys and girls?

What think you of children that think they know so much more than their parents, that the parents cannot teach them, that their parents are old timers, old fogies, behind the times, have an unfashionable religion?

What think you of children that spend their money on nasty novels, are not sober minded to read the Bible? Will you carefully read Paul the apostle (2nd Timothy 3:1-5?) "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breaker, false accusers, incontinent, fierce, despisers of those that are good.

Traitors, heady, high-minded, lovers of pleasure more than lovers of God: Having a form of godliness, but denying the power thereof: from such turn away." What a dreadful picture of society in this day. These are the perilous times now on us. Much of it is the teaching of false religion. When men depart from the truth of the living God, the doctrine of the bible, and sow to the wind, the flesh, they will reap the whirlwind.

Who rules in families these days?

In good days parents ruled. Now children rule. But it is not kindness to the children, nor to their profit, nor for their good, neither is it for the peace, nor good of the parents. We cannot depart from, disobey, nor transgress the laws of God without suffering for it. My father was kind to me. When I obeyed him I felt the comfort of his protection.

He would tell me plainly what he desired me to do. If he told me what to do, and I neglected it I was as sure of a correction as I was of my breakfast. Nor did it require many words from him to settle the matter. If you wish for the love and approval of your father and mother obey them. Count them your best friends. Do not aim to do any thing which you know will displease them. Their friendship and good will are worth more to you than that of any other people. Any one that will counsel you to disobey your father and mother is an enemy to you, and is a dangerous person.

Why should not parents love their own children more than any one else loves them? But if their love is wisely guided they wish not to humor all the whims and foolish notions of their children, but they will be guided by their best judgment in doing that which they consider the best for their children.

Does a wise parent wish to turn a drunken lazy spendthrift of a son out on society to be a shame on the name of his father, and a curse to society? A parent who would be willing to do that is not fit to have a son. Does a true mother desire to send out a daughter into society that does not wish to behave prudently, or wishes to dress indecently, or put all her mother's property on her back, or sit up until after midnight in frolicking, and will not labor, and who thinks it a disgrace to help her mother in the labors and cares of life.

Am I an old man soured with the

burdens of life, or am I warning this generation of the evils that are impending?

The last book of the new testament is a prophecy foretelling things that shall shortly come to pass.

False religion originated and fostered by the devil shall spread over the world, and, except those whose names are written in the Lamb's book from the foundation of the world, all shall worship this Beast of false religion.

One says, if this is to be, why do you concern yourself about this that you cannot help? But considering the example of Paul. Look at 2nd Tim. 3:10-17. Remember what Jesus said, He that endureth unto the end the same shall be saved. Remember what John wrote, Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

P. D. G.

SEALED TO THE TIME OF THE END.

Friend G. F. Tolan requests my view of Daniel 12:4, "But thou, O, Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

The greatly beloved Daniel lived in troublous times, and was blest to adorn the doctrine of God our Saviour in the wise use of the gifts God bestowed on him. He went into the captivity in Babylon in his youth, behaved with great wisdom during all that 70 years of bondage, was blest to be of great service to the children of Israel during that troublous period, and was brought back to the goodly land at the end of that captivity.

He was also shown what should be the lot of his people after that in

perilous times even in the destruction of that nation and the entrance into the holy city of the Roman army, that monster of desolation, the scourge of nations. But Michael the prince, even Jesus, one like the similitude of the sons of men touches his lips. His comeliness was turned into corruption, and in the vision his sorrows were turned upon him.

Daniel is shown in the coming of Jesus that 70 weeks are determined upon thy people and upon the holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.

Messiah shall be cut off, but not for himself. He shall be cut off for the transgression of his people.

The people of the prince that shall come shall destroy Jerusalem and the sanctuary, and the end or destruction shall be with a flood, and unto the end of the war shall desolations be determined. This is the time when such suffering as was never seen before shall come upon the people (the Jews.) For the elect's sake the days of suffering should be shortened and every one written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Many came out of their graves in the resurrection of Jesus.

It was then the Apostles were commanded to go into all the world and preach the gospel to every creature, and since then many have run to and fro, and knowledge has increased, and they that be wise shall shine as the brightest of the firmament, and they that turn many to righteousness as the stars for ever and ever. But go thy way until the time of the end. Shut up the words and seal the book to the time of the end.

Daniel desired to know what should the end of these things be. He desired to know. Those that love the kingdom of God desire to know more of the future. It is not pleasant to the flesh or natural man to enter the silence and unconsciousness of death. Yet that is the way of all living: It is appointed unto man once to die, but after death the judgment. The words are closed, sealed up unto the time of the end. The books are sealed or closed. Nothing shall be taken from the word, nothing added to it, until the time of the end. We are living in the last days. ,

But many shall be purified and made white and tried: but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.

But go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days. The righteous hath hope in his death. Blessed are the dead that die in the Lord.

Faith in the Lord, the faith of Jesus in his people is the comfort. The work Jesus wrought shall abide forever. All that trust in him shall be as Mount Zion which shall never be removed.

Why should it be thought a thing incredible with you that God should raise the dead? Shall not he that formed man of the dust of the ground raise him from the dead. God is not the God of the dead but of the living. There is no death in Jesus. The law is the ministration of death, but the gospel is the ministration of life and peace. The gospel is the power and wisdom of God unto salvation to every one that believeth. How good is the word of the Lord. He is not a man that his word should fail.

It is so good to rest in the Lord. Paul said, I know whom I have believed and am persuaded that he is able to

keep that which I have committed unto him against that day. So Daniel should rest in his lot, or given place, until the end should come, then he should awake in the likeness of Jesus to be ever with the Lord.

P. D. G.

GOOD BEHAVIOR.

Sister Mary Bunn requests my view of 1st Peter 3rd Chap.

The preceding chapter states where-in patient suffering is glorious. For what glory is it, if when ye be buffeted for your faults ye take it patiently? When one is rebuked for his faults he is knocked this way and that way, which buffets him. When he feels guilty he takes it patiently but takes no credit to himself, for he feels that he ought to suffer. But if when one does well and suffers taking it patiently, this is acceptable with God.

For ye were called to suffer with Christ for well doing. He also suffered, leaving us an example that we should follow his steps. When he was reviled he reviled not again. When he suffered he threatened not, but committed himself to him who judgeth righteously. }

Likewise ye wives be in subjection to your own husbands, so that if any without the word be won by the chaste conversation of the wives. Whose adorning let not be that outward adorning of plaiting the hair, or of any indecent exposure of the body, or extravagant dressing. But let it be that hidden man of the heart, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

For in the olden time after this manner holy women also, who trusted in God, adorned themselves being in subjection unto their own husbands, even as Sarah also obeyed Abraham, calling him lord, whose daughters also ye are as long as ye do well,

Paul also gave instruction, "But speak thou the things that become sound doctrine. That the aged men be sober, grave, temperate, sound in the faith, in charity, in patience. The aged women likewise that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children. To be discret, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. These are such good works as will be an ornament to women both old and young. Paul condemns women that are tattlers, idlers, busy bodies, speaking things which they ought not. He says, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

Paul also writes, but I suffer not a woman to teach, nor to usurp authority over man, but to be in silence. Women are a great blessing in their place adorning the doctrine of God by modest behavior.

What think you of the modern craze of women to preach as they call it, and harangue the men, and not tarry at home, and guide the house?

The good works they should be careful to maintain are to tarry at home, be keepers at home, guide their own houses, bear children, teach their own children to be patient, sober to speak evil of no man. This is the way they make their best contribution to the state and country. Let the men do the voting and legislating. If the women will bring up sober sons and daughters, so that these sons and daughters will make useful men and women they will show forth more the sound doctrine of the bible, and be much more useful to the country. As society is now forming it will not require

another generation to plunge this country into the whirlpool of destruction. So great is the extravagance of wasteful living, so little useful labor, so much throwing away time in sports and games, so much travel, that soon the country will be plunged into debt to its ruin.

Well, what course is given by bible writes to husbands in their treatment to their wives? Likewise ye husbands dwell with them (your wives) according to knowledge, giving honor unto the wife as unto the weaker vessel, and as heirs together of the grace of life, that your prayers be not hindered. Husbands love your wives even as Christ also loved the church and gave himself for it. The husband is the head of the wife, even as Christ is the head of the church. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. Then it certainly requires the best order of behavior for a man to be a husband.

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their cries.

Sanctify the Lord God in your hearts and so live every day that you always be ready to give to every man that asketh you a reason of the hope that is in you with meekness and fear.

So live always that you have a good conscience toward God, and that those that would speak evil of you may be ashamed that falsely accuse you. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing. For Christ also hath once suffering for sin, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the spirit. By which also he went

and preached unto the spirits in prison. Which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was a preparing. The impending flood was approaching. The spirits in prison shut up so that there was no escape, no place to flee to, for the water should rise higher than the highest mountains, but Christ by the spirit preached to these spirits in prison, for he was preaching in Noah the preacher of righteousness. The Lord God was grieved at his heart that he had made man. Repentance comes through the suffering of Christ. In the ark a figure of Jesus was salvation to Noah and his house, for the ark rose above the destroying water, and the water which drowned the world bore up the ark and saved those shut in it. The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ. As the ark rose above the flood that destroyed that sinful world, so Jesus has gone into heaven, and is ascended on the right hand of God a prince and a Saviour. He is the ark of safety and blessed are all they that trust in him.

P. D. G.

"FOR WHAT IS YOUR LIFE?"

JAMES 4:14.

The ground or basis of this life is estimated as nothing more than a vapor. One says today or tomorrow I will go to such a city and buy and sell and get gain. Whereas ye ought to say, if the Lord will we will do so and so. We know not what a day nor an hour will bring forth. Our life is not in our hand. We are rejoiced as we are enabled to say, we are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

A man who appeared to take pleasure in contention, and who claimed to be a free agent said he could die at that time if he wished to do so. I replied you cannot will to die now. The time will come when to die will be all that you can do, but now you cannot die, nor have you any will to do so. He said he could. I replied, prove it by dying now. The time came after this when to die was all he could do, or did do.

Our times are not in our hand. It is good that my times are in the Lord's hand. For when we feel that we are the Lord's, and all our times are in his control, then we will feel, if the Lord will I will do so and so.

What is your life? It is a vapor. It may be blown out as a candle or as a puff of wind.

How quickly one that appears prosperous and flourishing may pass away and soon be forgotten, leaving no traces, tracks, or proof that he had once lived on earth, and the places that once knew him shall know him no more forever?

Yet life is sweet, and should be esteemed a gift from the Lord, and should be nourished with wholesome thought. We should consider that our life is the gift of God. For the Lord giveth, and the Lord taketh away—Blessed be the name of the Lord. We have no right to poison it with any defilement, such as drunkenness, self-abuse, or disregard to the known laws of health. He that will see good days, let him eschew evil, let him seek good, let him commit his way unto the Lord, as the Lord's servant, doing God's will so far as is made known to him.

Because man's life is a vapor it does not warrant him to throw it away as some thing worthless.

It is in the Lord that we live, move and have our being. This is the experience of one who feels that he is dead and his life is hid with Christ in

God, and when Christ who is our life shall appear then we also shall appear with him in glory.

He that is born of God or born from above hath everlasting life, and shall never come into condemnation, but is passed from death unto life, and shall never die or fade away, but because Christ lives he also shall live with Christ.

Why is it that one born of incorruptible seed feels so much corruption in himself? Why is it that he cannot live free from sin, if he is born of holy seed, or born of God? The opposition of the flesh, or of the carnal nature of man which is opposed to the will of God, causes this conflict. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things ye would. In the world ye shall have tribulation, but in me (Jesus) ye shall have peace. Nor does good behaviour change the old man into a lamb. If you keep the old man under it is the safest, wisest treatment you can exercise in the matter. Paul says, I keep my body under, lest after having preached the gospel to others I myself should be a cast away. There is no higher service perhaps than preaching the gospel, yet that would not spare one from being a castaway if, after having preached it, should he fail to keep this vile body under. In the day he sins his former good behaviour will not be remembered, for it was his duty all the time to keep this vile body under, and mortify his members which are upon earth. Nor is there any greater enemy to the truth than the carnal nature of one born of God. For Paul says, I know that in me, that is in my flesh, dwells no good thing, but it is all evil.

To redeem this mortal or dying life from destruction is an amazing display of God's tender mercy and his grace that brings salvation.

P. D. G.

I learn that Elder J. W. Bragg is not on his appointments.

ELDER L. H. HARDY.

Goldsboro—Wednesday night after 4th Sunday in August.

Nahant—Thursday.

Aycock's—Friday.

Black Creek Union—Saturday 5th Sunday.

Wilson—Sunday night.

Tarboro—Monday and at night.

Little Creek—Tuesday.

Robersonville—Wednesday and at night.

Sandy Grove—Saturday and 1st Sunday in September.

ELDER ISAAC JONES.

Upper Country Line Association
Burlington—Monday night.

Greensboro—Tuesday night High Point Wednesday.

Pine Thursday.

Thence to Abbott's Creek Association.

ELDERS W. E. BRUSH AND J. A. SHAW.

Lower Country Line Association
Tuesday after first Sunday in Aug.

Roxboro Wednesday.

Cane Creek, Va., Thursday.

Staunton River Association.

Whitethorn Monday.

Galilee Tuesday.

Strawberry Wednesday.

Mountain Thursday.

Danville at night.

Upper Country Line Association.

Burlington Tuesday.

Greensboro Wednesday.

High Point Thursday.

Abbott's Creek Association.

P. D. GOLD.

Staunton River Association.

Mill Monday.

Malmaison Tuesday.

Cane Creek Wednesday.
 Danville at night.
 Wolf Island Thursday.
 Reidsville at night.
 McRays at Upper Country Line Association.
 High Point Thursday after.

ELDER W. T. BROADWAY.

John Randolph Lucas—August 15th.
 Pleasant Hill—August 16th.
 High Point at night—17th.
 Hight Point at 11 o'clock—August 18th.
 Thomasville—August 19th.
 Lexington—August 20th.
 Pine—Lexington—August 21st.

B. F. McKINNEY.

Prospect Hill Saturday and 4th Sunday in August
 Wheelers Monday.
 Ebenezer Tuesday.
 Flat River Wednesday.
 Roxboro at night.
 Helena Thursday.
 Thence to Lower Country Line Association.
 Cane Creek Tuesday after.
 Malmaison Wednesday.
 Mill Thursday.
 Thence to Staunton River Association.

ELDER T. C. HART.

Lower Country Line Association.
 Flat River—Tuesday.
 Surl—Wednesday.
 Roxboro—At night.
 Cane Creek—Thursday.
 Thence to Stanton River Association.
 Malmason—Monday.
 Danville—Tuesday.
 Wolf Island—Wednesday.
 Reidsville—Thursday.
 Thence to Upper Country Line Association,

F. F. EGGLETON AND E. B. BRYANT.

Martinsville, Va., August 9 at night.
 Axton—Monday 10th at 10 a. m.
 Danville—At night.
 Drapers, N. C.,—Tuesday and at night.
 Spray—Wednesday at night.
 Ridgeway—Thursday at night.
 Walnut Cove—Friday at night.

R. E. Adams Lower Country Line Association.

Surl—Tuesday.
 Roxboro—Wednesday.
 Malmason—Thursday.
 Mountain Springs—Monday.
 Cane Creek—Tuesday.
 Lick Fork—Wednesday.
 Pleasant Grove—Thursday.
 Gilliams—Friday.
 Upper Country Line—Saturday 3rd Sunday and Monday in August.
 Meadow Green County—Tuesday.
 Tysons—Wednesday.
 Hunting Quarter—Saturday and 4th Sunday.
 Davis—Monday night.
 Straits—Tuesday and at night.
 North River—Wednesday and at night.
 Ruhannah—Thursday and at night.
 Newport Saturday and 5th Sunday.
 Hadnot's Creek—Monday.
 White Oak, Jones County—Tuesday.
 Mt. Lebanon—Wednesday.
 Blounts Creek—Thursday.
 Sandy Grove—Saturday and 1st Sunday in September.

ELDER J. E. ADAMS.

Lower Country Line Association.
 Surl—Tuesday.
 Roxboro—At night.
 Storie's Creek—Wednesday.
 Flat River—Thursday.
 Wheelers—Saturday and 2nd Sunday.
 Prospect Hill—Monday.

Lynch's Creek—Tuesday.

Harmony—Wednesday.

Gilliams—Thursday.

Thence to Upper Country Line Association.

The next session of the Upper Country Line Association will be held with the church at McRays, Saturday and 3rd Sunday and Monday in August. McRays is in Alamance county, N. C., seven miles north of Burlington.

All visitors will be met at Burlington on Friday, and conveyed to place of meetings.

A. G. PORTERFIELD.

Route 3 Burlington, N. C.

The next session of the Linville Union is appointed to be held with the church at Saint's Delight, Forsyth county on Saturday and 5th Sunday in August, 1914. An invitation is extended to all lovers of the truth who have a mind to come, especially the ministers.

W. L. TEAGUE.

Union Clerk.

Dear Brother Gold:—

The next session of the Contentnea Union is appointed to be held with the church at Tysons. The fifth Saturday and Sunday in August. The brethren and sisters are invited. Those coming by rail will be met at Farmville, Friday evening and Saturday morning. Please write to A. P. Turnage or S. M. Smith.

UNION NOTICE.

The next Black River Union will, the Lord willing, be held with the church at Bethsaida, in Harnett county, N. C. on Saturday and 5th Sunday in August 1914. Elder J. W. Strickland is appointed to preach the introductory sermon, and Elder W. G. Turner his alternate. Bethsaida is about two miles west of Benson, N. C. Those wishing to come by R. R. will please write

brethren Jonas Reaves, Dunn, N. C. R. F. D. No. 2. James G. Turlington, Benson, N. C., Route 3, or C. Hodges, Benson, N. C., Route 3, and visitors will be met at Benson on Friday p. m. from the south at 1 and from the north 3:30 p. m. All lovers of the truth are invited to attend, especially ministers'

ELDER W. G. TURNER, Moderator.
CORNELIUS HODGES, Union Clerk.

The Black Creek Union will meet with the church at Memorial Saturday before the 5th Sunday in August, 1914. Elder R. H. Boswell was chosen to preach the introductory sermon, and Elder P. D. Gold his alternate.

Messengers and visitors will be met at Fremont Friday evening and Saturday morning.

R. H. BOSWELL,

Union Clerk.

The next session of the Mill Branch Union will be held at Mt. Pleasant, M. H., Lee county, S. C., Saturday and 5th Sunday in August.

Those coming via Florence will reach Bishopville over the A. C. L. Railway. Friday at 11 a. m. and 8 o'clock at night or over S. C. W. R. R. at 12 o'clock p. m. ministers especially invited.

J. W. BROWN.

The Mill Branch Union is to convene with the church at Mt. Pleasant, Lee County, S. C., Saturday and 5th Sunday in August. All lovers of truth are invited.

The 89th session of the Abbott's Creek Association will be held the Lord willing with the church at Salisbury, Rowan county, N. C., commencing on Saturday before the fourth Sunday in August and continue three days. All who love truth, peace and harmony, and who labor for the same are invited to attend. Read and signed by order of the church in conference

on Saturday before the first Sunday in July 1914.

We have asked for reduced rates on railroads. Those coming by rail can inquire for same.

ELDER C. A. DAVIS, Mod.
A. L. OWEN, Clerk.

ASSOCIATION.

The next session of the Fisher's River Primitive Baptist Association will be held one mile west of Mt. Airy, N. C., Friday, Saturday and 2nd Sunday in August, 1914, with the church at Stuarts Creek.

All coming by rail will be met at Mt. Airy depot and conveyed to the church.

This done by order of Stuarts Creek Church.
G. O. KEY, Mod.,
R. W. MOSELEY, Clerk.

ORDINATION OF MINISTER.

The following elders met with the church at Johnston Union by request of said church on the 2nd Sunday in July and Saturday before, for the purpose of considering the gift of Brother E. F. Pearce, and he being found to be orthodox in doctrine, discipline and experience as we judge, he was solemnly set apart to the full functions of the Gospel ministry by the laying on of the hands of the presbytery composed of Elders J. T. Collier and J. A. Jones. We commend him to God and his grace and pray that he may be a blessing in our blessed Master's cause.

ELDER J. A. JONES,

Presbytery.

ELDER J. T. COLLIER,

DEACON C. O. LANGLEY,

DEACON J. M. THOMPSON.

CHRISTIN A. WICKHAM.

Christin A. Wickham was born in Floyd county, Va., Oct. 20th, 1850, and

departed this life June 28th, 1913, spending most of his life in Floyd county.

He was married to Julia Cole Feb. 13th, 1873. Six children survive him, one having passed away some thirty years ago. His wife preceded him to the grave nine years ago.

Thirty-six years ago, he had pneumonia which left him with a severe cough which finally ended his life. He was a good father to us, and we miss him everywhere, as he spent the last five years of his life with us.

He joined the church at Laurel Creek several years ago and lived a consistent member till death.

He very much enjoyed going to the meetings, but often said he hated to go on account of his cough, as he disliked to attract the attention of the people who went to hear the preaching. This kept him away many times. A short while before he was confined to bed, he told his daughter, Annie, that he had heard some people say they very much dreaded the grave, but said he did not, for there he could rest and nothing could disturb him. The wind could blow over him and the rain fall, but his rest would remain undisturbed. At night he could not lie down to rest like other people on account of his cough.

He was the most humble sick person I ever saw, seeming to be perfectly satisfied with everything that was done for him. When asked how he felt, his answer would be "nothing much hurts me."

All of his children visited him except one daughter who lives in the West. He said he did not desire to live for he was no pleasure to himself nor to others. He remarked to several of his visitors, that he was ready and willing to go, but dreaded the sting of death. I, for one, feel lonely without him. I miss his good advice which he gave willingly. He was always pleased to

see people prosper instead of falling back.

We feel satisfied he is at rest. Oh, may we all be prepared to meet him, when our time to leave this world has come?

Good-bye dear Papa, the words were hard to say. When you had to leave us all, and with dear Mama have gone to stay.

Written by his son,

OSCAR WICKHAM.

Dear Brother Gold:—

I was requested to write a part of the above obituary, but I see nothing left out for me to say, nor anything in it that I could not endorse as the truth, concerning the life and character of this good brother.

With love to you and yours, I remain in hope of eternal life.

H. V. COLE

SARAH ELIZABETH RASCOE.

Was born Jan. 28, 1841, and passed away on the morning of the 20 of August 1911, making her stay on earth 70 years 6 months and 23 days. She was married to John Rascoe in October 1859. He died in the time of the war or a few years later with measles, leaving her a poor widow. She had to work hard to raise her two children, went through many hard ships during and after the war. She professed a hope in Christ when very young and united with the Primitive Baptist church at the Arbor, and was baptized by Elder John Stadler, and remained a faithful member until her death. She went to her meetings as long as she was able to go. The last time she went to her meeting before she died was in August. She then went and stayed awhile with her daughter, Mrs. W. King, coming home Monday after the 3rd Sunday in June and she never went any where else. She had heart dropsy and kept


getting worse but was confined to her room only ten days. She bore her sickness better than any one I ever saw. I never heard her mourn or complain. She said she knew it was just and right and knew she could not live long and expressed a willingness to die.

The writer was sitting by her bedside a few days before she died and she began to talk about the little hope she had claimed for fifty some years, and said some times it seemed so little she thought she would throw it by and again she thought it was sufficient if she was called to die. And she talked for some time and the tears ran down on her pillow. She did love to talk about the goodness and mercy of God.

She was a kind and humble woman. Those who knew her best loved her most. As a mother and grandmother she was kind, loving, tender and affectionate and a good neighbor; always having a word of comfort for those in trouble. She leaves two daughters Mrs. J. S. Rascoe and Mrs. Will King, twelve grand children and several great grand children and many relatives and friends. But we feel our loss is her eternal gain. She has gone from this world of trouble and sorrow to her long eternal home, where sickness, sorrow, pain and death are felt and feared no more.

Written by her grand daughter,

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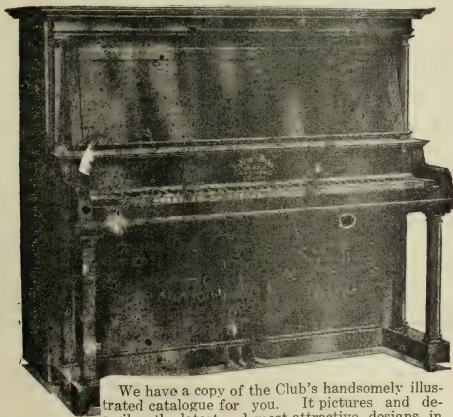
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P. G. LESTER, Asso. Editor.....Floyd, Va.

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YEARLY MEETING.

Dear Brother Gold:—

Please publish in the Landmark that the next meeting 1st Saturday and Sunday in September of the Church at Angier, will be their yearly meeting. This church having been recently organized and this being their first yearly meeting. It is desired that as many brethren and sisters as can do so will visit us then and especially the ministers.

Yours in hope,

J. F. FARMER, Pastor.

Wilson, N. C., Aug. 12, 1914.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

REVELATION.

Dear Sister Rowe:—

I have just reached home and finding that I have a few leisure moments, will attempt to give an account of myself. I can hardly realize that it has been as long as it has since I wrote last.

Have been so entangled with the affairs of this life that it seems I have very little time for things worth while—spiritual things, for after all these things that are seen must as the leaf fade away, and the things which are not seen and are not transient shall be revealed and indeed these are the things which mean the most to us. I use the word revealed advisedly, for of a truth we can know nothing of heavenly, eternal things except by the revelation of the Holy Spirit. We can not read the scriptures and learn of God except we are given the eye of faith to discern what they contain concerning God and his people and are given that inward witness crying, Abba, Father. We can study the scriptures and should do so, I think, but understanding must come through some other source. You and I realize that no one by searching can find out God. He dwells in the secret places and no man has seen His face at any time, and believing this as we do, and must, we join in thanks with our blessed Redeemer that it has pleased our Heavenly Father to hide these things from the

wise and prudent of this world and reveal them unto babes in Christ, those who feel to know nothing as they ought to and are made to look to Him and cry unto Him with a broken heart and contrite spirit. He tells us that these He will not despise. He hears the cries of the destitute and answers while they are yet crying. But where are these characters found? As suggested in your letters, they are the ones it seems to me who have passed through the desert, where there is no bubbling fountain to quench that thirst of the weary traveler, no there is no sign of life and hope is almost gone. The winter is on and Satan with all his icy mountains of questionings, doubts and fears is surrounding us. The winds have blown our little craft far out at sea where there is no eye to pity, no arm to save, and yet we cry, "Lord, save, I perish." It seems to me, dear sister, that the Lord is the most wonderful teacher that our finite minds can possibly conceive of; in fact, we can not comprehend Him, for He has said "Thou shalt make unto me no graven image," and if we could picture him we would necessarily have to set up an image in our mind, but the point I wish to make is that He teaches his people in a living way, way that they must acknowledge as being contrary to man and one the natural mind can never understand. This is an high way that no vulture's eye has ever seen, neither hath the

lion's whelp trodden it. They shall no more teach his brother to know the Lord for His work is such a wonderful work upon the heart that all shall know the Lord, from the least even unto the greatest. They shall all be made to confess that it is the Lord who hath brought them out of the land of Egypt, for none but the Lord can deliver after His manner. My sister, I want to say here that before one can experience this deliverance of the Lord they must first feel the need of a deliverer. The strong need no assistance, they need not a physician, but it is the poor, helpless creature, the one who has exhausted every source of his own strength and found that the race is not to the swift nor the victory to the mighty, but that all depends upon God's mercy and that His mercy is not merited by anything we can do, but because it has seemed good in His sight. No other reason except that it has pleased Him so to do. I repeat again. Is He not a most wonderful school master? In bringing us to Him and the excellency of His power also makes us to know our own weakness. We cannot know the one without the other, so when all seems dark and there appears not a single ray of light, take courage, for the blind do not even know what darkness is, strange as this may seem. We can only appreciate the darkness in ourselves in the same measure that we appreciate light in the face of Jesus Christ. When He hides His smiling face there is darkness, but we remember He told His disciples that it was needful that He should go away, that if He did not go away the comforter would not come, but if He went away He would send the comforter. This language is applicable today just as much so as when He spoke it. The people of God know experimentally what He meant. So we see it was not intended that we should at all times be sensible of His presence. We must know what it is to mourn His absence

and to long for His appearing.

So long as we remain in the flesh, just so long must we experience a changing of seasons. But is it not a glorious thought that summer must follow winter: when we are passing through the wintry season are we not looking forward, hoping and longing for the first signs of spring? Yes, we want to hear the singing of the birds. We want the warm south wind to blow upon the garden of the Lord that the sweet odors from the pomegranates may flow out and bring joy to our mourning souls. Just so sure as we have winter, just that sure are we to have summer. The night may be long but joy cometh in the morning.

Sister Rowe, I do not know why I am writing in this line of thought, but if the Lord is directing my pen, His word shall not return unto him void, but shall accomplish His pleasure and prosper in the thing whereunto He sends it.

You speake of Bro. Hall, I think he must be passing through great trial of mind. I have not heard from him for a long time. When I wrote him February 12th, last I told him that I felt sure my letters did not repay him for his trouble in writing to me and of course, could not blame him for not writing. I feel that some way towards you, that is that there is very little in my letters for a child of God to benefit by but at the same time I feel that in stating the experiences of kindred minds the Lords does give us food to eat that we know not of; that is, one may write out of a heart of destitutions of everything good, and at the same time be encouraging and strengthening one of the poor and needy. This is the Lord's work, to make the application and unless He does apply it, the most eloquent words of man can avail nothing. The glory belongs to Him and His honor He will not divide with another. With this I will submit. Hope you will excuse these rambling lines and forgive

me for writing so long and write to me when you can, I am,

Yours in hope.

R. LESTER DODSON.

**"WIVES, SUBMIT YOURSELVES
UNTO YOUR OWN HUS-
BANDS, AS UNTO THE
LORD."**

This subject has been much in my mind of late, and though it is a delicate subject it is doubtless for the good of the church or the Holy Ghost would not have given it to us. Therefore we may write about it without the fear of the reproaches of man.

The relationship of the husband and wife is the closest relationship in all the world; and a breaking or disturbing of that relationship is, in itself, a denial of the principles of the gospel by which we live, or which are given unto us as a rule of Christian life.

For a husband to misuse or abuse his wife is altogether contrary to the principles of love. The word of the Lord is, "Husbands, love your wives," etc. To scold and quarrel with her does not show love. If she is wrong and needs correction it is better to do it with an affectionate kiss, gentle admonition, which will strengthen love, than with a scolding rebuke which will gender a quarrel.

Soft words drive away anger. Grievous words stir up strife.

It is one of the worst examples that parents can set before their children to be fussing and quarreling at one another. It also tells all their neighbors that love is lacking, and reproaches the church.

For husband and wife, one or both, to be airing the faults of each other before others is one of the most things against family unity. If there is difference between man and wife no one, no, not even their own children, should know it. Those two should

between themselves come to a loving and peaceable agreement. For one of them to talk to others about the faults and shortcomings of the other will never make the bored listener feel or think any more of the one who betrays such weakness, and want of filial affection as to be talking about the faults, short comings and misgivings of the other. As well as the husband is to love the wife, the wife is to reverence her husband. Eph. 5:33. The word "reverence" in this place means "fear." Can she have that filial fear, the fear of love while she is speaking reproachfully of her husband? Then there is no reverence in her conduct towards him for whom she should entertain the sweetest affection. Really in scolding, rowdying and fussing the profession of the name of Christ is disgraced and no marks of Christ appear. We should live out our profession or we make a mock of it. There is no middle ground. He that gathedeth not with me scattereth abroad.

One other way of showing our carelessness for the word of God is to deny the privilege of the marriage bed.

The apostle is very clear on this point. In 1st Cor. 7:5 etc., he says "Defraud ye not one another, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again that satan tempt you not for your incontinency."

By this it appears that for either the husband or the wife to not allow the other the free and unrestrained privilege of the marriage-bed is to defraud that one and to expose them to the commission of the sin of adultery which was a fatal sin in Israel. Can one do this evil and not be guilty before God?

In his comments on this text, "Defraud ye not one the other," Mr. Gill says: "By withholding due benevolence, denying the use of the marriage-

quietly, lovingly talk the matter over bed, refusing to pay the conjugal debt, and which is called a diminishing of her marriage duty, Exodus 21:10, it is what both have a right to, and therefore if either party is denied, it is a piece of injustice, it is properly defrauding: though with proper conditions, such as follow, it may be lawful for married persons to lie apart, and abstain from the use of the bed, but then it should never be done, except it be with consent, because they have a mutual power over each others' bodies, and therefore the abstinence must be voluntary on each side, otherwise injury is done to the person that does not consent, who is deprived against will of just rights; but if there is an agreement, then there is no defrauding, because each gave up their right."

It appears to me that the above is a clear explanation of the scripture, and that we cannot fail to understand the necessity of our walking in this divine rule for the safety and the purity of the family, and that we be not blasphemers in the house of our God.

It is just as sinful for one to violate the teachings of these texts as it is any other scripture, and the scriptures are the divine rule of our faith and practice. Therefore to disobey them is to deny our faith and our church covenant and to which we have agreed in joining ourselves to one another for the worship of our God. Here we behold how far we may go astray from the perfect rule of life in our Lord Jesus just by a little selfishness in ourselves, and a want of proper charity for the companion we have professed to love, and have obliged to live with according to the rule which our God has given.

The Lord help us and make us faithful in both word and deed that we may praise Him in our bodies and in

our spirits which are His.

Affectionately,

L. H. HARDY,
Atlantic, N. C.

THIRST FOR THE LIVING GOD.

"As the heart panteth after water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?"—Psalm xlii. 1, 2.

Need is laid in our nature: no creature is independent. It was intended by God that He Himself, and He alone, should be the continual supply of the creature. "In Him we live and move and have our being" (Acts xvii. 28). This will ever be true. And in this regard He is "not far from every one of us" (v. 27): so saith the scripture. But sin has made us idolaters and deformed creatures; made us altogether wrong. We are turned out of the way, and thinking we were becoming wise, we became fools; nothing better (Rom. i. 22). And so we should all of us to man continue for ever, if left to ourselves. But though God in His sovereignty and Divine justice has left the bulk of mankind, so far as we can see, to walk in the blindness of their own hearts and to fill up the measure of their iniquities, there are some people to whom, in quite a different manner than to Adam in his creation, He would be a God, He would be the only source of supply. And in order that it should be so, according to the covenant He has decreed that they should all want Him, need, and desire Him. This comes to pass through their regeneration. A new-born soul, born with a heavenly birth, must have God, cannot do without Him, would not, if he might. God only can be sufficient for a new-born soul. Earth is made empty, the creature insufficient, self nothing but vanity; there is no ground to stand on out of God in Christ, no

fountain to go to but God in Christ, no arm to lean on, no refreshment, no goodness. It is a solemn and painful experience, the experience of emptiness in all creation, which God causes His people to have. It easily said, but painfully learned, slowly learned. To have your right eye plucked out, to cut off a right hand or a right foot, to have removed from you every prop, to have dried up to you every stream, and to come to this—that unless the Lord be pleased to bless, to supply, to teach, and to save you, you are for ever undone.—I say, this we slowly learn, painfully learn. But we must learn it; God is determined we shall. He takes means to bring about His purpose. When He empties, He seems unkind; when He wounds, He seems cruel; when He leads into darkness and not into light, it seems as if He were bent on destroying the creature; but when we learn the end He had in view; when we come to know that He emptied us of creature, of self and of all other things, that He might fill us with Himself; that He took away all props that He might be our support; then we find that He was wise, kind, good, loving, then we praise Him.

I would look, first of all and briefly, at the thirst here spoken of: "As the heart panteth after the waterbrooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" And, secondly, notice that God alone is sufficient, and some particulars in which we are to find Him sufficient.

"My soul panteth for God." First, this thirst. It is the fervent desire of a living soul, the panting of the heart, the insatiable thirst of a sinner, insatiable as to all creature supplies, created in him by God himself. It is such a thirst as will cause all who have it to turn aside from all creatures, from all streams,—from self, from the world

as if the soul should be saying to these, "You are not what I want; you cannot supply the deep need of my soul; you cannot heal the wound which I have, nor stop draining away of my life that I realize." It is a really better felt than expressed; like a natural appetite, it is there; it is as much a part of a new-born soul as natural appetite is a part of a man. A sight of food may increase it, but the sight only cannot satisfy. This want is great, it is very great. As I said, it will cause you to pass all creatures in your search for God. The heart might smell water beneath his feet as he passed over the aqueduct, or the scent of water might reach him, though it was at a distance from him; but the scent would not assuage his thirst. He might be wounded and his life draining, and he must have water. So the soul is; he must, being wounded and thirsty,, have God. Is it so with us? Ah, one says,

"There's nothing here can satisfy,
Not gold, nor house, nor land."

There is nothing can fill up the cracks of a dried earth, nothing can vivify, nothing can revive, but rain. Spread gold dust on the dry land, you spread wealth; but you give no fertility. Nothing, nothing in all creation can assuage this thirst. Godly David had seen the temple, he had worshipped there, he had watched the ascending smoke of the sacrifice, he had heard the bells tinkling on the high-priestly robe as the high priest was doing his great office; and to him, a godly Jew, it was all his life to be looking through those ceremonies to Him who is the Antitype of them all. And so with a living soul, he must have God. As when David, having had these mercies, was exiled, he could not be content with his exile, never be happy in his absence from that prescribed worship which as a Jew was his life and his delight; so a soul distant from God can

never rest in his distance, he must have God. And his want is likened to thirst. A very striking figure it is. We understand natural thirst; the keenness of it we may not have known, the burning of it we may not have felt, but we understand what thirst is. How dry the whole frame seems to be becoming, if you cannot reach that which will assuage your thirst. So is it with a living soul.

Now what is it in God—to come to my second point—that can be to the soul what water is to the natural thirst, to the thirsty heart wounded and perishing? What is it, that is to say, that makes God alone sufficient to us? that all who have been blessed with the life of God really want, and the lack of which is a pain—thirst? It is the fulness He has put in Christ for sinners: "Thou, O God, hast prepared of Thy goodness for the poor" (Ps. lxxviii. 10). We will look at it in some particulars:—

This thirst is the soul's felt need of the atonement, and of Him who made it. "Without shedding of blood is no remission" (Heb. ix. 22). Without pardon there is no access to and acceptance with God. And this being known and acknowledged in the heart, the sinner says, "Till—if I may do it—till I reach God in Christ, the Atoner and the atonement, I can have no rest; my soul is as restless as is the heart that is being consumed of thirst and dying of wounds." Must you have this? That is to say, is it a living want? Is there unrest, is there misery, is there bondage without the atonement? David had often gone with the multitude on the day of atonement, wherein the people were to afflict their souls and do no manner of work at all, but wherein they were to rejoice because the Lord had provided Himself a sacrifice (Lev. xvi. 55). And if you, O sinner, see the Lord Jesus as suited to your case, as able to assuage your

thirst, to meet your want, to bring you nigh unto God, to reconcile you in the body of His flesh through death unto God, you will never rest (I hope not) until you find that blessed One giving you Himself, and speaking the forgiveness of sins on your conscience.

The thirst is for the Mediator. To deal with an absolute God is hell for sinners. A consuming fire must consume all who have to deal with an absolute God. "O Lord," said Luther, "keep me from an absolute God, from a God out of Christ." Christ seen to be the Mediator makes the soul long intensely for Him. He is seen to be the only Way from the wrath of God to come, the only Door of access to the Father, the only Way of escape from the pursuer who seeks to avenge himself. And this felt, this known in the teaching of the Spirit will cause the sinner to say, "Oh, I pant to reach the Mediator, to be manifestly interested in His mediation, His priestly mediation, the mediation of His death, of His sacrifice of Himself; for He put away sin when He intervened, when He interposed His precious blood." Ah, there is such a thing as a sight of this, a sight of this that does create intense longings, and inspire the soul with fervent prayer, such as is expressed in this word, "As the heart panteth—prayeth, crieth, intensely longeth—for the water brooks" that alone can refresh it, "so," in that way, "panteth my soul"—prayeth, crieth, longeth my soul—"for Thee the living God." Ah, God knows how to pull some of us from our beds of indolence. He knows how to make us seek Himself. Blessed be His name, He has often done it. This Mediator, then, the sinner longs to find; and in Him to find a way to the Father, that there God may be worshipped, there He may be known, and there loved.

This thirst is to find Him also in His power. That "the Son of man hath

power upon earth to forgive sins" (Lu. v. 24),—to remove them from the conscience. As effectually as He put them away on the cross, as truly as He put away sin by the sacrifice of Himself, so He has power to remove them, as to the sense of their guilt, from the conscience. It is difficult to express it: how that the conscience can be made truly sensible of the removal from it of all offenses, of all dead works. The remedy is in God. The hand is His that must do it. The atonement is His, and He alone is able to give that refreshment that is never to be expressed fully, that sweet, that ineffable, that powerful, that all-healing and all-satisfying remedy—the forgiveness of all sin.

This thirst is for Christ as King—a King to subdue enemies, a King to defend the defenceless, a King to reign in the conscience, in the heart's affections, a King to sway the sceptre of peace, a King to bring the sinner reconciled, to worship in peace and love. Such a King a sinner wants. He is not found anywhere; He is only found in Christ. "I," says the Lord, "have set My King upon My holy hill" (Ps. ii. 6). And many a poor soul has come in humble prayer to this blessed One, and said to Him,

"Reign o'er me as King."

The Lord knows where that cry has been and is, for He has put it there. Many and many and many a time have some of us gone like that, "Lord, here is a poor, wild heart, here are affections uncontrollable by my own hand and power, here is a spirit that gads about all over the world; when I am on my knees it runs away, when I am reading the Word I forget what I am reading; do undertake for me, and do grant that I may know what Thy subduing power is, that my sins may not be these reigning tyrants, but that

I may be under Thy gracious power and rule." Dost thou pant for this, sinner? Is thy heart after the reign of the Lord Jesus? Dost thou seek Him to be a King, your great King?

And the sinner seeks and pants after God, that he may have fellowship with Him. That God should hold fellowship with the creature is wonderful, condescending beyond conception, but not beyond experience. That He should do it is the fruit of His love, condescending love. That He should condescend to do it amazes all to whom He is pleased to come and give communion. For communion always implies at least two; and they have in common things which relate to their communion. There are some things in Christ that do not relate to His communion with creatures. I mean He cannot give us His divinity, His eternity, His omnipotence, His omniscience, His immutability. He has all these, because He is God; and in these He can have no communion with a creature. But He has grace and love and compassion and pity and wisdom and pardon and righteousness. He has all these; and in them He does hold communion with us, give them out to His children. This is communion. This is that which the saints pant for; to have something from Christ, to get something from His blessed hands, to receive that which He only has to give and which He condescends to give. That is His way. But then if there is communion between Christ and you, you have something to give Him. Do you hesitate to receive what I say? Do you say mentally, "That cannot be right, for I have nothing to give Him"? Why, you make a mistake, if you are a child of God. What have you to give Him? The very thing He asks for, and the very thing He secures. What is it? Your heart. "Oh, but it is too bad." Ah, but He says, "My son, give Me thine heart;" and you have said (do

not deny it, if it is *say* to Him in humble supplication,

"Here's my heart, Lord, take and seal it;"

"Let it be for ever closed to all but Thee."

And He will have the voice: "Let Me hear thy voice;" He will have the countenance also.

He showed forth his doctrine when he was baptized. His followers are those who have been born again and believe on him. They are dead to the law by the body of Christ, and being dead they are buried by baptism into the death of Christ, and are risen with needs out of Thyself," what I would countenance: "Let Me see thy countenance." To whom does He so speak?—"O My dove, that art in the clefts of the rock, in the secret places of the stairs let me hear thy voice; for sweet is thy voice, and thy countenance is comely" (Song ii. 14). There sometimes you are; and here is a good, gracious Lord Jesus, who comes to you and drops in some mercy, gives you a view of His Person, a touch of His love, a sense of His goodness, and the forgiveness of sins. And there are you prostrate before Him, humbled at His footstool, and saying,

"Yea, I believe; help Thou my unbelief: Lord, help my helplessness, be with me in this trouble, in that difficulty, and guide me; bring me at last to praise thee." And there never will be a better match than this is between a good, full, blessed, perfect Saviour and a lost sinner. This is the communion that sinners thirst, pant for, the dealings of God with the sinner and the consequent dealings of the sinner with God; God speaking and the sinner responding by precious faith.

The sinner pants to have God for his fulness. There is a fulness in Him;

and Paul in the Ephesians prays, "That ye might be filled with all the fulness of God" (iii. 19); that is, supplied out of that fulness. O, needy sinner, see what God has done in putting all His salvation in His beloved Son to supply and fill His people, this people. This He has done, and everyone blessed with divine life does pant for this fulness. There is nothing here can satisfy. The sweetest things we have an alloy in them, an emptiness in them; they have a full stop put to them, they cannot go beyond what God has designed them to be to us. There is the proper use of the creature, but in the best there is that that will make you say, "It does not satisfy; I am pleased for the moment, but I am never satisfied with it." When the Lord comes, it is different, is it not? There is in Him a satisfaction, there is from Him a satisfaction. There is that in God that every child of His sooner or later finds—a fulness that will satisfy the whole soul—that will satisfy the heart, or affections, the will, and the intellect, for God has given man that immortal soul with all its endowments; and, though ruined by sin, grace comes, takes hold of the sinner, and gives him a radical principal of holiness, a new heart and a right spirit, producing these desires, this thirst; and says the Lord, "I will be thy God." The man shall have God in Christ, and find Him sufficient for him.

He thirsts for God, lastly, on this end, his great end, his last end. Yes. No creature is an end to and in himself. There is but One who is self-sufficient; that is God. That property is not communicable to the creature. One say that a person is sufficient for himself, and you say that he is God. It is proper to Him, and to Him alone, to be sufficient for Himself, to be His own end in everything. What then? "Oh," says an empty creature, "Nothing temporary is my end, I am im-

mortal; man is not my end, like myself he passes away; things of earth are not my end, they perish as I use them; blessings in my hand, blessings in providence are not my end, these slip out of my hand or I lose them in some way." What then? is the creature-without an end? Sin has made man think himself enough. Grace makes all its subjects say, "God can be an end; O that He would be, to me!" Do you say it? Ah, some may be thinking, "We say it, but here is the point: will He be our end? We are not sure of that." Well, if all the people in this vast city could unite their voices into one voice, and that one voice should say to you, "Of course He will," that would not do; it would not do; it would only be the voice of the creature. There is one voice that can assure you, and that is God's. "Say unto my soul, I am thy salvation" (Psa. xxxv. 3). That will do it. If you can pant, if you do pant for God as the heart panteth after the water brooks, if you do say to Him, "Lord, as far as I know myself I feel that I can say I have no centre but Thyself, no end but Thyself, there is no supply for me save in you, now go on like that; for the day will come when he will say, 'Be it unto you even as you will.'" "Oh, but I am too vile." Who told you that? That you are vile is true, but that you are too vile for God is not true. What saith the Scripture? "The blood of Jesus Christ His Son cleanseth us from all sin." And what men reproach Him with is His honour and the salvation of sinners who are so blessed. "This Man receiveth sinners, and eateth with them" (Luke xv. 2). Who? Jesus Christ. What sinners? Blaspheming sinners, unbelieving sinners, hard-hearted sinners; sinners who have committed murder, being haters of others; sinners who have committed theft, robbing God, and have done all manner of sins, save the sin against the

Holy Ghost,—these He receives, and He eats with them. That is, He satisfies them. And yet we shall never be satisfied here, never. If you have seen the glory of God in Christ, if you have believed that God has predestinated His people to be conformed to the image of His Son, if you have panted for that, you will have to wait for the perfection of it till you awake in His likeness. Then, O then, what satisfaction will be felt! Then shall come to pass that blessed word in the Revelation: "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. vii. 17). O my friends, this is the prospect. Sin now wounds us. God wounds us for sin; trouble wounds us. Many things come to weaken us, and great weariness is felt at times, great weariness. Sometimes the servant says, "O good Master, may I be released from my service?" Temptations come, and make us say we shall never hold out. Sin works, and we are afraid. But not all these things will blot out this that God has said, "I will never leave thee, I will never forsake thee; I will bring thee home; for where I am, there shall My servant also be." Therefore hold on, poor sinner, as God gives grace; and the panting and the thirst you feel shall all turn to a good account, for He will say again and again, "Here is Water." And you will say, "Lord, evermore give me this Water; evermore give me this Bread of life; evermore communicate to my soul those blessings which I stand in need of."

The Lord give us grace, then, to pant for Him, thirst for Him as the hart panteth for the water brooks, for His great name's sake. Amen.—Selected.

The Mill Branch Union is to convene with the church at Mt. Pleasant, Lee County, S. C., Aug. 29 and 30.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

HE WILL REPROVE.

"And when he is come he will reprove the world of sin and of righteousness and of judgment: of sin because they believe not of me.

Of righteousness because I go to the Father, and ye see no more.

Of judgment because the prince of this world is judged." John 16:8-11. Jesus said his disciples that it was expedient for them that he go away, for if he went not away the Comforter would not come; but if he departed he would send him.

How great and marvelous are the doings of Jesus, and how great are the reasons he gives for his doings. It is expedient for you that I go away. Hear as the words fell on their sorrowing hearts that he should go away, yet it was all necessary—expedient. Why? If he does not go away the Comforter will not come. What is better than the Comforter? He shall take the things of mine and shall show them unto you. He will bring to your understanding all that Jesus ever said to them, and has

done for them. He will open their understanding that they may understand the scriptures. He will unlock the blessed mysteries of the word of God, and seal instruction in their heart that they may feel, know, feed upon, and receive the life of Jesus in them and dwell in the love of God.

He, the Comforter should guide you into all truth; for he should take the things of Jesus and show them unto his people.

He shall reprove the world of sin, because they believe not in him. Did you ever feel the guilt of unbelief in Jesus? When we teach that whatsoever is not of faith is sin, those who do not love the doctrine of grace will reply, that you hold that faith is the gift of God, and we cannot justly be blamed, for not believing in Jesus. So that they feel that they are not guilty in not believing in Jesus—that it is not a sin to not believe in him. If it is not sin to reject him, or not to believe in him, then why does he reprove the world for not believing in him? Christ said to the Jews unless ye believe that I am he, ye shall die in your sins, and whither I go ye cannot come.

Again he says, ye will not come to me that ye might have life, because your deeds are evil, because ye love darkness rather than light.

If men were right they would hate their own ways, yea, even their own lives, and would love the Lord Jesus who is altogether lovely. If men were right they would love and serve the Lord Jesus, and delight in the Lord.

When one is convinced that Jesus is the Christ he abhors himself and repents. Because one cannot while in the love of sin come to Christ is no cloak for his sin. The more one is unwilling to come to Jesus the more his guilt is established. So great is the power of Satan over him that it requires the humiliation of Jesus unto death and his resurrection to destroy the power

of Satan. When the sinner sees this he is reprov'd and acknowledges his own pollution, and that justice calls for his condemnation, yea it convinces him that he is vile, and he does not see how he can escape this just sentence against himself.

Unbelief is the wilful rebellion of the heart of man against the Lord God. All that is not of faith is sin. When men see and feel their blindness and opposition to God this is the humbling view of their life and character producing in them such a change that they abhor themselves and repent in dust and ashes. Nor can such ever again hate God as they once did, nor love themselves as they once did. The reproof is because they believe not in Jesus.

Also the Holy Ghost because Jesus goes to his Father, and men see him no more. Jesus said he came from heaven to do the will of his Father on earth. Now when God raised him from the dead, and we see him no more, because God has exalted him at his own right hand a prince and a Saviour, which proves that God sent him on earth to do his will, and that God is well pleased with him, and has accepted him, and all that he has done, and exalted him far above all principality and power, and every name that is named, therefore he that rejects Jesus is an enemy to God, and rejects the counsel of God against himself. For the fact that we see Christ no more is clear proof that he finished the work God gave him to do.

He shall also convince us of judgment because the prince of this world is judged. Satan the prince of this world is judged. His power is destroyed which proves the glorious power of Jesus, and therefore to reject Jesus is to appear on the side of Satan the prince of the power of the air, the spirit that now dwells in the children of disobedience.

It is expedient for you that Jesus goes away. If he goes not away the Comforter will not come, but if he goes he will send him, and he shall take the things of Jesus and shall show them to you. He shall bring to your understanding all things that he has said unto you. He shall bring to your remembrance all things that he has done or said unto you, and shall guide you into all truth. The revelation of his life in you, so that because he lives you shall live also, and the joy that the Comforter shall bring to you shall so fill your hearts that ye shall live in his life because He shall take the things of God and shall show them unto you. As you believe so shall it be done unto you. For the fruit of the spirit is love, joy, peace and long suffering. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.

P. D. G.

BAPTISM.

"The Baptism of John, whence was it? from heaven or of men." Matt. 21:25.

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves," Matt. 21:12.

This gave great offense to those that conducted this speculation. When one's gain is interfered with a rupture will ensue. What right had these Jews, or any one else, to set up such a business in the temple a place of prayer for all nations? So the Pharisees came to Jesus and asked him by what authority he did this, or who gave him this right? He said, I also will ask you one thing, which if ye will tell me, I in likewise will tell you by what authority I do these things. The question was this: "The baptism of John, was it from heaven or of men." They reasoned among themselves, "saying if we shall

say from heaven, he will say to us why then did you not believe him? But if we shall say of men, we fear the people, for all held John as a prophet. And they answered Jesus and said, we cannot tell. And he said unto them neither tell I you by what authority I do these things, Matt. 21:23-27.

The conduct of the leaders or rulers among the Jews toward Jesus sets them in the saddest plight that unfairness, malice, hate, and every false principle men resort to in order to justify their wicked conduct toward him in whom no guile is found. Every false principle of cowardice, malice, unfair dealing, lying, deceitful conduct is practiced. If men would be honest in their dealings with others what a difference of conduct it would cause.

Jesus is the just one in all his conduct. When the enemies by lying sought to escape the effect of their own misconduct, his question to them was so important and practical.

God's people had received the baptism of John who came in the way of righteousness. The Scribes and Pharisees rejected the kingdom of God against themselves, not being baptized with his baptism.

Heaven endorsed the baptism of John which God sent him to observe, Jesus received it of him. The Father bore witness to it and so did the Holy Ghost. Men who reject what God commands are enemies of God, and evil comes upon them. Baptism which is of men, or is taught and practiced by men is not owned by the Lord God. They who reject the counsel of God against themselves will surely come to grief.

Jesus was baptized by his servant John.

He that believeth and is baptized shall be saved. He that believeth not shall be damned. Faith in Christ is the requisite. It must precede baptism with water. Then when one follows

Jesus in baptism who believes in him this one receives the answer of a good conscience towards God.

How beautiful and blessed to be a true follower of Jesus Christ the Lamb of God that takes away the sin of the world. His people are dead to the world and alive unto God through Jesus Christ, and have made it manifest in being buried with Christ by baptism into the likeness of his death, and are risen with him. If any man be in Christ Jesus he is a new creature, old things are passed away, and all things are become new, and they are all of God.

In the hidden man of the heart the followers of Jesus worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. The house of God is the church of the living God. There is no love of money traffic, no buying or selling, no worldly exchange conducted in this temple of God. Ye are God's building. Ye are the temple of God. It is a house of prayer and praise to God. The Lord is in his holy temple. Let all the earth keep silence. Let there be no worldly institutions, no traffic, no defiling his temple, which is a house of prayer for all nations.

P. D. G.

REQUESTS MY VIEWS.

Brother J. M. Stanly requests my view of Luke 13:24: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

The perfect word of Jesus in his sermon on the mount, as it is often called, and which is also quoted here, lays down this rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." In that connection this exhortation follows. The man that truly observes this rule enters in at the strait gate

which but few find. The road to heaven is strait and the gate is narrow. No one can enter that strait gate and narrow way that is crooked, or that loves crooked things, or crooked ways. The rule of the law and the prophets is a perfect one. I have never heard of or read of a fairer rule or one more perfect than this—that all things which you would that men should do to you even so do yet to them. Unless that principle or desire is in a person he cannot do right to another. The way I would that men should do to me is the way I should desire to do to them. If I am right I could not desire to wrong another. Then how could I, if right desire that I should wrong another? Love worketh no ill to his neighbor, and love is the fulfilling of the laws. How could I wrong another if I love him? Many will say to Jesus in that day, have we not done wonderful works in thy name, and in thy name cast out devils. But the principle of righteousness is not in them. Make the tree good and then the fruit will be good.

A perfect rule of right in you would that others should do to you do you even so to them. It makes a man neighborly if he treats another as he would, or as he ought to desire that every other one should treat him. Do you want to have good neighbors? Be a good one yourself. Give an example of living right towards others. That will reprove their short comings, if they are guilty, and it will encourage them to do better themselves.

How could the way to heaven be otherwise than narrow? By this is meant that there is no crookedness in the road or entrance into heaven. We consider heaven as a state of holiness and perfection where nothing unclean could desire to enter, or dwell, and surely nothing foul, crooked or vile could love the strait gate and narrow way that leads to life eternal. We

should not think that the way to heaven has any crookedness in it.

Make the tree good and the fruit will be good. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Now Jesus is the good tree—the tree of life in the midst of the garden. He is the way, the truth and the life, by which we come to God: nor is there any other way to come to God. No man can come to the Father but by Jesus, but all that the Father giveth him shall come to him. The Father and the Son are in the counsel of peace, in the salvation of the people of God. Nothing is too hard for the Lord to do. Salvation is of the Lord.

The undefiled shall walk in the light of his countenance. Divine power and strength is given in the day of the Lord's power, which turns the sinner to God, and when the way of peace and truth is preached those quickened from the dead hear, and greatly desire to know that blessed highway and to walk therein, and the Lord makes them willing in the day of his power in the beauties of holiness. Such not only seek to enter therein, but they strive to do so. They are quickened unto the obedience of faith, and seek the Lord with the whole heart, and they find him. They dig deep and build on the rock which is Christ, and no enemy can overthrow them. They are born of God and therefore they overcome the world.

P. D. G.

OLD FASHIONED.

Now and then I hear a sermon or read an article that has a kind of old fashioned sound or ring to it which seems to be of special comfort to me. It seems to bring me back and set me down, as it were, in the midst of familiar scenes, and my ears are greeted with familiar sounds, and the number of things of the past, which gave me

delight, springs up in my mind, and the familiar faces of the fathers with whom I took sweet counsel come in review as it were, before me, and the mothers in Israel who nourished and cherished me, gather about me, and like one that dreameth I sojourn for a moment in these sacred precincts, and feel that it is good to be there for the Lord is there. How precious are such gracious seasons. How good it seems it would be if I could remain in such a blessed restful state of mind. But it is only for a little while, now and then that we may thus abide and feast and repose in the spirit of our mind, until we must awake again to the realities of earth to find that we are hungry and tired. And I find myself looking as I used to in those gone by days for a dear old sister Hancock who after I had preached to her something of the unsearchable riches of Christ, would invariably come to me and give me a ginger cake from her reticule. Now that ginger cake differed nothing in itself from others left at home, but it was a ginger cake at hand, and it was a ginger cake of purpose, and it served the purpose of the dear old sister in checking my hunger. And not only so, but the spirit and manner in which she gave it served to make up a balance sheet over against the sermon I had preached. And furthermore, it served as a kind of investment upon her part, which has been yielding a dividend (to me) all these years, for every time I think of a ginger cake I think of Sister Hancock and of the virtues of her Christian character, and I again look, as it were into her pleasing motherly face, and glean from her beaming countenance assurances of fellowship in that which I preached, and of fellowship with me and with Him who is the author and finisher of our faith. And now when I preach and am hungry and look in vain for the proffered

bonus, I feel to enquire, where is the dear old sister that used to bring me ginger cakes and I feast upon the assuring response she is in the Paradise of God.
P. G. L.

A FRIEND REQUESTS MY VIEW

Is all scripture addressed to God's people exclusively?

A friend requests my view of the above subject.

Remarks: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," 2nd Tim. 3:16-17.

Nothing that the allwise God has communicated to his children that is not needful and useful.

Many expressions of scripture are not directly addressed to the people of God. Jesus spake to certain ones, "For every one that doeth evil hateth the light, neither cometh to the light — lest his deeds should be reproved," John 3:20. The words "he that believeth not shall be damned." is a Bible declaration. Plainly there are two classes of people described in the bible, the one is called righteous, and the other is wicked. The traits of each one is described. What is written in the scriptures concerning the wicked is of profit to the people of God, because it is warning them against that which is wrong, and they take heed to such warnings, and are instructed; but the wicked do not take heed to bible teachings.

While the man of God, or those that are of God desire and feel the need of all the instruction of the bible, the wicked do not love this teaching, nor feel the need of it.

No one that teaches the things contained in the bible, and loves truth, and desires to profit his hearers would wish to write or speak to display his

own ability. When one considers the great value of truth he regards the truth far above himself, and considers himself unfit to serve in so great a matter. As God is above man so far is his cause or service above man so far that no man takes this honor to himself, save he that is called of God.

The character of every man is set forth in scripture, whether it is good or bad. Those that read and study the scripture of truth to profit are corrected, warned, instructed, reprov'd and rebuked to their purification. While those that do not love the truth take not that thought about the great importance of knowing the truth or walking in the faith of the Son of God. Those born of God have in the hidden man of the heart, or in that spiritual birth have the life and spirit of truth that show that the tree is a good one, hence it brings forth good fruit. He that hath an ear let him hear what the spirit saith to the churches. To rightly divide the truth is highly important. To consider who is addressed, and on what subject, and what is the mind of the speaker or writer are matters of great concern. No speaker or writer who loves God and has good will to men would seek to corrupt the word of God; while those whose hearts are corrupt make manifest by their thoughts, aims and manner of living that they love the things that are of the earth, and that are corrupt.

Men are judged out of and by the things declared in the scripture according to their works, whether good or bad, so that every one is walking out and fulfilling that which is written concerning him.

Those that love the teachings of scripture, and desire that their life may be squared according to scripture, do earnestly take heed to the things written in scripture, while such as seek the things of earth which the scripture

condemns do consider the scripture their enemy, because it condemns all that is wrong. If the bible condemns the things I love I will consider the scripture my enemy, because I am its enemy.

The people of God are partakers of the exceedingly great and precious promises declared in the bible, which are according to God's divine nature. If we love the things taught in scripture we feel that it is right to be judged according to the principles of the bible, which are manifested to be in harmony with the inward thought and desire of our heart. P. D. G.

WHY TAKE YE THOUGHT FOR TOMORROW?

The great question with me is, am I right today. Now is the day of salvation. Today if you will hear his voice harden not your hearts. If I am saved today am I not as well off as I could hope to be to-morrow? Can I by taking thought change tomorrow. If I am right today is not that enough? If I am not right today, and can change things why not change them today? If I could change them tomorrow why not change them today? What good will anxiety about tomorrow do? If you can change the future why not change the present? You have at least as much power over the present as you have over the future.

If I am saved I am saved now. Jesus saved his people when he gave himself for them, when he was crucified for them and when he was raised from the dead. If one died for all then all died, or were dead—the one died for the many—one died for all his people and all the sheep, all the children of God. He was delivered for our offences, and raised again for our justification.

He hath saved us and called us with a holy calling, not according to our works, but according to his own pur-

pose and grace given us in Christ Jesus before the world began.

He that believes hath ceased from his own works as God did from his. He is resting in Jesus, He is reconciled to God in Christ Jesus, and if he is reconciled to God he trusts in Him. Trust ye in the Lord forever, for in Him is everlasting strength. Thou wilt keep him in perfect peace who trusts in the Lord.

What better do I desire or need than to commit my all to him. What I am now what I shall be on the morrow; all my times are in his keeping, my estate and condition after death. What better should I desire than this?

Then why do I take thought for the morrow? If I am concerned so that I desire a change why should I not desire it today—now? I am the one that needs the change, not the Lord. Can I change myself? If I can why not do so today? Why wait until tomorrow? Tomorrow is not mine. Boast not thyself of tomorrow. For thou knowest not what a day may bring forth. Tomorrow is not promised to us.

To be content with my lot, with what God hath put in my hand, and to use that now, today, is what should concern me. Whatsoever my hand finds to do this do today. If you change it for the better do this now, today. Spend not my time in vain murmuring. Whatsoever thy hand finds to do this do today with thy might. P. D. G.

A friend requests my view of Matt. 13:58 and Mark 6:5.

"And he did not many mighty works there because of their unbelief" Matt. 13:58.

"And he could then do no mighty work, save that he laid his hands upon a few sick folk, and healed them," Mark 6:5.

Jesus came from heaven to do his Father's will. He did nothing in vain

or for the admiration of men. He never failed to hear the cry of the poor and the needy. But where men were offered at him there was no salvation. He did not cast his bread before swine.

They said, Is not this the carpenter? We know his father and his mother. He does not do these works before them, for they had no faith in him, nor did they love him. He said to them a prophet is not without honor save in his own country and among his own people. He did not do many mighty works because they were offered in him. They had no faith in him, nor any desire for his mercy, nor did they believe that he came from heaven.

What a sad scene of the vileness of man, so full of unbelief, so hardened in the deceitfulness of sin that there was no room for Jesus in them.

All the use they had for him was to crucify him, and reject the counsel of God against themselves.

The power of Jesus to perform miracles was not helped, nor hindered, by man. The Lord did not depend on the help of man. In the beginning of the world, before there was a man, he needed no help of man in creation. It was said without him was not any thing made that was made. What help did man render him in his raising Lazarus from the dead? The unbelief of Mary and Martha did not hinder him. But where the Lord had no people, where none loved him, nor desired his mercy, he did no mighty works.

As many as received him to those gave he power to become the sons of God, though they were born of God before they believed on him. The son of man is come to save that which was lost. His will was to save the lost sheep of the house of Israel, and by the lost sheep of the house of Israel is meant his own people that had gone astray and were lost. The love Jesus bore to them was shown in his laying down

his life for them. There was no waste in the labor and works of Jesus. In wisdom he did all his works, and all his works praise him. In this sense ^{and} view Jesus did not do many mighty works there, because of their unbelief.

Faith is the gift of God, the wonderful work of God, and where it is bestowed there is the dwelling place of Jesus, there is his joy revealed, and the gladness of his heart, for his delight are with the sons of men, for the High and Lofty One that inhabiteth eternity dwelleth with him that is humble and of a contrite heart, and that trembleth at his word. Nor does the word of God which dwells with men ever return void to the Lord God, but accomplishes that which he pleases, and prospers in that whereunto he sends it.

Faith works by love, and without faith it is impossible to please God. Jesus is the author and finisher of our faith, and where no faith is there Jesus is not. There is no miracle where there is no faith. Be it unto thee according to thy faith.

Hence Jesus is not known where there is no faith. But the lost sheep of the house of Israel are still sheep though lost, and never would if left to themselves ever return. But the Lord leaves the ninety and nine in the fold, and seeks that which is gone astray until he finds it, and then brings it home.

But the goats he knows not, never know them. It is his own he seeks and saves.

P. D. G.

PREACHING, DINNER AND FEET-WASHING.

"When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy feast, call the poor, the maimed, the lame, the blind." Luke 14:12-13.

I had read this scripture occasionally for several years and always in

reading it the inquiry would arise in my mind, "have you ever known or heard of its literal observance?" The reply to this inquiry was always, "no" but my observation is that whenever a dinner or a feast is given, those whom the Lord says call not are always invited, while those whom He says call are not invited.

About 3 years ago I felt impressed to try to literally observe this scripture. Accordingly my wife (who as soon as I mentioned to her my impressions seemed to enter into the spirit of it with me) cheerfully prepared a good dinner and we invited about forty to come. When the day arrived I "went out and brought in" some and with the kind assistance of a dear brother (one of our deacons) others were "brought in."

About half were white and half colored. All of the invited guests were from the lower walks of life, some from the "county home."

Dinner being announced the white members repaired to the dining room and the colored members to a separate house (being admirably arranged for such a purpose as this) and our cook, though not a member, took great delight in waiting on all.

I think the pleasure and enjoyment of eating and serving were mutual. After dinner, assembling ourselves together, I referred to the fact that when I was a child my grandmother had invited a colored man (a worthy minister, and the first colored Primitive Baptist preacher raised up in this section, I think, and in whose memory the first colored Primitive Baptist church organized in this section is named) to preach at her home, my mother living with her at the time, and quoting 2nd Timothy, 1:5, I said "I am sure that those of you who were acquainted with my grandmother and know my mother sitting over there (pointing to her) will agree with me

that they have the faith spoken of by the inspired Apostle and I hope that I have the same unfeigned faith and therefore I am not ashamed but rather it is a pleasure for me to follow their example and I asked Bro. Williams to preach to us, if the Lord will bless him to do so.'

Whereupon Elder Jonah Williams (a very worthy colored man and highly esteemed by the white people who knew him) "a good minister of Jesus Christ." 1st Timothy 4:6 and a bold defender of the doctrine of salvation by grace came forward and preached an excellent sermon, so that we were "comforted and knit together in love." Colossians 2:2 and made to "rejoice in hope of the glory of God." Romans 5:2.

At this meeting we had a lovely and pleasant feet-washing service. I referred to some of the sayings of our Saviour as recorded in St. John 13:14-17 verses stating that it was my mind to wash feet, and that preparation had been made for this purpose; that feet-washing was not a matter for brethren to fall out about but an act of humility, and should be done in love and the fear of God, and if any desired to join us in following this example given us by our Saviour they could do so and if any preferred not to do so, still we would be brethren, "letting every one be fully persuaded in his own mind," Romans 14:5. To my surprise every one expressed a willingness to wash, though a very few on account of physical infirmities asked to be excused. The feet-washing and preaching came as an agreeable surprise to the brethren as none of them knew anything about it beforehand. My wife writes, "there was much love and fellowship manifested on this occasion, and the whole company expressed themselves as having had a good time and thought it a day not to be forgotten. I feel that I shall al-

ways cherish in my heart the sweet memory of it." Thus passed one of the most pleasant and enjoyable meetings I have ever known.

J. F. FARMER.

ELDER C. H. CAYCE.

Newport, N. C.—Saturday and 1st Sunday in September.

Hadnott's Creek—Monday.

White Oak—Tuesday.

Northeast—Wednesday.

Wardsville—Thursday.

Rest—Friday.

Bay—Monday.

Southeast—Tuesday.

Wilmington—Wednesday and at night.

Thence to Seven Mile Association. Will some brother arrange for him on to Little River Association?

C. C. BROWN.

APPOINTMENTS.

Elder J. F. Farmer will preach, the Lord willing:

Friday night, September 4, 1914 Dunn.

Saturday, September 5, 1914, Angier.

Sunday, September 6, 1914, Angier.

Monday night, September 7, 1914, Durham.

Wednesday, September 9, 1914, Clayton.

Thursday, September 10, 1914, Bethany.

The 89th session of the Abbott's Creek Association will be held the Lord willing with the church at Salisbury, Rowan county, N. C., commencing on Saturday before the fourth Sunday in August and continue three days. All who love truth, peace and harmony, and who labor for the same are invited to attend. Read and signed by order of the church in conference on Saturday before the first Sunday in July 1914.

We have asked for reduced rates on railroads. Those coming by rail can inquire for same.

ELDER C. A. DAVIS, Mod.
A. L. OWEN, Clerk.

UNION NOTICE.

The next Black River Union will, the Lord willing, be held with the church at Bethsaida, in Harnett county, N. C. on Saturday and 5th Sunday in August 1914. Elder J. W. Strickland is appointed to preach the introductory sermon, and Elder W. G. Turner his alternate. Bethsaida is about two miles west of Benson, N. C. Those wishing to come by R. R. will please write brethren Jonas Reaves, Dunn, N. C. R. F. D. No. 2, James G. Turlington, Benson, N. C., Route 3, or C. Hodges, Benson, N. C., Route 3, and visitors will be met at Benson on Friday p. m. from the south at 1 and from the north 3:30 p. m. All lovers of the truth are invited to attend, especially ministers'

ELDER W. G. TURNER, Moderator.
CORNELIUS HODGES, Union Clerk.

The Black Creek Union will meet with the church at Memorial Saturday before the 5th Sunday in August, 1914. Elder R. H. Boswell was chosen to preach the introductory sermon, and Elder P. D. Gold his alternate.

Messengers and visitors will be met at Fremont Friday evening and Saturday morning.

R. H. BOSWEL,
Union Clerk.

The Eastern Union is appointed to be held with the church at Beulah, Hyde County, N. C., Friday, Saturday and Fifth Sunday in August.

A. W. AMBROSE,
Union Clerk.

The next session of the Mill Branch Union will be held at Mt. Pleasant, M. H., Lee county, S. C., Saturday and 5th

Sunday in August.

Those coming via Florence will reach Bishopville over the A. C. L. Railway. Friday at 11 a. m. and 8 o'clock at night or over S. C. W. R. R. at 12 o'clock p. m. ministers especially invited.

J. W. BROWN.

The next session of the Linville Union is appointed to be held with the church at Saint's Delight, Forsyth county on Saturday and 5th Sunday in August, 1914. An invitation is extended to all lovers of the truth who have a mind to come, especially the ministers.

W. L. TEAGUE,
Union Clerk.

Dear Brother Gold:—

The next session of the Contentnea Union is appointed to be held with the church at Tysons. The fifth Saturday and Sunday in August. The brethren and sisters are invited. Those coming by rail will be met at Farmville, Friday evening and Saturday morning. Please write to A. P. Turnage or S. M. Smith.

The next Skewarkey Union is to be with the church at Conetoe, N. C. Visitors will be met at Conetoe on Thursday before the 5th Sunday in August 1914.

D. W. COBB,
Clerk.

The next Cedar Island Union is appointed to be held with the church at Sheffield (on the Weedy Branch) Craven county, N. C., Friday, Saturday and 5th Sunday in August, 1914. All lovers of truth are invited, especially ministers.

JOSIAH TINGLE, C. C.
New Bern, N. C., R. 1.

WILLIAM HENDERSON CLAYTON.

In weakness I make the attempt to write a few words in memory of our

departed father, William Henderson Clayton. He was born Nov. 15, 1837, and departed this life June 22, 1914, making his stay on this earth 76 years, 6 months and 7 days.

He was twice married, first to Mary Carver, of Person county, N. C. No children were born to them. At the end of two years this union was severed by the cold hand of death. Later he was married to Desmonia Carver, also of Person county. To this union were born eleven children. Three of them preceded him to the grave.

Father was faithful to the Primitive Baptist church at Hillsdale about 12 years. He was baptized by Elder P. W. Williard. I have heard him say he rejoiced when the day came for church service.

He was stricken with paralysis on the left side in March 1913, and for a year and two months he bore his affliction without complaining, always seemed cheerful. In June 1914 he suffered another stroke which proved the fatal blow. On Friday he rallied enough to speak a few times. Once he called for water.

Now that he is gone we mourn our loss, yet we mourn not as those who have no hope. While his life was a struggle, yet he fought it bravely, and was seldom heard to murmur. As we sat by him day and night, and saw that he must soon leave us it was hard to bear: but it is a blessed thought that he is gone where the roar of battle is not heard, and we feel to say he is included in the blessed throng that John saw who had come through great tribulation, and washed their robes, and made them white in the blood of the Lamb.

He is missed in the home; he is missed in the church—a natural father—"a father in Israel," a kind husband, neighbor and friend.

May this be the prayer of every believer who may chance to read this.

that we may be able to follow the example he has set before us.

One of the remarks we especially remember that he made during his last days was that he wanted to treat every body right, and that he wanted to live right. He hoped to meet his God in peace; and we feel to say, precious to the death of his saints.

As we watched the breath leave him without a struggle we could say he fell asleep in the arms of Jesus. While our loss is great we are thankful that he has gone beyond the reach of death, no more to suffer, for death hath done its work, has no more dominion over him.

Father always loved singing. One of his favorite hymns was: "Nearer My God to Thee."

His funeral was conducted by Elder G. W. Trent, of Reidsville, and Elder Gowby, of Stokesdale.

May it be our happy lot to meet him in the peace of the blessed resurrection in Jesus where God shall wipe all tears from our eyes.

Written by his unworthy son,

D. T. CLAYTON,
R. 2, Summerfield, N. C.

The Key to Health

is Pure Blood. Get the blood pure and all the ills that follow from impoverished or tainted blood, such as indigestion, nervous dyspepsia, gastritis, rheumatism, eczema, scrofula, etc., will disappear, leaving the body healthy and the mind clear.

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If you place your order through the Club you thus secure two splendid instruments in one, for the Self-Player-Piano can be used as a plain Piano by those who can play, and as a Self-Player-Piano by those who have never studied music. In addition the Club gives you the benefit of its Free Music Roll Service by which you can exchange your old music rolls for new selections at any time and at a normal charge of ten cents per roll to cover the mere expense of handling.

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MARRIED.

August 5th, 1914, Mr. Geo. C. Essick and Miss Sallie Frances Faucett at residence of Sister Augusta H. Faucett, near Grimesland, Pitt county, N. C., by P. D. Gold.

ELDER W. T. BROADWAY.

High Point at 11 o'clock—August 18th.

Thomasville—August 19th.

Lexington—August 20th.

Pine—Lexington—August 21st.



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8:02 A. M. Daily for Washington, New Bern and Norfolk. Broiler Parlor Car Service, Washington to Norfolk.

5:03 P. M. Daily, except Sunday for Washington.

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ESTABLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLVII. WILSON, N. C., SEPT. 1, 1914. NO. 20.



P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

\$1.50 PER YEAR.

YEARLY MEETING.

Dear Brother Gold:—

Please publish in the Landmark that the next meeting 1st Saturday and Sunday in September) of the Church at Angier, will be their yearly meeting. This church having been recently organized and this being their first yearly meeting. It is desired that as many brethren and sisters as can do so will visit us then and especially the ministers.

Yours in hope,

J. F. FARMER, Pastor.

Wilson, N. C., Aug. 12, 1914.

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DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION.

Dear Brother Gold, and also the household of faith scattered abroad everywhere:

I feel to pour out my many complaints to the Father of mercies, the Giver of every good and perfect gift, and to communicate to you my kindred, my conflicts, crosses, tribulations and losses and the manifold temptations which I through the weakness of the flesh, yield to. Surely I am the vilest wretch of all that could possess boldness enough to claim a hope in Christ.

Brethren, I know of a truth that in my flesh dwells no good thing. That is one thing I do know. Then surely I must embrace Paul's language; "that it is by the grace of God I am what I am" if indeed I am anything. I feel the most of my time to be a lonely wanderer, a sojourner in a strange land but however entertaining a faint hope that this world is not my home. But how can I do this? Being such a great sinner, a wayward, wandering, backsliding creature, for the good that I would I do not and the evil that I would not that I do. Then says Paul, I die daily, being continually brought into captivity and forever studying to be free.

Brethren this is what keeps up the continued warfare that seems to engage the most of my time. But how

do I know these things? For a feeling sense of honor overwhelms my guilty soul because of my sins and transgressions which often prompts the question, "am I his or am I not?" If so why am I thus? Therefore I do desire an interest in the prayers of the saints everywhere, that I may yet be numbered among the faithful, that I may not be found fighting the battles of this warfare with carnal weapons. For somehow I feel to witness with the old prophets and apostles in their troubles, hoping that I have been permitted also to share with them in their joys, if so then we are no more foreigners nor strangers but fellow-citizens together and that by the mercy of God. But is it possible that such a great miracle should be wrought in Israel that I should be numbered among the sons of God? Oh, wonderful, inexpressible, incomprehensible mercy of God. How mysterious are His judgments and His ways past finding out. I feel to be such a poor, weak, insignificant, unprofitable being that I am not worthy of the least of God's blessings, full of putrifying sores from head to foot and in such agony of soul that I am made to cry out, who shall deliver me from the body of this death which brings forth the petition; Oh Lord, undertake for me and deliver me from these temptations that do so easily beset me and enable me to run the race set before me with patience ever look-

ing unto God who is the author and finisher of our faith.

But Brother Gold, I have a fear about me that I don't embrace those things as a christian should for I must confess that I sin wilfully. After I have received a knowledge of the truth and have tasted of the powers of the world to come is it possible that I am mistaken, is not this the messenger o. Satan that buffets us? That spirit of fear? God giveth us not that spirit of fear but of love and a sound mind. When I am permitted in silent meditation to behold some of the wonderful mysteries pertaining to the kingdom of heaven, I have to stand in awe and silent amazement. But most of the time I seem to dwell in the low grounds of sorrow. But Brother Gold, is not this of itself a comfort to us when we are blest to have a clear view of the matter? Did not Christ himself pass through all those dark and dreary places? Was He not a forerunner of His people? Was He not grieved in spirit at times? Did He not weep and pray? Must he not needs go through Samaria? Did He not take unto himself a body like unto ours only sin excepted? And what was it all for? Must He not of necessity occupy every place that we have to pass through in our sojourn here from the depths of hell to the height of heaven in order that He be our forerunner in his death and resurrection? Must we not follow Him a'l the way through? Must our bodies not return to their mother dust and our soul and spirit be with Him in Paradise until the final confirmation of all things when we shall awake in His likeness and see Him as He is? And then Paul says, "we shall be satisfied." Do we not rest in that hope which is an anchor to the soul both sure and steadfast until that time while our bodies are sleeping? Are not our bodies the rest of the dead that live not again until the

thousands years is expired? Which only means a considerable length of time. Did not John behold the souls of the saints under the altar, and is not that Paradise? And are they not still resting in that hope that one day they should be fully satisfied? Did not John behold them seemingly almost impatient, crying out, how long! Oh God, how long? and were they not told to rest yet a little while? and are they not also henceforth expecting until their enemies be made their footstool? And will not that apply to all of us from time to time as we pass out of this world?

Do we expect to attain unto a better place than they? Is there but the one way?

Brother Gold, I humbly submit these few remarks for your better consideration believing you are faithful enough not to allow anything in your paper that you do not consider sound.

As ever in a faint hope.

JNO. R. SMITH.

Reidsville, N. C.

P. S.—Just a word of comment on the article headed "From North Carolina" that appeared in this (July) first issue, written by Mr. M. P. Trivett. I notice he closes by saying, "A sinner saved by grace."

Brother Gold, he contradicts himself several times in that short article, and the poor fellow (for he and all are to be pitied that prove that they are yet dead in tresspasses and sins by their fruits.) Surely they are that class of people that accused Christ of casting out devils by Beelzebub the Prince of devils which I believe is sinning against the Holy Ghost. As ever,

J. R. S.

EXPERIENCE.

Dear Brother Gold:—

I will attempt to write what I hope has been the Lord's dealing with me.

I have written letters and regretted having done so as I know they could not be of comfort to any one, but I was in so much trouble I could not help from trying. Pardon all my mistakes.

I will never forget your piece in the Landmark "Why not wait on God. Let patience have its perfect work." I hope this is the Lord's time for me to write. The first time I was made to see my sins was in the year 1900—the year my father set me free. The day I left my home I began to think about the responsibility I had taken upon myself and what kind of course I should take in this life; should I love money enough to cheat my fellow man. But I thought to myself that will never do, for my dear old father did not live that life. So I tried to keep the promise to be true to all men, which I did as near as the dear Lord would permit. I thought that was all any one could do. I thought I was a free man to do as I pleased just so I didn't violate the law of the land. But Oh, at last I found I was a stranger in a far country, just as far from what the Lord claims to be His saints as any one on earth could be. I remember a dream I had which showed me I was not free. I thought I was passing a line of battle and that surely I would be killed and that hell would be my doom. I tried to run but every effort was a failure. I was made to fall down with my face to the earth and beg the Lord to have mercy on me. I awoke calling upon the Lord for help and I did not sleep any more that night. The next morning I was so worried I wanted to tell some one how I felt, though no one I thought would care to listen to my troubles. I thought everyone on earth was against me and I did not have a friend.

I was in this fix for a long time. I went with my friends who treated me nicely and didn't seem to have anything against me and I was made to

wonder what made me feel that way. I never will forget going home one Sunday morning when all my burden left me and it seemed I was above my troubles and all earthly things. I was made to cry for joy. And when I arrived home, I never will forget the expression my dear mother had on her face. It seemed as if she could see the joy within me. I felt like I wanted to sing some and I asked her if she wanted to sing with me. She said she did. And this hymn seemed to fit my feelings: "When I can read my Title Clear," and when I came to this verse, "When I can bathe my weary soul in seas of heavenly rest. Not a wave of trouble shall roll across my peaceful breast." I had to break down in tears. She threw her arms around me and said, "May God bless you." I felt that the Lord had blessed me and had showed mercy to me a poor sinner, more than I deserved. I intended to spend the rest of my days in praise to His great name and I thought I could serve Him as well out of the church as I could in it. But soon I found I ought to join the church because I would take part with the world when I would not if I were a member. But I delayed joining for a number of years which I have since regretted for I was made to suffer. It's all with the Lord and I hope He will show me in due time what is required at the hands of this poor sinner.

The good Lord saw some cause to take my dear companion on Jan 23 and left me with three little children to battle through this world. I feel she is resting on the right hand of God, also that all the works of the Lord are just and right and that all mine without the Lord's help is wrong.

Pray for me and my dear little children. May the Lord bless you and your family. Written by one who if a saint, is the least of all.

P.H.PAYNE.

COMMUNICATION.

Dear Brother Gold:—

Will you please allow me space in your paper to make a few remarks concerning our association which was held with the church at Little Creek, about seven miles from this place and near my farm; and so we moved some of our household goods to the farm in with our daughter and son-in-law, Mr. Dixon, so that we might assist in taking care of the brethren, sisters and friends from a distance; but I was afraid I had overdone the thing preparing meals for this purpose, feeling so little and unworthy, and my name not enrolled on the church book.

While in this lonely condition I have tried by the help of the Lord, to lead a life so that I might have the love and confidence of the dear people of God. Yes, I could not help from thinking that I would not have much company, and that my meals or a portion of it would sour on my hands. These dear people would stay with the more worthy, than I felt to be, but I was blessed to have as much of this christian company as I could take care of with the help of our daughter and son-in-law. I wanted three preachers. Each night about thirty of my dear kindred in the Lord to enjoy their preaching with us, and my wants were more than supplied for which I am thankful, I feel that there were others that would have stayed with me if I could have visited them. I am sorry, but I hope they will excuse me. I wish now that I had made more preparation I want to tell those dear people that stayed with us how much I enjoyed their beautiful singing, lovely and godly conversation. It was one of the sweet times of my life. Oh, these good people more than paid me for the poor fare they got. We read of the great yearly feasts of old Jerusalem where many thousands assembled, and I feel that

these meetings of ours are at the New Jerusalem, and we have many thousands. All sects are there. I believe that they must have to acknowledge once a year that this is the true church by assembling themselves on that ground, even if some of them fail to behave themselves. Now I will soon close my remarks. My wife joins me in saying we never enjoyed an association better. If this shall take up too much space in your paper, throw it aside, and all will be well with me.

ZACH STEPHENSON,
Clayton, N. C.

COMMUNICATION.

Dear Papa and Mama:—

I will try and write you a few lines if the Lord will guide my pen. I guess you will be surprised to get this from poor me.

You all think that my work is causing me to be nervous but Oh, it is not that, it is that awful burden of sin and trouble.

Oh, that burden is more than I can stand, but if it is the Lord's will I am willing to have all my trouble here on earth. Oh, Papa and Mama, I feel like some times that I will have to die and go to old Satan, for I am such a poor old sinner. No one cares for me and the whole world hates me. I cannot enjoy myself, and when I go any where I think I am going to enjoy myself, but when I get there my trouble comes and I wish I was at home where no one could see me.

I try to pray to the Lord to have mercy on this poor sinner, but it seems to me that I cannot get any relief that way.

Some times I find myself walking the floor and wringing my hands and crying to the Lord to deliver me from my sins for I know I am a sinner, and I know He is the only one who can help poor me.

Everything I say and do, it seems to me, is sin and trouble mixed.

I feel like I am the worst sinner on earth and not any body cares for me.

Oh, I am as helpless as a poor little infant. I cannot do anything to get this burden from me. I want to go go down in that watery grave and be baptized, but I feel like I am too unworthy to be in that good church with you good people.

I dreamed one night last week of offering to the church at Wheelers and Mr. Hall took hold of my hand and said he would fellowship me, but not any one else in the church would come up and fellowship me. I have been seeing lots of trouble about this, for I don't see how you could fellowship me because you know I was a bad child as I used to think I was right and you were wrong. But Oh, I see now that if you had used that rod upon me more I might have been a better child. I was blind and could not see.

I would get mad if you did not let me go to every dance I was asked too. I wish now that you had not let me go to a single one. Just to think back about that gives me lots of trouble. I read the bible some, and get those old Landmarks and read them and Oh, I wish I was a child of God as they are. My heart seems like some times that it will burst and I cannot get relieved until I wash my face with tears. I try to pray and sing too, but my sins get greater.

Oh, I wish the Lord would look down upon me and help me that I may go down in that watery grave and be baptized in the holy waters that they may wash my sins away.

I was in trouble last year but not so much as I am now. I wrote the above about three weeks ago and I will try and finish it this afternoon. I had lots to do this morning but I felt like I was compelled to get the bible and read, and I opened it at St.

John and read the 14th, 15th and 16th chapters. I could not understand it all but got lots of comfort and some relief from them. I read the Landmark over and over and they are new every time I read them. I will stop this murmuring letter. I did not write this thinking that it would comfort you any at all, but thinking that it might comfort me to write you. Papa you and Mama please pray for your poor sinful daughter.

Good bye, your unworthy daughter,
LESSIE M. SNIPES,

IN LOVE THERE IS LIFE.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1st John 3:14.

The above is positive evidence and no one can dispute it. Satan may fill us with doubts about it in various ways and yet it remains a fact. Our brethren may not love us and yet the fact is unchanged. Also it is an evidence that we are born again, for he that loveth is born of God. To be born of God is to be born of the spirit, or from above, of incorruptible seed which liveth and abideth forever. It is not the spirit or the soul or the flesh that is thus born, but the man, for it was the man which was born the first time and it must be the same that is born the second or the "again" time. To fully receive and enjoy this in its fulness there must be a resurrection of all the men from the dead just as all the men must be born again.

This love fills every part. It is in this way that the old or strong man (which is our carnality) is bound by the stronger man, or Jesus Christ as He is revealed in us by His spirit. This work of grace begets in us love to Jesus Christ and all who are his. We love Him because He first loved us. This brings us in the fellowship of the

things which are God's, for God is love.

Then we become satisfied with the things of God as God fixed them and gave them to us. The Bible becomes our standard and we are willing to be governed by the things which we find there. We will not want to be adding the things of the world to those that we find written in the Bible. We know that He who was so wise as to give us this great and blessed book knew what would be needed by the church in all the time of her sojourn in this world and that He made ample provisions for her without the aid of man and left it on record for her benefit and comfort. If we love the brethren we do not want them to change any of the words of this book nor to add anything to it.

The religions of men are full of things which they have invented and added to give more life to the church. They want the church to shine forth as the world. Mr. Fuller wanted to take her up out of the dust and set her on a hill where she could shine. He soon took a part out of the church but he left the church in the valley.

That is her safe, her fruitful shade. Jesus said I am meek and lowly in heart, and the church will be found there at His feet. A leader in the progressive movement said in my presence, "I am tired hearing the Primitive Baptist complain of their bad feelings. I want them to get up out of the dust and ashes and get on the hill where she can let her light shine." Thus there have always been some who were dissatisfied with the meek and lowly state of the church. To hate her humble dwellings is to hate the place that God has provided for her wherein she shall be to His praise. "Pride cometh before destruction and a haughty spirit before a fall."—Solomon.

The Lord's rebuke came to Sarah in her haste to bring about the promis-

ed seed and her work became a curse to her and made her angry and she lost her servant. By her means and instrumentality a mocking crew was brought forth in the world.

Can we expect better when we get tired of the deadness of the church and have a feeling that we want to do something to stir her up and revive her? God brought the promise out of one who was as good as dead and of a woman who had passed the age of bearing. The church is never dead as long as Jesus lives. Unless we can do something to add life to Him we are helpless to give any life to the church. True love for her will make us satisfied with her as we find her walking alone in the commandments of God and strictly leaving off all those things which are not commanded by Him even through it appears to us that some of those things might be very conveniently taken along.

There are many institutions which have been organized by men to aid them in working against one another and for their own interest. Some would love to be with the church if these institutions could just come along with them. They can see no harm but good in them.

Would the church be a separate people if she was to admit all men into her body by taking in some who were thus associated with men?

In Masonry there are Jews, Mohammedans, Brahmans and Budhists all of whom are the haters of our Lord. Shall we join house to house with these? So far as I know the other institutions of men have all these unbelievers and haters of the truth in them.

Would it not be better for the church to go into obscurity as in days past and have to worship in dens and caves of the rocks than to become so popular as to take in all these institutions? Which is better for her to live in obscurity and live a "virtuous woman," alone unto the Lord or to be-

come more popular and live a life of polygamy?

If we love the brethren we want to see them live unto Jesus and Him alone. To be mixed up with nothing but the things which have His sanction and His seal set upon them.

Brethren, if we have to endure the stigma of being dead let it be remembered that our life is hid with Christ in God.

From thence men and devils cannot move us.

Do you love the brethren more than the things of the world? Then leave off the things of the world and live with the brethren. Do not try to plow an ox and an ass together. The team is unequal, and it is forbidden in God's law. Do not find fault with the church for wanting to obey God by coming out and being separate, for touching not, handling not, tasting not the things which are unclean. Remember that the things which are highly esteemed among men are an abomination to God. Will He accept us in walking in these things which are an abomination? Why not walk in an humble heart and a contrite spirit which, in the sight of God, are of great price? These are God's sacrifices and He will not despise them. They are His already accepted. Why not show that you love the brethren by walking in those things? These are the things which make for peace in the house of God and promote Christian fellowship. This shows love one to another and gives the evidence that you are born of God. The Lord bless us to be found so doing.

Yours in hope and love,

L. H. HARDY.

COMMUNICATION.

My very dear brethren and sisters in the Lord, I hope:

I am more impressed of late to write to you all than I have been for some time. But why am I. Because the Lord saw fit to lead me through the deep waters. But his everlasting arms have been beneath me and his loving mercy has kept the waves from overflowing this poor worm of the dust. He has laid his chastising rod on me. He has put many sorrows, losses, crosses and afflictions on me to make me willing to obey him. We learn obedience by the things we suffer, and my dear brethren and sisters I have suffered of late, both in body and in mind. I feel that I have been as low in spirit as any poor soul could get. But still I have not given up in despair for that precious little hope that has been bearing me up for several years is still holding me up today. But for that I would have given up long ago. The Lord has been so gracious to me to bless me as he has with such a sweet hope in him. I feel that I want to praise his name aloud some times for his wonderful mercy to me. He afflicts and lays his rod on me and causes me to bow my head in sorrow much of my time and go mourning from day to day, but I love him better and better for I feel to deserve more than he puts on me, and I know he will not put more on me than I need. He is too good and too pure for that. Oh, that I could live more to his honor than I do. But he knows I am nothing and feel to be less than nothing, and the older I get the less I feel to be, and it seems the lower I stay. I can't stay on the mountain top as much as I used too. I remember with pleasure the many happy seasons I have passed through and the many beautiful hymns would rise in my mind and I could sing his praises all day long and feel his presence so much with me. But those times are past, only to be remembered and revive us by the way now. It will never be as it was then any more, or at

least it will not be with me, for so many of my dear ones that were with me then have been taken to their eternal home, and there will always dwell a sad feeling in my heart when I think of them. Yet I do not wish them back in this world of woe, to suffer and die again. They have passed through it all and I believe are now happy with their great Redeemer above. I am yet spared here to suffer and suffer as long as the Lord sees fit for me to, and I hope I will not be found murmuring and complaining at his will, for I know he knows best. He took my precious child from me, my only girl 16 years old and also my baby child, and was almost like taking my very heart from me (and is yet) and I feel that I will never get over the loss of her. For many and many are the days now that I go choking and grieving for her. I miss her in every place. There is no one around now to call mama, and Oh, how I miss it. So much have I missed her sweet and gentle voice since I have been sick, saying mama what is the matter, what can I do for you. She was always by my side ready and willing to do anything she could for my comfort. She was too gentle and too good to stay here with me and the Lord took her to a better place and bless his holy name. It is so greivous to us to have to part from our dear ones in this life but it is so good to have a sweet hope of meeting them in that happy world above. I some times am made to feel glad that I am born to die, and will soon be free from all sorrow, care and pain (I hope.)

May the Lord continue to be with and bless us all in the future as he has in the past. May he give us grace sufficient to bear us up in all our trials here, and kiss the rod that smites us. May his name have all the glory and honor from us all, and may you all remember this poor writer in your prayers, is my prayer if I know

my heart.

With much love to you all, your very little sister if one at all.

MATTIE LUPER JARRELL.

COMMUNICATION.

Ocean Park, Cal.,

Elder P. D. Gold.—

I have your letter of 22 saying you have credited my subscription to Oct. 1914. I have been so unsettled since aunt Lizzie's death that I have not been at home as I once was.

We are near the church in Los Angeles, where we met last Sunday and organized a church. There had been a church there for some time but it was organized by a man, (so called preacher) who lorded it over the brethren. He was from Texas, I am told, and stands with the Webb Baptists of that state, so you know something of them.

The church was organized by some of the numbers of other churches who could not put their letters in with them and some 8 or more who had withdrawn from them and constituted as separate body, so that there are now two so called Old Baptist churches in the city of Los Angeles and two I think in Riverside. I am confident in my own mind that the brethren who withdraw were justified in doing so and will live in peace hereafter. We have enjoyed being with these few members who organized and they come down here and have meetings at times, in fact an arm of that church is to come here the 5th Sunday in this month. I write this to show that Bro. and Sister Dawson, Bro. and Sister Boes, with myself, stand with the church just organized and not with the one that has been published as the Old School Baptist churches of Southern California.

The brethren so far as I heard, did not denounce the brethren. they left

only on the ground of misrule of the preacher, who would not invite into his pulpit the preachers they wanted to hear and he made light of their doctrine. I do not desire to spread trouble, but I think that you ought to know how the churches in Southern California are doing. Bro. Gold when the trumpet gives an uncertain sound who shall prepare himself to battle. We have been so long under the certain sound of Old Baptist doctrine that it is hard at our age to follow any, lo here or lo there, whose end is confusion.

We are either of God or men and we have a more sure word of prophecy than any doctrine that will scatter the sheep of Christ's fold and subject them to the dogs that are ready to devour them.

The old paths and the good old way is the only way of safety, and it is a great blessing when the leaders of my people do not cause them to err.

Bro. and Sister Dawson join me in a desire for your spiritual welfare and that the walls of Zion where you have stood so long and had your feet shod with the preparation of the Gospel of Peace may be your sure foundation as long as you are called to the warfare here and when you are discharged of your labours, received into your full reward.

Your brother in hope,

G. M. FETTER.

APPOINTMENTS.

Elder J. F. Farmer will preach, the Lord Willing:

Friday night, September 4, 1914
Dunn.

Saturday, September 5, 1914, Angier.

Sunday, September 6, 1914, Angier.

Monday night, September 7, 1914,
Durham.

Wednesday, September 9, 1914,
Clayton.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

DOES THE LORD CHANGE?

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not: Jonah 3-6-10.

The Book of Jonah is peculiar in that it represents him as sent to none but Gentiles. While every prophet was a Jew and so was as Jonah, all the other prophets mention chiefly the Jewish people as those to whom they are sent. Jonah does not even once name any of the Jews as addressing them. The only reference he makes to them is in stating he was an Hebrew, and feared the God that made the sea and the dry land.

Jonah was sent expressly to Gentiles, and preached what God bade him and manifested that God's word never returns void to him, but always accomplishes that which he pleases. But Jonah was unwilling to go to Nineveh,

and the reason he gave for this was that he knew that God was gracious and merciful; and slow to anger. But why not that a strange objection to have against going to preach that the Ninevites would be destroyed.

In what sense was Jonah a sign of Jesus? For Jesus says he was a sign of himself; Matt. 12:40. The only deliverance for the ship and its crew going to Tarshish with Jonah on board was to throw him overboard. In vain did these distressed men pray to their gods, and otherwise endeavor to save themselves, though all in vain: but what must have been their astonishment to see the storm buried with Jonah, and the sea just before raging and warring with terrific violence suddenly made calm and peaceful. Such was the effect upon them that they feared the Lord of heaven and earth and sacrificed unto him and made vows.

It was Jesus identified with sinners in the sense that the Lord laid on him the iniquity of us all, and he bare our sins in his own body on the tree, and died for our sins, that calms the tempest of wrath against us, and saves us from our sins. Jesus was found in fashion as a man and caught or bound for Isaac, and Isaac is released because Jesus is sacrificed for him. The fierce anger of the Lord is turned away and peace reigns in the death and resurrection of Jesus. When Jonah went down into the deep and horrible pit of death in the type, and was swallowed by the whale, his groanings and dreadful sorrow was typical of the death and hell from which the death of Jesus alone delivers us. When repentance was granted unto Jonah and he prayed unto God who heard him, and commanded the whale to cast him out on dry land, it typifies the way in which repentance is preached through the death and resurrection or exaltation of Jesus to sinners or to Gentiles. The heated spirit of Jonah showing

that he went under divine power and contrary to his flesh to preach to the Ninevites shadows forth the cross and tribulation, the fleshly opposition, and divine power controlling in preaching the gospel to the heathen.

Did God change his mind, or was his mind changed when he granted repentance unto the Ninevites, and repented of the evil that he had said he would do unto them, and he did it not? That is did God do otherwise than he purposed in this matter? changes his mind, or his mind is changed on the occurrence of things he did not foresee, or could not control, and that he is dependent on circumstances which he does not control or foresee, and that as new matters or changed condition of things arises these things change his mind, as the mind of man is changed by things as they develop; and that when God saw the repentance of the Ninevites he changed his mind, and spared or saved them. Now to suppose that God does not declare or see the end from the beginning, or that he repents as a man repents, namely by repenting of what he has done and repenting or turning away to do some thing better, or to do works meet for repentance, is what Primitive Baptists do not believe. It is true that God operates in different dispensations, but it is all according to his own purpose which previously existed and comprehended in his counsel, nor does he as a man have to resort to new and unexpected expedients to accomplish his will. But by his different administrations he prepares man to receive and partake of that which he provides for him beforehand.

He uses the law to convince men of sin: for by the law is the knowledge of sin, or that bitter experience by which we know what sin is, or what death is, and know the difference between good and evil by the bitterness of grief and suffering unto death,

Under this administration the Ninevites felt their guilt and were overwhelmed with distress and confusion of face, for they believed the preaching of Jonah from the king to the beggar on the dunghill. For God sent Jonah to preach repentance unto them, nor does he ever send a preacher in vain. This is the only instance in the Old Testament where God thus sends a prophet to the Gentiles, and it was that they might be humble and abased in the dust, and when this is done then God manifests a new dispensation of himself and his operations to them, or forgives them, and they live; or it brings the gospel in the type to view wherein God shows the dispensation of grace and mercy to repenting sinners. But this is in harmony with his character, for Jonah said he knew that God was gracious, and that such is his uniform and invariable way of proceeding and that he never does otherwise.

It is not any change in God then, but to man it is a new revelation of God, or bringing to view the attribute of mercy and forgiveness to sinners which never appears under the law but it is revealed or brought to view alone in the gospel, or in the resurrection of Jesus. For as sin hath reigned unto death even so hath grace reigned through righteousness unto eternal life by Jesus Christ our Lord. What is new to us is not new to God, but showing us when revealed and known by us something that was true before, but we did not know it. For instance, when the wrath of the God of heaven is revealed thr'gh the law against a sinner it tells him he shall be destroyed—he shall be overthrown. He is humbled and wears the sackcloth of self-abasement. He begs for mercy, but he expects death. He repents before God. The Lord repents or turns by showing him a new dispensation of mercy, yet not repenting as man repents. Idolatry is overthrown in the sinner. Thou turn-

est man to destruction and sayest, return ye children of men.

Then the sinner is meditating nothing but death and destruction, and is acknowledging the justice of God, but pleading for mercy, behold the Lord turns his captivity. Hence comes the spirit of repentance, represented by the Lord God when it grieved him at his heart that he had made man, which foreshadows the sorrow of Jesus put to grief for our sins when he was in the flesh and put to death, through which channel alone comes all our godly sorrow for sin that works repentance towards God and faith toward the Lord Jesus, and all our spiritual blessings: for in Jesus are hid all the treasures of wisdom and knowledge, and of his fulness have all we received and grace for grace. So that in Jesus and thr'gh and by him repentance and the forgiveness of sins is preached to Israel, and by Israel is meant all that the Lord our God shall call, or shall send his servants to preach the gospel to, or all that repent and believe the truth: and even the men of Nineveh shall rise up in the judgment and condemn the evil generations of earth that repent not and give God glory. Even to this day do these Ninevites condemn the Jews as a nation in their rejection of Jesus.

When we expect death and the Lord grants us life we taste and realize what the Ninevites did, namely, that God is a God of mercy and grace, and that there is forgiveness with him that he may be feared.

When God said to Jonah, "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow: which came up in a night and perished in a night. And should not I spare Nineveh that great city," &c. God's mercy is surely far above man's mercy, even as the heaven is high above the earth. P. D. G.

Obituaries.

NORA AUSTIN.

By request of the family, I send you the notice of the death of Sister Nora Austin. She was the daughter of Mr. James Mitchiner and wife (name forgotten) of Johnston county, N. C., was born March 25th, 1845, died July 1st, 1914; was married to Mr. Henry Austin in 1877. To this union were born two sons, one of which, preceded her to the grave. Sister Austin was baptized into the church at Smithfield more than 30 years ago, where she held fellowship until the church at Little Creek was established, when for the sake of conveniences, she took a letter from Smithfield and joined Little Creek church. She lived a stainless life all the time of her membership, and her walk, is a living epistle to her son, and relatives generally. She said a few days before her death, she desired to go easy, and the blessed Lord gave her, her desires, as she passed over the river suddenly, without a struggle. May the Lord bless those near and dear to her and prepare them to meet her in rest, on the eternal shore.

J. A. T. JONES.

LESSIE MAY WHITFIELD.

With a sad heart I will try to write you the death of my oldest daughter, Lessie May Whitfield, who was born July 27, 1886, and died January the 16, 1914.

She was married to Thomas Snipes Nov. 12, 1905. She was a kind and obedient child, ever ready to ask my advice and take it. She leaves a father, mother, three brothers, six sisters, husband, two children and many kindred and friends to mourn her death.

She joined the church at Wheelers and was baptized by Brother J. J. Hall in the summer of 1912. She enjoyed hearing preaching and I believe she tried to live a Christian life. Dear brother, I write this with my eyes filled with tears. It is so hard for me to give her up, but I know I ought to submit to the Lord's Will. He knows and doeth all things well. I believe she is resting with Jesus. She raised her hand just before she died and said, I am going to Jesus. I hope to meet her in that bright world above, where there will be no parting. I trust the Lord will prepare all of my family to meet her in that bright world above. I often find myself saying: poor Lessie and then I think I am wrong. It is poor me. I believe she is rich in grace. Her troubles and afflictions are over and I am left here in this world to suffer and grieve and trouble after many things. I read Sister Mattie Luper Jarrell's piece that she was so hurt to part with her child and Oh, it made the tears flow down my cheeks to think how much I could sympathize with her. Brother Gold, I am writing this to satisfy my mind. I have had the impression to write to you asking you to publish this in the Landmark. I also send a copy of her letter she wrote me before she joined the church which gave me much comfort. Brother Gold, please pray for me. I feel like this:

The time is swiftly rolling on,
When I must faint and die.
My body to the dust return,
And there forgotten lie.

Written by her mother,
MRS. W. J. WHITFIELD.
Hurdle Mills, N. C., R. No. 3.

GEORGIA A. WILKINS.

Elder P. D. Gold:—

It is with a sad heart I attempt to write the death of my dear sister,

Georgia A. Wilkins, whom the good Lord saw fit to take away from us on April 30, 1913, making her stay on earth, 33 years and 3 months.

She leaves a mother, father, six brothers, two sisters and a host of relatives and friends to mourn over—the loss of a kind, loving and affectionate sister. She was not a member of any church but from the age of fifteen she has been a Baptist believer. It seems there was nothing she enjoyed any better than hearing the Old Baptist preach. She was sick for two years, and was on her death bed for about six months. We did everything in our power for her. She suffered utmost pain, but nothing we did while she was snuffering so much seemed to do any good. So on April 30, 1913, God sent his angels and called her home to rest where all is love. Elder James of Burliegton preached her funeral and she was laid to rest. Oh, we sadly miss her as we know she can never return to us and we can never hear her gentle voice or see her sweet patient face on earth again. Yet we could not wish hr back with us, for we have hope and evidence to believe that she is now at rest and we feel that our loss is her eternal gain. She possessed a lovable disposition. She was a devoted daughter and sister. If she had an enemy I do not know it. She was kind to every one. May God in his divine wisdom and mercy comfort the bereaved mother, father and children and may they be made to feel that their loved one was taken from them to make heaven nearer and swearer to them.

"Still every effort did we use

To save her from the grave,
But Georgia's death brings to view,
That God can only Save.

"She with patient fought the battle,
That we all have to go to fight;

Then she crossed old Jordan river,
Where there never comes night.

"She shall sleep but not forever,
In her lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that Gave."

Written by her sister,

VIOLA WILKINS.

MRS. ANNIE E. JAMES.

By request of her dear daughter, I will try with a sad heart to write the death of my dear aunt. I do not feel competent and fear I cannot write it as is should be written.

Aunt Annie was the eldest daughter of Lemuel and Nancy Britton, was born April 23, 1835, was married to Cornelius James in 1860, to which union eight children were born, five of which preceded her to the grave.

We feel confident it was to her a final relief from her troubles and suffering for she gave evidence in her life that she was a child of God and he had prepared her for her release from earth and its toils and cares. She loved the cause and doctrine of the Primitive Baptists and went to their meeting when health permitted her the pleasure of doing so. She never united with the church but had a pretty experience in a spell of sickness many years ago. She saw some of her little children, who had died in infancy, appear as angels. Jesus was with them and said something to her, but the writer does not know what. It made her feel very happy and she thought as soon as she was able she would go and offer to the church. But when she was able to go she, perhaps, felt too unworthy to join and so neglected until too late.

During her life she had many trials and much afflictions. Seven years ago she went to Richmond and was treated for cancer, after which she was never strong again. But was able to visit neighbors until a year or two ago when

seized by that dreaded disease, tuberculosis, which ended her stay on earth June 23rd, making her stay here 79 years and 2 months.

Though her sufferings were great, yet her faith in God was so strong that she was never heard to complain at any of His works.

We miss her gentle and humble countenance. Her loving voice is silent in the tomb, but her ever faithful ways will never be forgotten. In the death of this good woman, the church has lost one of its strongest believers, the dear children a kind and loving mother, and the community a good neighbor, who was ever ready to help the poor and needy in any way possible and would always visit the sick when able to do so and was willing to aid them to her ability.

She was confined to her room several months before she died. All was done for her that loving hands and physicians could do but none could not stay the cold icy hand of death. She seemed perfectly resigned to the will of God and did not worry at any of her afflictions. Was often heard to say, "I know there is no better for me here and I want to go to heaven."

Monday before she died, Tuesday she seemed to be in more pain than she could bear, when Elder Mabney, from Parmele, called to see her. She requested his prayers and he kindly granted her request. He also talked to her concerning her future home. She told him she felt as if she were going to heaven, she thought she was going to a better place and thought she would be better off. After then she eased off and went to sleep and was not in so much pain any more until about ten o'clock Tuesday a. m., when death struck her. She was conscious until the last. She knew she was almost gone and asked who was there. At that time just her daughter, who had always lived with her, and her children were present. But

in a short time relatives and friends were gathered by her bed-side to see her fast leaving, we hope, to her heavenly home. Two of her children, one son and one daughter were by her side when she breathed her last at five minutes past twelve o'clock. Her older daughter, who lives in Ivor, Va., and who had just left her the week before, was sent for but never arrived until a short time after death had claimed her for his own.

She leaves one son, two daughters, many grand children and great grand children, besides a host of relatives and friends to mourn her loss, but we feel that our loss is her eternal gain.

Her presence is missed at home so much, but she is gone to a better world than this, where there is no more pain, no sorrow, and no farewell tears are shed.

We all miss her, but it is far better for her to be with Jesus. No one knows what it is to lose a mother only those who have lost them. So many things you can see left undone which you will wish you had done after it is too late. So many things you want to tell mama but, alas, it is too late. Her body lies silent in the tomb.

In conclusion, I will say to the bereaved ones to ever remember her last days as her best days. We believe that she is now at rest with all her loved ones that have gone on before, and you bereaved ones should ever strive to follow your dear mother's noble precepts.

The funeral services were conducted by Elder Hassell. He also spoke words of comfort to the bereaved children and a host of relatives and friends. Then her remains were laid to rest in the family cemetery beside her husband who preceded her to the grave eleven years ago.

"So sleep on dear Aunt,

While we are lonely here,
We hope in that bright heaven,

That we may all meet you there."
Written by her niece.

NELLIE WARD.

Parmele, N. C., July 16, 1914.

J. H. HARDY.

Dear Brother Gold:—

It is with a sad and broken heart that I attempt to write of the death of my dear husband, J. H. Hardy, who departed this life June 29, 1914, making his stay here on earth 69 years and one month. Oh, Brother! No one knows how hard it is to give up a good companion, except those who have experienced it. We two lived happily together. He was married twice. First to Miss Lucy Beal, who died and left him with three children.

In one year after her death we were married. I was a widow with three children. He loved my children and helped me care for them until they were grown and married.

He was a hard worker and a successful farmer. He never united with any church but he was a strong believer in the Primitive Baptists. He trusted in God as his Saviour. He had a hope of a better world, and was not afraid to die. His affliction was cancer of the stomach. No one knows how much he suffered, but he was patient. It was hard to give him up, but "The Lord giveth and the Lord taketh away, blessed be the name of the Lord.

He did not leave me without a hope. that I may some day meet him in a better world, where there will be no sorrow.

Elders C. G. Purdy and J. W. Flinchum preached his funeral to a large crowd of sorrowing friends and relatives. They spoke very comfortingly and dwelt beautifully on the resurrection.

MARTHA A. HARDY.

Stoneville, N. C.

CONTENTNEA ASSOCIATION.

Greenville, N. C., Aug. 15, 1914.

Dear Brother Gold:—

The next session of the Contentnea Primitive Baptist Association will be held with the church at Red Banks, Pitt county, N. C., 2nd Saturday, Sunday and Monday in October, 1914. Those coming from the north and west will be met at Greenville Friday p. m. and from the south will be met at Winterville Friday p. m. and from the east will be met at Simpson Friday p. m. All lovers of the truth are invited especially the ministers.

Done by order of the church in conference.

G. M. CORBETT, Moderator.
DAVID STOCKS, Clerk.

STEPHEN WILLIS.

Brother Stephen Willis was born about the year 1845. When he became a man he married Sister Caroline Taylor, nee Smith, who was a widow with two children. Then there were three children, two boys and one girl born to them. He was a kind husband and father and a good neighbor. He became a regular attendant at our church meetings and we soon saw that he loved us and our doctrine. In June 1878 he was received into the fellowship of the Hunting Quarter Church and baptized by Elder John S. Brinson. He was a faithful member until his death. Some time after he became a member the church and friends undertook to build a new meeting house. There was much opposition to it by some few of the brethren and many of the world. Brother Willis was one of the few in his neighborhood who stood by the church and though he had to go two miles night and morning to work on the house he went until the house was fit for use. To do this he and his good wife and children had to

live a part of the time on bread and coffee, yet they were faithful to the church. Note. If there was more of this same kind of faithfulness among us there would be less begging for money through the columns of our papers. Brother Willis' first wife died September 12th, 1891, and sometime in 1893 he married Miss Emeline Salter, who made him a faithful wife.

For several years before his death Brother Willis was afflicted with what we supposed to be cancer of the stomach and for four years he was disabled and for the most part confined to the house until the 3rd of December, 1913, when death claimed the mortal body and he fell asleep to await the redemption of the body when it shall be raised up like unto the glorious body of Him whom he loved in the spirit. The Lord bless the bereaved widow and two sons who are left.

Also Zilphia Ann Keach.

Sister Keach was the daughter of Mr. Tyson Salter and his wife, Sister Elizabeth Salter. She grew up to young womanhood about the close of the civil war and then married Mr. David Keach, a federal soldier from Rhode Island, who chose a private life rather than that of a warrior and left the army and stopped in Mr. Salter's neighborhood. There were no children born to them. Mr. Keach died a few years ago leaving her all alone.

She was a true lover of the truth as it is in the Lord Jesus and attended our meetings whenever it was in her power. In October 1912 she came to the church at Hunting Quarters and was gladly received, and it was my pleasure to baptize her in the waters of Core Sound according to the scriptures. She lived a faithful member and was always ready, as much as in her lay, to bear her part of the expenses of the church until she was taken in her death sickness. She was not confined very long

before the death angel visited her and on June 28th, 1914, she fell asleep to wait for the coming of our Lord Jesus the second time without sin unto salvation.

Capt. Joseph William Smith.

Brother Smith was the son of Deacon William B. Smith and Polly, his wife. He was born on March 17th, 1842. He was one of two own brothers and five sisters, and one half brother and two half sisters and all of them were members of the Primitive Baptist Church at Hunting Quarters.

Brother Smith was a man who saw much service. In 1861 he cast in his lot with those who enlisted for warfare and was in Latham's battery, Hoke's division of A. P. Hill's corps. He was in about sixteen battles, some of which were the hottest battles fought in the civil war, being at Bull Run, Seven Pines, around about Richmond and Petersburg and at Gettysburg where he received a wound in the thigh. Except this a brush of a ball across the left side of his face were his only wounds. He felt that the Lord was very merciful to him and that it was He above who preservd him. Awhile before the surrender at Appomattox he came home on a furlough. When his time was out he started back to his command at Richmond and got as far as Portsmouth, Va., where he and a companion were taken prisoners and put in jail in New Bern and was there at the close of the war.

When he got home he chose the life of a sailor and did service before the mast until he became qualified to be captain of the vessel. He was twice shipwrecked and at one time lost his vessel and a part of his crew. He came near being drowned. He being the last man to leave the sunken wreck when he gave the signal to the life-saving crew who were on shore to pull his vessel open and caught his foot but found

he was fast and they stopped pulling. As soon as the sea opened the crack in his vessel and he found he was loose he jumped in the sea. The life-saving crew found their rope slack and they pulled him ashore but he was almost drowned and his leg almost broken. However, he lived, and again felt that the Lord was his preserver and keeper. Afterwards he settled down to fishing and oystering with his neighbors. In 1867 he was married to Miss Lovey Styron by whom he had six daughters and one son to live. He had the pleasure to know that his beloved companion and five of his daughters were members with him in the Primitive Baptist church at Hunting Quarters. Saturday before the 4th Sunday in September 1884 he came before the church and was received and on Sunday morning was baptized by me. He was a faithful brother and bore good fruit, and it is by their fruit ye shall know them. For some years he suffered with something growing in his stomach which proved to be cancer, and though his health outside of that was good he had to yield to that dreadful disease. He was confined to his bed for sometime and suffered much but did not murmur nor complain. He gradually sank until on the morning of July 9th, 1914, when he yielded up his life and fell asleep. The next morning we laid his body to rest in the Atlantic cemetery to rest until the hour when the Lord shall awake the sleeping dead and he shall come forth clothed with the glory of our Lord Jesus.

We pray the Lord to bless the widow and the children that they may think of him as in the arms of Jesus Christ our Lord.

By order of the Church at Hunting Quarters.

L. H. HARDY, Pastor,
JOHN D. SMITH, Clerk.

MRS. ALMA LENORA THOMPSON.

Alma, my dear wife was born April 3rd, 1878, and died Oct. 11, 1913. Pen can't describe my loneliness and grief this dark and gloomy Sabbath morning. She was in poor health for 13 days before she took her bed, and lived only 4 days after she gave up and took her bed. Pen can't describe the goodness, tenderness and suffering of my dear mate nor could I describe our happy home only one word, alone will describe my sorrow. None can stay the hand of God and how good it is he doeth all things well. He has taken my loving mate, my sweetest flower unto Him who doeth all things well. While I feel my grief is almost more than I can bear, and my loss so great I feel that she is with her Lord on whom she leaned. She always praised in sickness and in health.

Her words were when she became worried over anything, Lord what shall I do? One night a few days before she died she woke me singing, I feel like I am on my journey home. She did this singing in her sleep. She told me different times she could not live with me long, and asked me what would I do with the children? I could not give her any answer; but dear readers may God give you a mind to pray for me that I may be a father true and kind, and that God alone may be a mother to them.

My mother is living and staying with me now. She is one of these despised people. May God give you a mind to pray for her in her undertakings. Her mother died when she was young. She being the oldest girl living then became a mother to her younger brothers and sisters and did her part so well that it made me love her more.

We were married Nov. 6, 1901, living together 11 years and three weeks. She being the same loving wife that

characterized her girlhood days. When I would go off, on my return I often would find her on the porch looking and waiting for me to come. She would meet me with a smile and say it is so lonesome when you are gone. We loved each other so well, but God in his wisdom has seen fit to take my idol away, and tear our little home asunder. She was a great lover of the Old Baptist doctrine, and professed a hope about ten years ago, but did not offer to the church until Saturday before the 3rd Sunday in March 1904.

HER SORROWING HUSBAND.

MRS. ELLA H. ROWE.

The subject of this memoir, was born Feb. 14th, 1862, the daughter of Isaac and Emily Harrison, of Washington county, N. C., and was married to the writer Feb. 1881, to which union were born seven children, one dying in infancy. The other six are: Alvis S., Ada I., (now Mrs. Cahill) John I., William H., Francis B. and Charles A. Rowe, all of whom are grown and survive her. She was taken sick on Friday, June 5th, and we called our family doctor, who, after two or three examinations, pronounced her disease pneumonia. We employed a trained nurse, and all that loving hearts and hands could do was done for her, but all to no avail, the Lord saw fit to take her, and so at 12:15 a. m. June 17th, she passed from the loving embrace of husband and children to the more perfect love and embrace of her dear Saviour, who had several years ago given her a sweet hope in him as her salvation. My dear wife was not a professor of religion at the time of our marriage, but was from the first loving, kind and true, well fitted to be the wife of one who preached the gospel of the Son of God, which had been trying to do for about four and one-half years. Not long after we be-

gan housekeeping by ourselves, one night after we had been singing some hymns, which we often did, she remarked to me: "I have been familiar with these hymns all my life; we children at home used to sing them for mother. I did not then think of their meaning, but now as I sing them I see that the words mean something." As time went on she manifested more or less concern until one evening in the winter of 1883, I was reading the Bible; she had put our first child, then about one year old, to bed, then came and took a seat near me. I noticed that she looked serious, but I said nothing to her. Presently she suddenly threw herself back in her chair and screamed at the top of her voice. It so shocked me that I threw my Bible on the floor and took hold of her, asking repeatedly what was the matter. After some time she spoke, saying, "O, I am so sinful." This utterance gave me much relief, because I knew that He who had given her to feel the awful truth would one day give her hope in him as her deliverer from the bondage of sin, which he did in that every moment of her extreme agony, for she told me that the great burden she had carried for some time left in the same moment in which she cried out, and she never felt it again as she had felt it before. On Saturday before the third Sunday in May, 1893, she, with some others, offered herself to the church at Morrattock, Washington county, N. C., and was gladly received for baptism. Her brother, Elder N. H. Harrison, was pastor of the church, but he very kindly offered me the privilege of baptizing her, saying, "I baptized my wife, and it was a great pleasure, and I wish to grant you the same privilege;" and so it was my privilege and great pleasure the next morning to baptize my dear wife in the fellowship of the church of God, and now in the midst of the greatest sorrow I have

ever known it is a great pleasure to say that to the end she proved true to her church, to her husband and to her children. I can think of no duty that devolved upon her in which she did not prove faithful. She was a lovely character, and as it was our lot to move several times and to live for a longer or shorter time in several places, she also frequently went with me to meetings from home, and I do not believe I exaggerate when I say that no one met her that did not like her, and those who knew her best loved her most.

We buried her in the cemetery at old Black Rock Church, Baltimore county, Md., on the 19th day of June. We do not doubt that for her it is far better, but O how sad and lonely the home and the world seem without her. My poor heart swells and aches until my eyes overflow with tears, and in these I find relief only for a moment, but I can truly say that I sorrow not as those who have no hope. I believe that her soul, or spirit, now rests with Jesus in paradise. (Luke xxiii. 43:2 Cor. v. 8.) I also believe that that same natural body that now sleeps in the cemetery at Black Rock is asleep in Jesus, and that he will watch over and preserve it until he shall come again the second time without sin unto salvation, and then he will call it, with all the rest of his redeemed who sleep in the dust, to arise spiritual bodies to live with him forever. (2 Thess. iv. 13-18.)

She did not talk much during her last illness, as the doctor and nurse both said it was against her to do so. We all insisted that she keep quiet, and she never murmured, but often said, "All right, all right," and near the end one of her daughters heard her say something about the ordination of God.

May God Almighty bless us, the sorrowing husband and children, also her

many brethren, sisters and friends who mourn with us. May we follow the good example of our dear departed one, and when that day of glorious resurrection shall come may it be our happy lot also to come forth in the image of our glorified Saviour, to dwell together in and with him where the pain of parting shall never come.

Her ever loving, but now sorrowing husband,

JOSHUA T. ROWE.

[Note—I wish to say to my many brethren, sisters and friends who have written us letters of sympathy in our trouble, that as there are nearly a hundred of them I cannot write to each individually, and therefore ask all of them to accept this as our answer and acknowledgment, and feel assured of our appreciation of the nice things said to us about our loved one now gone. Pray for us.

Yours in sorrow,

JOSHUA T. ROWE.

ELDER J. A. FARMER.

Elm City—Saturday, Sept. 12th.
 Tarboro—Sunday, Sept. 13th.
 Spring Hope—Monday night, Sept. 14th.
 Nashville—Tuesday, Sept. 15th.
 Sappony—Wednesday, Sept. 16th.
 Mill Branch—Thursday, Sept. 17.

A. L. HARRISON.

Whitakers—Wednesday Sept. 16.
 Falls Tar River—Thursday Sept. 17th.
 Kehukee—Friday Sept. 18th.
 Mt. Zion—Saturday Sept. 19th.
 Morratoc—Sunday Sept. 20th.
 Bethel—Friday night 25th.
 Sparta—Saturday and Sunday Sept. 26 and 27th.
 Robersonville—Sunday night.
 Cross Roads—Monday Sept. 28th.
 Thence to Kehukee Association.

ELDER J. W. BRAGG, OF ALA.

Wilson, Thursday, Sept. 10.
 Contentnea—Friday.
 Lower Black Creek—Saturday.
 Lower Black Creek—Sunday, 13th.
 Memorial—Monday.
 New Chapel—Tuesday.
 Cross Roads—Wednesday.
 Pine Level—Thursday.
 Goldsboro—Friday.
 Nahunta—Saturday.
 Nahunta—Sunday, 20th.
 Mewborn—Monday.
 Autry's Creek—Tuesday.
 Lower Town Creek—Wednesday.
 Tarboro—Thursday.
 Cross Roads—Friday.
 Great Swamp—Saturday.
 Great Swamp—Sunday, 27th.
 Flat Swamp—Monday.
 Bear Grass—Tuesday.
 Smithwick Creek—Wednesday.
 Skewarky—Thursday, Oct. 1.
 Spring Green—Friday.
 Thence to Kehukee Association.

ELDER C. H. CAYCE.

Newport, N. C.—Saturday and 1st
 Sunday in September.
 Hadnott's Creek—Monday.
 White Oak—Tuesday.
 Northeast—Wednesday.
 Wardsville—Thursday.
 Rest—Friday.
 Bay—Monday.
 Southeast—Tuesday.
 Wilmington—Wednesday and at
 night.
 Thence to Seven Mile Association.
 Oak Forest—Monday after the 3rd
 Sunday in September.
 Four Oaks—Tuesday.
 Hannah's Creek—Wednesday.
 Benson—Wednesday night.
 Bethsaida—Thursday.
 Thence to Little River Association
 at Coats.
 Elder James E. Adams will accom-
 pany him to Little River Association.

Angier—Monday.
 Willow Spring—Tuesday.
 Raleigh—Wednesday and at night.
 Bear Creek Association.
 High Hill—Tuesday.
 Wingate—at night.
 Pleasant Grove—Wednesday.
 Wadesboro—At night.
 Albemarle—Thursday.
 Greensboro—Friday.
 Reidsville—At night.
 Thence to Salem Association.

ELDER W. N. TILARK, OF INDIANA

Kehukee Association.
 Kehukee—Tuesday after.
 Mt. Zion—Wednesday.
 Tarboro—Thursday.
 Great Swamp—Friday.
 Thence to Contentnea Association.
 Tysons—Tuesday.
 Farmville—Tuesday night.
 Meadow—Wednesday.
 Mewborns—Thursday.
 LaGrange—Thursday night.
 White Oak—Friday.
 Thence to White Oak Association.
 Hadnots Creek—Tuesday after.
 Newport—Wednesday.
 Thence to Black Creek Association.
 Arrangements for balance will be
 announced later.

ELDER E. E. LUNDY.

Concord—Friday and Fourth Sun-
 day in September.
 Kitty Hawk—Tuesday night and
 Wednesday.
 Thence to the Kehukee Association.
 Robersonville—Tuesday night.
 Bear Grass—Wednesday.
 Smithwicks Creek—Thursday.
 Thence to Contentnea Association.
 Thence to White Oak Association.
 Portsmouth—Thursday night after.
 Cedar Island—Saturday and 4th
 Sunday in October.
 Davis Store—Monday night.

Morehead City—Wednesday night.
Thence to Mill Branch Association.

ELDER JOHN P. TINGLE.

North River—Saturday and 4th
Sunday in October.

Marshallburg—Sunday night, Mon-
day and Monday night.

A. G. MORTON.

Walnut Cove—Saturday before 2nd
Sunday in Sept.

Pilot Mountain—Second Sunday.

Stuarts Creek—Monday.

Flower Gap—Tuesday.

Lambsburg—Wednesday.

Crooked Creek—Thursday.

Zion—Friday.

Meadow Creek—Saturday.

Crab Creek—Third Sunday.

Zion Monday.

Little River—Tuesday.

Peach Bottom—Wednesday.

Jordan—Thursday.

Thence to Mountain Association.

R. E. ADAMS.

Burlington—Second Sunday in Oct.

Greensboro—Monday night.

Reidsville—Tuesday.

Macedonia—Wednesday.

Pleasantville—Thursday.

Sardis—Friday.

Thence to Mayo Association.

J. E. ADAMS.

Wilson—Tuesday night after 4th
Sunday in Sept.

Falls—Monday.

Tarboro—Thursday and at night.

Thence to Keehukee Association.

Robersonville—Tuesday and at
night after 1st Sunday in Oct.

Flat Swamp—Wednesday.

Briery Swamp—Thursday.

Great Swamp—Friday.

Greenville—At night.

BEAR CREEK ASSOCIATION.

Dear Bro. Gold:—Will you please
publish that the Bear Creek Associa-
tion will hold its fall session with the
church at High Ridge.

All brethren coming by way of
Wadesboro will be met at Peachland
at 2 o'clock Friday by Bros. Stanly
Edwards and J. R. Rushing, P. O.
Marshville, R. No. 1.

Those coming by way of Charlotte
and Monroe will be met at Wingate
by Elder W. C. Edwards, P. O. Win-
gate, R. No. 1. and at Marshville by
J. B. Medlin, Marshville, R. No. 1. at
6 o'clock p. m., Friday.

Brethren needing conveyance will
please write the above addresses.

J. B. MEDLIN,
Church Clerk.

Mayo Association meets Saturday
and 3rd Sunday and Monday in Oct.
at Pine Ridge, about 4 miles from
Walnut Cove. Those coming from
Winston-Salem will get off at Walnut
Cove. Those coming from Greensboro
will get off at Bellview Creek.

WHITE OAK ASSOCIATION.

The fall session of the White Oak
Primitive Baptist Association is ap-
pointed if the Lord will, to be held
with the church at North East, Onslow
county, N. C., commencing on Satur-
day before the third Sunday in Octo-
ber. A general invitation is extended.

Those coming by rail from east
should come to Kellum Station will be
met on Friday p. m.

Those coming from west should
come to Kellum Station will be met
on Saturday a. m.

H. T. MORTON, Clerk.

NOTICE.

We, the members of No Creek

church, Davie County, N. C., do hereby ask travelling preachers and ministers to visit us at No Creek church, as we are destitute of preaching.

ORDINATION OF MINISTERS.

At the request of Rehoboth church and others, the following elders: A. D. Johnson, J. H. Johnson and J. A. T. Jones met with Rehoboth church, Johnston county, N. C., on the fourth Sunday and Saturday before in August, 1914, for the purpose of setting apart Brethren Leonard H. Stephenson and G. William Stephenson to the full functions of the Gospel ministry. After full examination, the brethren named above, were found to be orthodox, as we believe, and were solemnly set apart to the sacred work of the ministry. We pray that they may be of great usefulness in the cause of our blessed Lord.

ELDER J. H. JOHNSON,
ELDER A. D. JOHNSON,
ELDER J. A. T. JONES,
Presbytery.


LITTLE RIVER ASSOCIATION.

The Little River Primitive Baptist Association is appointed to be held with the church at Gift (Coats) Harnett county, N. C. To commence on Friday before the 4th Sunday in Sept. general invitation is extended, especially to ministers. Those coming from the North via Durham on Durham and Dunn R. R., will be met at Coats on Thursday evening before about 6 o'clock, p. m. Those coming from the South will be met at same place on Friday morning about 9 o'clock a. m. Those coming by way of A. C. L. R. R. will arrive at Dunn, from the S. about 1 o'clock p. m. from the N. about 3 o'clock p. m. and lie over in Dunn until Friday morning.

J. A. T. JONES, Clerk.

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To half pint of water add 1 oz. Bay
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and 1-4 oz. of glycerine. Apply to the
hair twice a week until it becomes
the desired shade. Any druggist can
put this up or you can mix it at home
at very little cost. Full directons
for making and use come in each box
of Barbo Compound. It will gradual-
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and removes dandruff. It is excellent
for falling hair and will make harsh
hair soft and glossy. It will not col-
or the scalp, is not sticky or greasy,
and does not rub off.

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COURT'S DECISION CLARIFIES PURE FOOD LAW

On June 13, 1914 the United States Circuit Court of Appeals, sitting at Cincinnati in the Sixth Federal District, handed down a decision confirming the judgment of the Lower Court in the Coca Cola case. This case was originally brought before Judge Sanford of the District Court of the United States for the Eastern District of Tennessee on March 13, 1911 and was tried at great length before a jury at Chattanooga, Tenn. A score of scientists, including the most eminent chemists, pharmacologists and physicians of America, testified as expert witnesses. At the conclusion of the trial the Government withdrew all of the charges except two and on these two the Court instructed the jury to return a verdict in favor of The Coca Cola company.

The case was then appealed, and the recent decision of the Circuit Court of Appeals at Cincinnati, confirming the judgment of the Lower Court, sustains the claim of The Coca Cola Company that its product is neither adulterated nor misbranded within the meaning of the Pure Food Act.

The following quotation from the official court record will prove interesting alike to the manufacturers and consumers of food products as it gives a clear exposition of one of the most important sections of the Pure Food Law, and also defines the character of Coca Cola, the popular soda fountain beverage. It reads as follows:—

"There is a middle view, which is sufficient for the purposes of this case and which will recognize the composite meaning of "added deleterious" rather than the separate meaning of each word. This view is that in using the word "added" with reference to a possible deleterious food ingredient, Congress had in mind an addition above and beyond the quan-

tity in which such ingredient was normally found in usual and customary articles of food, and that no such ingredient should be considered as "added" if it was present only in the quantity in which it existed in these common articles of food with which every member of Congress was familiar, and which had generally been thought wholesome. For example: Creosote and other products of destructive wood distillation are, independently considered injurious, but they have always been present in smoked hams. Can the addition of the same preservatives to the same extent to the same meat be something that Congress intended to prohibit? The boric acid, found in apples, is a preservative. If certain apples which are to be preserved are not up to the maximum in this element, did Congress intend to forbid supplying the deficiency by the same element from another source? Acetic acid may, of course, be injurious, but if, by its use, an artificial vinegar is made which is chemically and in every way equivalent to the natural vinegar familiar to the members of Congress in many compounds, would they have thought of it as a deleterious addition? No example is so clear as the very one here involved. Every member of Congress had been familiar, from childhood, with tea and coffee; perhaps most of them drank it. The average cup of coffee contains more than two grains of caffeine; the average cup of tea, one and one-half grains: A glass of Coca Cola, as consumed, contains one and one-fifth grains of caffeine. The chemical qualities and the physiological effects of the caffeine which is in the tea or coffee and of the caffeine which is in the Coca Cola are precisely the same. We are quite convinced that the use in an artificial beverage of a certain element which had been one of its characteristic elements for many years, and when such use was in a less proportion than the same element was known to make up in different natural beverages than in universal use and generally thought wholesome—that such an element so employed could not have been within the meaning of Congress when it chose the words "added deleterious ingredient."

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ZION'S LANDMARK

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AT

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P. G. LESTER, Asso. Editor.....Floyd, Va.

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ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

COMMUNICATION.

Dear Brother in Christ:—I desire to tell you of my hope in Christ and how I was first enabled to see myself a sinner justly condemned before God. You may think it is not worth reading for I feel very weak and unworthy to attempt to write such, though I would not exchange this little hope for the goods of this whole world. I was reared by Methodist parents and thought that moral acts, Sabbath school lessons, and sending money to heathen nations was true religion. I thought I was fit for the blessed kingdom, and I lived in this way until I was married in the year 1866. I now refused to go to hear the Methodists and it was said it was because I had married such a wicked man. I did not like my people to blame my husband for it so I resolved to try to go again. One of my aunts and I went and met all of my former associates and was glad to hear them talk; but I did not want to stay there, I wanted to go where I could not hear the sermon. I took my baby and left the house and it seemed that my heart would break, yet I concealed my feelings the best I could. I went on in this way for several years. None of my relatives or friends could get me to go back. I felt that I was right though I could not bear to hear a song sung.

I lived near a lady who was a Missionary and she gave me their "Articles of Faith" to read, but I passed it with disdain. She asked me how I liked it. I told her I did not know, but I would go with her and hear them preach as I never had heard one of that society. I went and made all kinds of sport and told her the old ignorant preacher ought not to be allowed to preach, yet I felt inclined to want to go again and went the next meeting time and the preacher took for his text, "Knock and it shall be opened unto you, seek and you shall find."

It seemed to me that my heart would break. It felt that my sins were more than I could bear. O! my soul! I could not tell my feelings to any one. I could not sleep at night my troubles were so great. I would try to pray but could not. All I could do was to shed tears. My husband went to meeting, I went to the bed and looked at my poor little children and thought, O! must I die and leave you now?

Next morning I got the bible and tried to read but could not for it condemned me. I thought I would try to pray and went in my room three times for that purpose but could only say, Lord, have mercy on me, I shall perish if I die. I went the fourth time and gave up all, feeling that I was obliged to die. I fell on my face

and tried to pray. I did pray aloud and wanted to be with God's people and pray with them. The burden passed off, I can't tell how, though I wanted to be baptized like Jesus. I believed that there was but one faith, one Lord, and one baptism. I offered myself to the Missionaries, and when I went to the water to be dipped, the bridge fell and seriously hurt all under the bridge but me. I was unhurt, not a piece touched me. I did not feel right tho' I felt cramped but thought it was from so much excitement. I imagined that when it wore off all would be well and I would be satisfied with my so-called baptism.

Communion day soon came on and I grew worse and worse. I would read the Bible and grieve because I could not commune with them. I felt that there was a work for me, but I did not know what it was, so I decided that I would fill my place by visiting the sick and dividing with the poor, yet I did not believe in sending the gospel to the heathen though I never had heard a Primitive Baptist preach. About seven years ago I went with my husband to Bethel and dear brother John Parker preached the first sermon of their doctrine I had ever heard. I now endorse it by the grace of God. I thought they were the loveliest little band I ever saw and wished I belonged to it. I knew that they understood nothing of my feelings. But it seemed that he knew my feelings better than I could have told it.

His preaching all condemned me and I came home and grew worse in my feelings and worse dissatisfied.

All I could do to find a relief of mind was to go to old sister Canon's (a Primitive Baptist) and read the Pathway and the experiences of God's children. I saw where God's children had borne severe burdens and afterward received light—their experiences were a part of my experience. I loved

all in the Primitive church because they had an experience which corresponded with mine.

One year ago last July I went to meeting and came home at night and had a dream which caused me to give up all and say I could do nothing by myself. I went to my smoke-house daily and begged the Lord for light.

On Friday before the second Sunday in September, 1889, dear brother Hancks came to my house and preached at night the passage of Scripture I had been bothered over for a long time. He took for his text: "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his own good pleasure."

(Phil 2:12.) It seemed to me that he knew every thought I had and during the sermon the sweet hymn came to me:

Amazing grace, how sweet the sound
That saved a wretch like me;
I once was lost but now I'm found,
Was blind but now I see."

Every word he spoke was light and comfort to me. I did not say anything to him about it that night, but I could not sleep. I thought if the Lord would let me live I would go with him to Ephesus Saturday and offer myself to the church, yet I felt so weak, so vile and so prone to sin that I could hardly go and did not see how they could receive me. I felt to be the unworthiest person that ever offered to such good people. Saturday morning I went with Bro. Hancks to Ephesus church, but did not feel like I was going to preaching but to a burial of a near friend.

Bro. Hanks preached and it seemed that he was telling me in all his talk how weak, poor, and vile I was.

When he gave the opportunity, I offered myself and they received me.

O, what would I have given if I could have been baptised that day! Bro. Hancks baptised me and my dear husband (he having joined afterward) about a week from that time. It was a great cross to leave my dear old mother, sister, and brother, but I hear Him saying except we forsake all such we cannot be his disciples. I have given all up to try to walk in obedience by the help of God. By grace we are saved through faith, if ever saved, not by works. My desire is that all lost sheep may see as I have seen and come flocking home to the fold of Jesus and come out of Babylon. If this is worthy give it place if not all is well. I desire the prayers of God's children. Your sister in Christ.

MARY EVANS.

COMMUNICATION.

With a sad heart and trembling hand I will now try to drop a few lines of my experience, if I can, to try and relieve my mind.

Brother Gold, I have felt for fourteen years I wanted to write what I felt the Lord had done for poor unworthy me. I started once and felt it looked so small I gave it out and kept it to myself until I have lost three of my dear children, and I can't rest day or night. It seemed I was bound to write let it be small or not. The first time I was made to mourn on account of my sins I was about 12 years old. I dreamed I was in the midst of a small garden. I saw the moon start to fall from heaven. Mother was near me. I ran and threw my arms around her neck and cried for mercy, for I knew the world was at an end, and I would be lost to go as I was. I awoke and oh, such feelings I had I can never express. I tried to pray to the Lord for the first time to please save my poor soul from torment. I would try to find some secret place to try and pray. I

felt I was the worst poor mortal that ever was, and there was no pardon for me. I went on in this condition until 1865. I was so miserable it seemed I would die. At night when all but me had retired I was rocking and weeping over my sad condition when these words seemed to appear to me. Do not be discouraged for Jesus is your friend, and if you lack for wisdom He will not refuse to give, and oh what a relief that was to me. I went to bed hoping Jesus was my friend, but oh, instead of feeling better I felt worse. I thought that was nothing but the words of a song and I was mistaken. Jesus was not my friend. I kept all of this to myself and would try to be as lively as I could, and did not want any one to think of my condition. I have danced on the floor and at the same time been trying to pray to the Lord to save my soul from torment. In 1867 I was married and my troubles grew greater, and still I never mentioned them to any one. In 1871 I lost the last sister I had with consumption, and I had a dreadful cough, and felt my stay here was short, a poor, miserable sinner. I tried all I could to ask the Lord to have mercy on me a poor sinner. I can never forget the old spring where I would go and kneel down, and not one word could I say but O Lord look down and have mercy on me, a poor lost and ruined sinner. It seemed I should die trying to beg for mercy. One night I was sewing when all was asleep troubled all the time. The thought was plain to me, read the 6th chapter of Psalms. I got up and took the Bible and read the chapter. I could not understand it. I would sometime read it. I would think it was to show me that my sins would be pardoned, and then I would think it was to show me they would not. I wanted to hear some one talk, and when I get with any I did not care, for I did not want any one to know I was in trou-

ble. Sister Hundley was sick. I went to see her, and when I got near the yard I heard two or three singing. That was before she joined the Baptists. It was Mr. Wood, a Missionary preacher. He was singing, "Pass me not by gentle Saviour." When I went in it was all I could do to keep from shedding tears. Every word was for me. I thought he must be a Christian and I must go and hear him preach. The next Sunday myself and husband went to hear him preach. Some one said to me, didn't Mr. Wood preach a good sermon? I said, he gave good advice. The next Sunday was Bro. Dameron's for me to hear, and his sermon I shall never forget. He told my feelings nearer than I could myself, and my troubles grew worse and worse. In 1874 I felt like I should die. There was nothing more I could do. There was no rest for me day nor night. Lord have mercy upon my poor soul I pray, was my constant prayer. In April one day I started to my father's which was but a little ways. I thought I should die, could not stay at home. I wanted to see Ma. Before I reached the house I was relieved of all my troubles. I could not keep my hands apart, all I could say was, thank God, thank God. I went home, thought I would keep it still to myself, and when I met my husband I could not conceal it any longer. I thought I was just like I wanted to be nothing would ever trouble me again. I thought that was the prettiest night I ever saw. I could not sleep, the moon shone so bright, I would walk the yard and thank God when all was sleeping, could not eat any supper. I felt so happy. I felt to be happy for three days, and oh, then I commenced fearing I was deceived. I opened the Bible to see if I could find any comfort. I opened at "We know not whither it cometh, nor whither it goeth, so is every one that is born of the Spirit." I

felt like I could not stay from the people I loved so well, yet I could not feel good enough to be among them. I stayed away as long as I could, and could not stay any longer, was received and baptized by brother J. S. Dameron. Then my next trouble was when I first communed. The whole week before I was in trouble, felt it was the worst thing on earth to commune if I was not worthy, tried to pray, if I was not worthy I would be sick, so I could not eat. Sunday morning came, I had no excuse but the saddest poor soul that ever was. I thought to eat and drink of the Lord's supper unworthy. I had this feeling until I had been there sitting on the bench when these words came, I am not ashamed to own my Lord, and I felt so bright and thankful.

Your unworthy Sister,

J. P. H.

REPUBLISHED BY REQUEST.

"Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."—Psl. 133.

I had read this Psalm many and many a time before, but one night not long since I read it, it seems in new light revealing a beauty and glory never before seen. And it lingered in my mind and heart for days with an indescribable sweetness still unfolding its doctrinal beauty and glory; even when awaking in the night I found it in my mind waiting, as it were, to shed abroad its comfort. And still it lingers with me as a power to gladden; in-somuch that I feel inclined to write about it to the readers, and especially

the writers, of the Landmark, as dividing, if possible, my precious things with those who have so often divided with me.

By his resurrection from the dead we know the Father was well pleased with his beloved Son, that his work was accepted. So much so, that he not only crowned him with glory and honor, giving him a name above every name; and gave him all things in earth and heaven; and all rule and power over all; but also spiritual blessings and life. For as including all the lesser in the greater, he decreed "the gift of God is eternal life, and that life is in his Son." And gave him, not only to have life in himself, but also to give eternal life to all that obey him. "For this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life."

Thus he becomes the author of eternal life, in whom dwelt the Godhead bodily; and in whom was treasured all the graces of the Spirit—all the spiritual blessings and life, and who as anointed King and consecrated Priest forever sat down in his presence at the right-hand of the Father—where there is fullness of joy, and pleasures forevermore, as Surety and Head over all things to the Church.

And thus endowed with all the fullness of God and of the gospel of salvation and divine life and blessings, he is prepared to dispense gifts and mercies to all that believe and obey him.

These are the "brethren" that dwell together in unity, or in oneness with him. He is their dwelling place. "I in you, and you in me, and I in the Father" says Jesus to them. So that their dwelling is also in the Father, says Jesus to them. So that their dwelling is also in the Father. For these, as dead to the law, and married to Christ as it were, are no more twain

but one flesh; and thus by this relationship and unity the Father accepts them in the Beloved, as the Beloved; and thus they, as a building fitly framed together, become a habitation of God through the Spirit. While Jesus is Head over all things to her; and she is heir to all things with him.

By virtue of this unity in body, or thus "formed in him" when the holy oil anointing him King, and the precious ointment consecrating him Priest forevermore, was poured upon him, as it were the Head, it ran down with like perfume and unction and blessing upon the body, even to the skirts of the garments, as implying that the least and lowest member of his body partakes of the blessing. It is like the dew upon Hermon, and like the dew descending upon the mountains of Zion; thus descending, as drawn by the mountain, the least and lowliest plant rooted in, and, by unity, drawing life from the soil of that mountain, is alike blessed and revived. Otherwise it would perish. Otherwise than in, and by Jesus Christ, no mortal can receive spiritual life.

Then behold indeed how good and how pleasant it is for brethren to dwell together in unity—in oneness with Christ. "For (as including all the lesser in the greater, it is recorded) there the Lord commanded the blessing even life evermore.

For days I was considering and searching and wondering how good and how pleasant. How good in God to devise the means, by the "means of death" of his Son, how good to man: how good and profitable and pleasant to dwell together with brethren and sisters in bonds and principles of the gospel. And oh! how unspeakably good that one so corrupt and vile as I find myself within, should have evidences of a call to this blessed unity with Christ and his Body: and whereby I am saved, not only from torment

and death, but to eternal life and fulness of glory.

"And how pleasant?" Who can tell of the solid new and abiding peace and comfort and sweet secret satisfaction abounding even to this life?—the joy unspeakable and full of glory in-flowing from this relationship and unity whereby we reap righteousness, sanctification and redemption, love joy and peace eternal in the Holy Ghost? It never has entered into the heart of a natural man, the good and pleasant things that God has prepared and reveals to those who love and obey him.

Then, seeing that in Jesus Christ are all divine treasures, or that on his head, as Head of the church or Body, is found the holy oil and precious ointment, consecrating King and Priest to God, and whence descending only can it ever reach a member, and there only the members in vital union with his body: and that this then is the one and only way whereby God can remain just, and justify a sinner, behold how all-important that we are formed in him and dwell there.

To dwell at a place is not to visit it occasionally, but to continually abide there. To stray, to abide and trust for spiritual blessings elsewhere is vain and destructive. Why seek for the living among the dead? Why should the faint and thirsty wander from the only fountain of life? In Christ, not only eternal life, but every gift, blessing, heavenly place, and promise to be dispensed in time to the obedient is commanded. Practical unity with his walk makes one's calling and election to spiritual unity sure to ourselves.

Oh that now, and ever, and in every sense, I be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

R. ANNA PHILLIPS.

COMMUNICATION.

Beloved Brother Gold:—

Some time has elapsed since I wrote anything for the Landmark; but being under a deep sense of gloom and despondency I feel that I wish to say something to the dear saints, but do not know how to commence or what to say. I feel that I am a man with unclean lips and dwell among a crooked and perverse generation and know not whither to fly, knowing that I am wholly unfit of myself to be even in the company of the saints, much less to occupy the position of teacher. But yet with all these drawbacks I feel sometimes vehemently inclined to stand in the temple and speak to the people of salvation, comfort and life. I often inquire why is this? and find upon investigation that I am in possession of two natures. There was a time when I possessed one only, and my thoughts were altogether engrossed in things of nature and I was totally ignorant of my real condition; but in process of time I got where I learned another lesson and one different from any that I had ever learned before. In this I was taught the total depravity of my heart, that I was justly condemned before God, and that condemnation on account of my sin, not the sin of another, and when all my powers had failed and hope was gone, I experienced for myself that in Jesus I had found a ransom, a Saviour, who banished all my trouble and fear, and filled me with praises to his dear name. I imagined then that I should never see trouble again, but this fond hope was soon blighted and I learned that my flesh was not changed and I feared awfully that I had been deceived, and in deep distress I cried, O Lord if I be deceived undeceive me, and when it pleased God to raise this trouble I rejoiced again with exceeding great joy. I would some times conclude that a man could

so live that he would not have to undergo temptation and patience, and I was at one time so silly as to think I could live a whole day without committing sin or thinking evil. So Arminian-like I went to work at it, feeling determined to live righteously the live-long day. Yes, I will deal kindly with the mule I am working. I will think of doing nothing but good, so get behind me vain and perishing world; and so I pretended to start and seemed to get along splendidly for a little while. But, ah me; of all the bad thoughts that ever entered my poor mind it seemed that they were the blackest. I became exceedingly irritable and had many sore conflicts with that mule, and so the day ended finding me a poor wretched sinner begging for pardon for the work of that day, and had it not been for God's goodness and mercy I felt that my ruin would have been inevitable. And on and on we have learned lesson after lesson in connection with a study of the Holy Scriptures relative to our case till we are, we believe, established in the fact of a child of grace being in possession of two natures. We were by nature children of wrath. We are by the divine nature children of God. Hence with the mind we serve the law of God but with the flesh the law of sin, therefore a continual warfare is waged until sin is finished, which brings death to the body and it will remain in that death state until awaked by the voice of the Arch-angel and the triumph of God. Then this mortal shall put on immortality and death shall be swallowed up in victory. Then to this end are those who are in possession of two natures enabled to look for full and complete redemption. Though their trials and temptations are many and sore, yet under the guidance of the divine nature of which they have been made partakers they courageously battle on against principalities and powers and spiritual wick-

edness in high places. But Oh, when one of them errs from the truth how mean he feels, he thinks he looks mean to all the rest, and loathes himself in the sight of his maker. Yes, he hates his own life and deems himself unfit for the company of all that are good. In fact he regards all good but himself, and that he himself is just as mean as the devil wants him to be. But this child of grace is brought to repentance and confession and then he learns how the balance have suffered with him, (if one suffers the whole body suffers) and a season of rejoicing ensues. (If any man sin we have an advocate with the Father Jesus Christ the righteous.)

Now there is a good lesson taught in all this, for God has predestinated his chosen to be conformed to the image of Jesus Christ. Then they must bear his image in suffering and death. (Made conformable to his death) (if we suffer with him we shall also reign with him.) Then Jesus, having suffered the contradiction of sinners, enduring the cross, and all this for the joy (salvation of his people) that was set before him, it is needful that some at least fully know the depth of Satan and the depravity of human nature under his influences, and so in order that the heirs of grace may be enabled to glorify God in their bodies and spirits they must be made conformable to the death of Jesus, in this they must bear his image. They, of necessity, drink the bitter cup of their own corruption ere they are ready to ascribe all majesty, might, glory and dominion to the blessed Redeemer. They have been predestinated to this end and not only this but to bear his image in eternal glory. What shall we say then? If God be for us who can be against us? Who is he that condemneth. It is Christ that died for our sins, for us, that whether we wake or sleep we should live together with Him. Then when the poor, weak, and erring child

is enabled to feel this everlasting arm underneath him supporting him through all his calamities he is ready, with good courage to exclaim from the depths of tribulation, "These light afflictions which are but a moment shall work for us a far more and exceeding, eternal weight of glory." O, then though he may feel as Abraham and Isaac, so journers and pilgrims in a strange land, yet they are looking for a city which has foundations, whose builder and maker is God, a city of habitation, a city that needs no light of the sun or moon, but the Lord God is the light of it. Thank Heaven's King the redeemed shall be led by the fountain of living waters and walk in the light of it. And God himself shall wipe the tears from their faces. Then, dear saints, hold up your heads; the day of your redemption is nearer than when you first believed. Brother Gold dispose of this as you think for good. In much tribulation.

J. S. COLLINS.

Elder P. D. Gold, Dear Brother:— I desire to talk a little to you, hoping that the Lord will enable me to do so, though I do not feel worthy or able. I can do nothing myself. I wish to state to you the condition that this country has been in ever since my early recollection. For thirty three years we could not hear a word from the Primitive Baptists, and did not know where any were. My husband and I would enquire of people that came from other states, when we could get the chance, if they could tell us where they were and if they published any papers, and some would tell us about the Missionaries and what they were doing. But we would tell them they were not the kind, that it was the Old Hard-shells that we wanted to hear from; and some would say that there was once some of that kind; but they are all done away with

now. I did not believe that, for I did believe that God had a people, and that he always will have, for God can work and no man can hinder; and I believed that the Primitive Baptists were God's people. We went on in this condition for eighteen years until the good Lord's time came to send the true faith to our lone land. There was a school teacher that spoke of going to Georgia, and we begged him to find out all he could about them, and let us know, and if they published any papers to send us some, but he did not believe in them, so he went, spent one year and returned, but did not bring us any papers, but told us that there were plenty Baptists in Georgia, and made fun of me for being crazy about them. I asked him if he could tell me the name of some of the preachers, and he said that he could not, but gave us the address of a friend of his out there. My husband wrote to him asking him if he thought there was a chance of getting a preacher to come and preach for us. He handed the letter to Elder Temples and he was impressed to visit our country, and on Saturday before the fifth Sunday in June 1888 he arrived at our house, and oh my dear brother, I can never forget that day, for to us it was a great day. I felt too unworthy for him to come in my house. My reason for saying so was because I did believe that the Lord sent him to our lonely land. I had desired so long to see an old Baptist preacher, and tell him what I hoped the Lord had done for me, and if he thought it was the work of the Lord it would be a great comfort to me. So the dear brother was not in the house long before I was telling him the whole secret of my heart; for tell him I must, because I did feel to love him with all my heart. He received my husband and baptised us, and when the dear brother came and gave us the right hand of fellow-

ship I can never forget my feelings, and the church in Georgia granted us an arm, and I feel if I am not deceived in my feelings that God has been merciful to us poor sinners. We have been visited by several preachers for which I hope I am thankful. We are five in number, and we hold a little prayer meeting twice a month. We were constituted in Nov. last. Brother Benjamin Brazell was liberated, also my dear husband was ordained for deacon, and may God be with him, and enable him to be faithful to the Lord's command, and may the Lord be with me and teach me by his Holy Spirit that I may discharge my duty and be a comfort to him in every time of need. Dear brother, I saw your appointment in the Landmark, and I felt that I would have been so glad if it could have been your mind and feelings to visit us, for I have had a great desire to see you and to hear you preach for a long time, for your words are ever comforting to me. I desire to say to you that I did mingle with the Missionaries on the first Sunday in May, 1889 and I did not stay with them but about eight months, but it seemed to me the longest part of my life. I was in so much trouble, and felt like I was sinning against God, and I tried to love them but I could not. I was in so much trouble that I could not sleep, and my whole crave was Primitive Baptists, yet I never heard one preach at that time. But I felt to love them. May God be with you and enable you by his Holy Spirit to still comfort his children. Your sister, in Christ, I hope,

MARTHA A. BRAZELL.

COMMUNICATION.

Dear Brethren:—I endeavor to write a few thoughts that may be noted by many. Among the different readers there may be a goodly number that

have not confessed as yet their hope in Christ; but many that have, and by this means we can let our mind communicate one with another, though we may be hundreds of miles a part, different countries, states and territories, of the love of the Father, the God of heaven. This plan so arranged and fixed for by which we can sit at home and talk to numbers of dear brethren and sisters at one time, and many that we never did see, nor ever will with our natural eyes; but yet when we pick up our Landmark, or our Gospel Messenger, and see or read a letter from some brother or sister we can say, a letter from brother A. C. or D. or sister &c. &c. from Pa, or N. C. just like we had known them all our lives, and the reason we are so well acquainted with them is this, their experience is ours, their travail is ours, their trouble is our trouble, their sorrows are our sorrow, and their joys are our joys, and that of God, all and in all. You find in reading the Scriptures in different letters that we read of songs. Some of them may not be as sweet to us at one time as another. Some of them may not be quite as well worded as others. But they are all songs, and every son and daughter can sing them. The world cannot understand them. This song was sung by Jesus to his people that his Father gave him out of the world and they have been singing it ever since, and they will continue to sing it until it is made known unto the ends of earth. We may notice John where he said, behold what manner of love the Father hath bestowed upon us, that we the children should be called the sons of God. Therefore the world knoweth us not, because it knows him not: 1. John 3:1. Peter an apostle of Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia. 1 Peter 1:1. "Elect according to the foreknowledge of God the Father,

through Sanctification of the Spirit, unto obedience and springing of the blood of Jesus Christ. Grace unto you, and peace be multiplied. 1 Peter 2. How eager we should be to gather up the crumbs that children drop. "Whom having not seen ye love; in whom though now ye see him not, yet believing, yet rejoicing with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed. Dear brethren and sisters, I love to think of you all. I love to read your writing, and love to talk with what few of you I can and am permitted to meet, and would love to try to write in my broken way if I could feel like I am worthy. But by doing these things I feel to hope to say that it causes my faith to grow in the love of Jesus our Saviour. When you have and feel the love of God in your heart and mind think of me. May the love of God be with all. Yours in hope.

H. L. STEVENS.

SHE LOVES GOOD THINGS.

Mineral Wells, Texas, Aug. 12, 1914.
Dear Brother Gold:—

I don't like to miss a copy of the Landmark for I do enjoy so much reading our family papers.

I often feel a strong desire to let my kindred in spirit know how much I enjoy their writing, but words can't express it. The greatest joy I have is while in the company of those of like precious faith, and hearing the gospel preached, and reading the Bible and our papers. The world and the things of the world have less and less chances for me as I journey on my way, for which I thank the Lord and take courage, hoping the Lord is leading

and will continue to lead me until he brings me safely home.

There is no doubt in my mind but we are now living in the perilous times of the last days as foretold by Paul.

I enjoyed your article in Aug. 1st Landmark, on Honor thy father and mother. It was good and the truth if I know what the truth is.

I will not take up your time further with my poor scribbling.

Your sister in hope,

SALLIE E. HOWARD.

OUR DWELLING PLACE.

Dear Brother Gold:—

"Lord thou hast been our dwelling place in all generations." None know this truly but those blessed with Spiritual knowledge of God, those regenerated and born of the spirit of Christ, the only son of God. So teach us to number our days that we may apply our hearts unto wisdom to serve, worship and adore the true and living God. There is no God like our God, men in nature worship the works of man, and don't know God in spirit, for He is a spirit and seeks those born of His Spirit to worship Him. No others can render true or divine service. we cannot be glad nor rejoice without His mercy. In this true worship the beauty of the Lord is upon us, for he shall give his angels charge over us because of his love and will hear our prayer and show us his salvation. Then can we give thanks unto the Lord and learn that the works of man is vain. If we be the people of God he will never cast us off. If God be for us who can be against us. Persecution has been, is now and will continue to be, but we should not be discouraged, for the Lord, he reigneth and will do justice and judgment and never leave nor forsake his obedient followers. Sometimes we feel so cast down and lonely we doubt and fear but he again re-

news us by the way and then with fresh courage we press on and come before His presence with thanksgiving and praise. Then we hope He is our God and we the people of His special care. Light is for the righteous and gladness for the upright in heart. We should worship God with our whole heart and look to him for all our help. We, ourselves are nothing and less than nothing. We have learned this by experience for we cried unto the Lord and He delivered us out of our last condition and gave us a song of praise to His holy name. When we cry unto the Lord for help and mercy, he will lead us to a city of habitation and rest. The fear of the Lord is the beginning of wisdom. Let us remember His mercy and live in honor to His great name. The cause of Christ is a great cause and should elicit our most sincere service. Our obedience may do others good beside our self and thus honor this cause—the living way—the way of truth. He has delivered our soul from death. Our eyes from tears and our feet from falling. Our understanding must come from God, and let us hope to be companions of those taught of God. Let us live as becometh the chosen of God, esteeming others before ourselves. Try to save or gain our brother, rather than to seek his downfall. Let us do by others as we would have them do by us. First examine self before we pass judgment on others. If any of us have any true light or knowledge, it came from our heavenly father. Great peace have they which love the law of the Lord. They can truly say: "Lord thou hast been our dwelling place," and they can rejoice also with David who said: "I was glad when they said unto me, let us go into the house of the Lord." We can truly trust the Lord who made heaven and earth. The flesh is lusting after sin and that continually, but there is forgiveness with the Lord—for

his mercy endureth forever. He knows we are but dust. We hope he has predestinated us to his praise—for through him (Christ) we both have access by one spirit unto the father according to his eternal purpose. Then let us be rooted and grounded in love to Christ and each other and stand fast in his true worship. Be meek and lonely and bear with each other in love and faithfulness in the law of discipline. There is one body and one spirit even as ye are called in one hope of your calling—one Lord, one faith, one baptism and so forth.

So that every one who has grace is blest of the father and should be tender hearted and ready to forgive their brother as God for Christ sake has forgiven us. Let us not murmur nor dispute but look into the holy law of the Lord. Let our moderation be known to all men—for God will supply all our need according to his riches in glory by Christ Jesus. If we love God and His Christ it is because he first loved us. It is too wonderful to hope that we know Christ, and have hope that we have been redeemed with His precious blood. If true surely thou art our dwelling place. Yes, He will change our vile body that it may be fashioned like unto His glorious body according to the working whereby he is able even to subdue all things unto himself. May the Lord abundantly bless us all is my desire.

Yours in hope, J. W. JONES.
Marshville, N. C.

J. E. ADAMS.

Wilson—Tuesday night after 4th Sunday in Sept.
Falls—Monday.
Tarboro—Thursday and at night.
Thence to Keehukkee Association.
Robersonville — Tuesday and at night after 1st Sunday in Oct.
Flat Swamp—Wednesday.
Briery Swamp—Thursday.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.

P. G. LESTER,.....Floyd, Va.

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EDITORIAL

ENTERTAINMENTS.

"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. 13:2.

We are not exhorted in Scripture to do the things that we are naturally inclined to do, neither are we commanded to do any thing that which is born of God is indisposed to do, why then do we need such exhortations? We were all a new man, and if there was no old man then there would not be such a need for reproofs of instruction. If there were nothing but a natural man then there would never be any love in us for these exhortations, nor any remembrance of these things. For we cannot remember what we have never known, nor can we forget that which has known nothing of.

We are told to be not forgetful to entertain strangers. Hebrews have themselves been strangers. In Egypt, literally, they were strangers and in the desert, so was Abraham a stranger. So all Hebrews are strangers, and dwell in a strange land. That is, this

is not our home. If this earth were congenial, and all mankind were believers and lovers of the truth then we would not be strangers; but this world would be our home.

Those who are strangers themselves are not to forget to entertain strangers. Such have entertained strangers, but they are to continue and not be forgetful. There is in us a proneness to forget, neglect and not continue this good work.

Strangers need entertainment. The natives of a country have their possessions there and know the country, they do not need to be entertained. It is the stranger that is lonely and homeless and needs entertainment.

We love to entertain our acquaintances and friends, and are apt to forget the stranger; but he is the one we are to especially remember.

But one says, I am not worthy to entertain strangers or, I have nothing good enough to give them. Strangers are not hard to please. Give them such as you have. Those angels that came to Abraham as he sat in his tent in the cool of the day were not troublesome to entertain. He brought a calf forth and Sarah made cakes, &c. Abraham brought forth such as he had. He did not go off and buy something. When the stranger comes to you bring forth the fatted calf. Talk to him of Jesus. Let there be peace, love and welcome in your heart, and you will cause him to feel welcome. Set before him to eat such as you have, and throw away your apologies. They never entertained anybody yet.

Some preachers try hard to feed their people with apologies and excuses, but they do not feed the new man. They may set off the old man in a way agreeable to the flesh, by making the people think he is somebody if they will give him a chance. But excuses do not make a meal that is worth eating. When Lot received the angels

he did press on them to come in, and he gave them such as he had, and they saved him from the destruction of Sodom. Jews have always been noted for feeding and living well, and we must divide with strangers. The poor widow at Sarepta had but little in her meal-tub to feed a prophet with, but how good and safe was the living while she entertained him.

We should be given to hospitality. The widow woman that was entitled to special favors as a church member was one that had entertained strangers, had brought up children, had washed the saints' feet, and had been ready to every good work.

Love is the bottom and motive in all this. Our sister no doubt feels the love of God and is desirous to see and hear the saints in his name, and therefore it is in her heart to entertain strangers. How sweet and precious are those Scriptures that dwell richly in us and stir up our pure minds to good works.

Better is a dinner of herbs and love therewith than a stalled ox and hatred therewith. The simplest meal with love to Jesus in it is far preferable to the richest viands if there be hate. One might fatten his ox or offering, and attempt to approach in this way to the God of heaven. There is hatred in every such slaughtering. Whenever we think we can bring an offering of our own works to God it is a stalled ox and will produce hatred; but if Jesus be in the house there is love and room at table for all the guests, and they are well entertained, for the food or entertainment is always good when Jesus is in the midst. Tell your poverty, bring forth what comes to hand out of your own heart, do not go and borrow anything. People are apt to think what they have on hand is too poor to offer to good people to eat. They think if I had as good as you have then I could entertain them. But

tell just how poor you are, if you can, and bring the turtle-dove, or young pigeon, or the herbs or what you have, and that will be good entertainment for the stranger, and you will gather up baskets full that will last many days.

P. D. G.

CAIN-NOD.

"And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the East of Eden.

And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city after the name of his son Enoch."—Gen. 4:16, 17.

Cain's character was the opposite of that which cleaves unto the Lord. He never sought the Lord by faith, or after the due order.

Another trait of his character was that murderous spirit that prompted him to slay his brother because his brother's works were righteous. To slay one because he is wicked would be unjustifiable in a brother. How much more heinous then to slay him because he is righteous.

Cain's sorrow was not prompted because he felt he did wrong, but he said, my punishment is more than I can bear. One who repents because of a godly sorrow for sin would scarcely feel that his punishment is greater than his sin.

No doubt but Cain felt freer away from the presence of the Lord, for then he could follow the bent of his mind. But whither shall I flee from the presence of the Lord? A child of God can never do that. While God is present every where at the same moment, and always, or omnipresent, yet there is a sense in which only true servants of God dwell in his presence where the order of his true worship is maintained and the peaceful solemnity of his presence restrains and expels the transgressor, and saves the obedient. What

a safe place of retreat, and what a quiet and sure dwelling place is the Lord God, the munition of rocks, but such a state is no home for the wicked. It would be an inferable prison for them. While the true church in her peace and order is a home to and for the children of peace it would painfully burden and embitter the memory of the wicked, and always remind them of their hateful filthiness.

So Cain, to seek his freedom, goes out from the presence of the Lord into the Land of Nod, or sleepiness and forgetfulness, dreamings, where he passes his time in wordly ease, sports and amusements, forgetting his sins, and drowning his memory in the whirlpool of giddy worldly life, and is not distressed because of his sins. Not so with those who dwell in the presence of God. They do not sleep or dwell in the land of Nod. They are plagued every day with the remembrance of their past sins, and chastened every day for their wrong conduct, and feel their vanity. They are in a strait and narrow way in which they are oppressed, and as Abel, pass their days not in building cities and immortalizing their children, but as Jacob they say few and evil are my days.

Cain knew his wife and she conceived. The scriptures use that word knew in this peculiar sense. Adam knew Eve and she conceived. It is a different sense from the one in which we use that word. It indicates a peculiar relationship. The Lord said to Moses, you only have I known of all nations. God knows and foreknows his people. He loves them because they are his children.

But there is always the opposite of good, and evil is set over against it. Cain is of that wicked one and his children are the generation of evil doers. He builds a city and calls its name after his Son. He seeks worldly prosperity and to perpetuate his name

on earth by building a city and calling it after the name of his Son. This is like building towers, steeples and monuments to immortalize the names of men, and is a characteristic of the people the world calls great. Instead of worshipping God, the world honors men and men's works. There has perhaps never been a time when men have had more idols of gold and silver, learning, wealth, show, achievements of the human mind, than they have at this day.

You, by reading this chapter will see that Cain's offspring soon became famous as inventors, warriors, &c. They are the fathers of all sorts of cunning inventions, the skilled handlers of musical instruments, &c. &c. While Jacob is a plain man dwelling in tents. The greatest inventors are not God's people. Men have sought out many inventions. We see that in their multiplication of machinery to ease man of labor so that he may get bread in some other way than by the sweat of his face but see how many inventions the enterprising sons of men have found out to get up an easier way to worship God, and to make it congenial to the tastes of men and also to raise money. There are hundreds of different denominations the inventions of cunning men, while there is only one true way to worship God. Among those very fashionable is the use of musical instruments, for music has always wielded a great power over men, but there is a woe to them that invent musical instruments like David, and these things come from Cain's progeny.

The monsters in wickedness or giants of earth are the product of the inter-marriages of the sons of God, children of Seth, with the daughters of Cain. Let there be an amalgamation of that which in name is true, with that which in fact is false, wicked, and the result is wickedness. A counter-

feit is the product of that which in name or appearance is lawful, but compounded of that which is altogether base and rejected. The Sons of God saw the daughters of men that they were fair, and they chose themselves wives of such as they wanted. Ah, this is fair to look upon what a beguiling fascination it has for poor Adam and Eve. Just let anything have a good appearance and how readily the people of God will be caught by it. It is fair to look upon, it will be an advantage to me, there is no harm in it. The devil has a great knack of making pretty pictures and cheating men with these things. If he can hitch on some of his lies and inventions to the tail of his fair devices he does not care how much Scripture you may paste on the head of your plans.

In the name of religion all manner of inventions are gotten up and monsters in wickedness, giants, strong men, that can take heaven by storm, take a profession and preach free agency and the power of man, and the want of power in God.

The righteous abstain from these things and desire to walk humbly before God, not adding anything to the word of scripture, nor taking anything from it, and they have no fellowship with the unfruitful works of darkness. But as Cain persecuted Abel, so this generation of evil doers persecute the righteous and kill them. If they do not literally kill them they cause the word of truth to be evil spoken of and held in abhorrence, because of the manner in which they each falsehood for truth, and misrepresent the truth. For when they teach people that which is not truth for the truth, and cause them to receive it they become two-fold more the children of hell, and being mustered or enlisted in this false service they become haters of those that love the truth.

For instance, when a child is taught

that a Sunday school is a part of the church of God, he will hate all that oppose Sunday schools, and think that he ought to oppress them, or w. one is sprinkled in infantile unbelief, and afterwards taught that this is true baptism, he will hate those that contend for the true baptism of the Bible.

P. D. G.

HERSIES AND HERETICS.

A friend requests my view of the above subjects. He belonged to another denomination, and being led to love the predestination taught in the bible he requested them to drop his name. This they refused to do, until he told them he could not fellowship them, but believed the doctrine of election and predestination, and that he did not believe in free moral agency, human instrumentality, Sunday schools and Theological schools, and then they brought up a charge of heresy against him and excluded him.

So after the way this denomination calls heresy our friend desires to worship the God of the fathers. Did Abraham, Isaac, Jacob, the prophets, or any of the Apostles hold to Sunday schools, Theological schools, free-agency, etc.? No, not one of them. Does the bible sanction, or teach a single one of these things? No. Then how can it be heresy in us not to hold to them? If we should hold to these things that would be heresy.

According to the original meaning of heresy it is one who chooses or takes his choice. Thus it is shown a heretic worships or believes according to his own natural will or mind, thus practicing what they call moral free-agency, or that any man has the right to worship as he chooses, or by his own will he determines and decides what is right. This is heresy, and this is the origin and cause of so many different denominations of mankind in their religious views.

Suppose each man believed only what the bible teaches, then how many denominations would there be? Certainly there would be only one denomination or sect in all the world. You cannot deny that. Can you? Your common sense tells you there could be only one denomination if each man believed only what the bible teaches.

Now the chosen, elect people of God are not left to their own choice about their way of worship, but are led and directed by the wisdom of heaven in the Spirit of the living God.

Before the Lord appeared to Saul of Tarsus he worshipped according to the natural light of carnal reason directed by the traditions of men, but after the God of heaven appeared to him he worshipped the only true and living God in the way the fathers worshipped or in the way of truth, but in the way the world call heresy.

All heretics embody in their notions of faith the dogma that man is a free agent, and therefore can worship as he chooses and hence whatever he chooses is right. Therefore it follows, if that be true, that men can devise and invent Sunday schools, or any thing else they please, and call them religious and that makes them right; and soon they will not accord to others the right which they assume to themselves, that of worshipping God as it appears right to them; but they will soon class and condemn as heretics all those that do not believe as they do; as they have done our friend.

If the bible is the standard of truth why not so regard and consider it, and adhere to its teachings? It does not even once name Sunday schools, nor Theological schools, nor any such thing.

The Pharisees cast out of the synagogue the man born blind whose eyes Jesus opened because he would not own any of their traditions, but rejected them all and worshipped only Je-

sus. They called Paul a heretic because he forsook all for Jesus and worshipped only him. My friend is found in good company, though not in a crowd when he is found in the company of such as Paul. We must bear the reproach of Jesus without the gate or camp of carnal worshippers, and must be counted as the filth and off scouring of the world if we follow Jesus through evil as well as through good report.

Come thou, said Moses to his father-in-law, and go with us, and we will do thee good; for we are going to a land of which the Lord hath said I will give it thee; and the Lord hath spoken good of Israel.

P. D. G.

ROBBING.

"I robbed other churches taking wages of them to do you service."—2nd Cor. 11:8.

1st. It is clear that Paul did not receive any thing at the hands of the church at Corinth for preaching to them; or it is clear that he preached the gospel to them freely. See 7th verse of same chapter. He asks if it was any offence that he had so preached? Elsewhere we are told that he was a tent maker and wrought at his occupation during the week and preached to the people on the Sabbath days, and thus he continued there about one year and six months: Acts 18:1-11. Paul tarried there so long because the Lord had much people there. Those people were the Lord's before Paul went there and that was the reason he was commanded to tarry there so long.

While preaching to them he labored with his own hands during the week for his support. He did not preach to them every day and every night for a week, and have mourner's benches and a great excitement of grave yard stories, lies or fables, as they do in this day; but throughout the week he labor-

ed at tent-making, and on the Sabbath days he preached to them freely or without charge.

2nd. Did he justify himself in this, or was it wrong to him? Those who preach for money say that Paul did wrong to thus preach without pay, and that he robbed other churches to do this. In what sense did he rob other churches? While he was present with them and chargeable to none of them the brethren from Macedonia supplied to him what was lacking. It was thus that he robbed other churches. According to men's notions of justice the brethren at Macedonia who supplied his need were entitled to his service, and when it was not given he thus robbed them taking wages of them to do service to the church at Corinth.

But was this wrong? Paul said, I will keep myself from being burdensome to you. Why was this? Was it because he loved them not? No, see 12th verse. He did this knowingly, purposely and deliberately, and would continue to do so. Why? That he might cut off occasion from them which desire occasion or excuse to preach for money. There were some deceitful workers, false apostles, transforming themselves as apostles of Christ. Now these were glorying and claiming that they were gospel preachers, and no doubt to make gain of the church. Paul said, let these men do as he did, support themselves by their own labor. For the cause of truth Paul felt constrained to reject all gifts from this church that it might be manifest who was sent of God to preach to them. Would not every one that God sends to feed his flock be willing if need be to refuse all gifts or wages of churches in order to prove who are the true preachers of the gospel, and also to expose pretenders?

Where it did not hinder the cause of truth Paul received gifts from the brethren.

If love for the cause of truth and love therefore for each other leads and controls us we shall all do that which is right. If preachers love the truth and love the people to whom they preach they will preach of a ready mind; and if the church loves the truth and loves the preacher for the truth's sake then they will minister to and help him along with their worldly goods of a ready mind. P. D. G.

WHO WANTS TO BE SAVED?

I hear it remarked occasionally that "every one will be saved that wants to be saved," and at the first thought it would seem to be reasonably true, but upon more deliberate consideration the question arises who is it that wants to be saved, and what is it to be saved? Salvation implies deliverance from a state or condition in which one is held as a prisoner, a captive, a slave, a prey, a bondsman, and as a man in nature a sinner dead in trespasses and in sins. The most prominent, decisive and effective feature of his condition is that of death in sin and transgression, and as the dead know not anything it is but reasonable to conclude that naturally speaking a man in nature does not know the nature and character of his condition and therefore could not be dissatisfied with his state and consequently does not nor can he desire that it should be otherwise than it is.

The thought implied in the expression "to want to be saved" is meant to want to go to heaven. In the first place man in his origin is of the earth earthy and therefore there is nothing to justify the claim or from which to induce the conclusion that he in nature knows even that there is such a place, state or condition as heaven. The only place comparable with his nature in its primeval state or condition was the garden of Eden, and from this there is but one state or condition indicated

and that is death. And from thence by transgression, man went out and down this way into death in trespasses and in sins, from which state or condition we have no account of his ever having desired to be delivered or restored to his former innocency, much less to rise up and ascend to an infinitely better and more glorious estate. In his transgression he went altogether out of the way of his former estate in creation and assignment, and sold himself for naught, because utterly unprofitable, and sank down into the everlasting slumbers of eternal death, and is therefore throughout his entire being utterly incapable of the slightest disposition or desire to be in the smallest degree in any sense whatever other than what he is. Christ said to him, "Ye will not come unto me that ye might have life." That is there is nothing in him that wills or wants or desires to be with Christ, nor to have his life. Man does not want to be saved.

Hope of heaven is not an indispensable adjunct in the interpretation of the work of salvation. Sinners are saved from and not to—saved from their sins rather than to heaven. In salvation sinners have forgiveness of sins and in redemption they are brought unto God, which is heaven.

To want to be saved is to know in oneself the character and consequences of sin and transgression and to be saved is to know in oneself the character, virtues and effects of the grace of God, and this knowledge has its inception in the Divine nature, which is from above, from whence, and to which sinners are effectually and finally saved. The man thus wanting to be saved is alive to and is dissatisfied with the prison house of sin which holds him in captivity and his one abiding and burning desire is to be rid of the shackles of bondage by which he is enslaved, and his prayer is for de-

liverance not so much that he might go to heaven as that he might be free from the bondage of sin, that he might walk with God in the earnest of the liberty of the sons of God.

As to going to heaven, I am of the opinion that there is a great deal more said about it in hymn books and from the pulpit than is either expressed or implied in the scriptures. There is a heaven which is the final and eternal rest of the children of God, but as men and women they do not want to go there. The way is too strait. The Lord himself as a man shrank from the way. The way to heaven is in Christ through death. Christ as the saviour of sinners is the divinely ordained way to heaven which he through death opened up to his people by going thence that way himself, and his people may never expect to attain to that blessed estate in, nor through, nor by any other way. Man does not want to die, is not willing to die, nor can he die until he comes into the day of the power of the God and Father of our Lord Jesus Christ. Then shall he desire to depart and be with Christ. Then shall he be willing to die, and then shall he die, and in the beauty of holiness as from the womb of the morning shall he awake with the likeness of his Redeemer, and shall be satisfied.

P. G. L.

Obituaries.

CEDRIC OWENS.

My dear and oldest child, Cedric Owen's sweet life closed the first of the year Jan. 4. He was nearly 10 years old, a well-grown and robust boy apparently, but was subject to a cough when he took cold. His sickness began this way. I waited and doctored on him my very best but death claimed him. It is so sad indeed it is

heart-rendering to know I can never see his beautiful face any more in this life. Cedric leaves a father, 2 sisters and three little brothers. Oh, our deep sorrow is so great for him. I hope it will be our Saviour's will that we meet him in New Jerusalem. I think of these consoling words: "Far oh far above Lords of cloud and storm." By the gates of love rests a shining form. His burial was at his grand pa's, Charles P. Williams, in presence of a large crowd of sympathetic friends. I am reconciled though I think of my darling boy amid the lonely hours of night and wish him back with us. But I am glad the Lord is too wise to err. So now my son prayer and fondest hope is to meet him in heaven where separation has forever and ever ceased.

A grief stricken parent,
MRS. SMITH OWEN.

JOSEPH H. GRIMES.

By request of his parents, I will try to write the death of our cousin Joseph H. Grimes. He was the son of Brother S. L. and Susie Grimes, the former being clerk of our church at Spring Green. He was born Feb. 4th, 1887, died April 18, 1914, making his stay on earth 27 years, 2 months and 14 days. He was at work and got his leg broken by a belt flying off on the 8 of April and took pneumonia soon afterwards.

He has been with us for the past 12 months, most all the time and I have never known a better boy. He was so very kind and thoughtful, never trying to trouble any body. He joined the Disciple Church when he was small but had long given it up, knowing as he said that if it was by grace alone that we are saved that is all and by the true grace of our Lord and Saviour Jesus Christ. He seemed to have a hope. He told me that he knew the Lord had showed him the right way but the devil was ever ready to tempt him and how he wished the Lord would never suf-

fer for him to be tempted again. He went to church at Spring Green most every meeting and helped to sing. He enjoyed singing so much, his favorite hymn being "The time is swiftly rolling on, when I must faint and die." I feel like he thought his days were short and as he couldn't sing this song without crying. He read the Bible a good deal and remembered it well. I feel like he is better off. The Dear Lord giveth and he taketh away, Blessed be his Holy Name.

He leaves a father, mother, two brothers and 3 sisters to mourn their loss. May the good Lord comfort and bless them and make them submissive to his most holy and righteous divine will; lead and direct them the right way is my prayer.

NORA D. GRIMES.
Williamston, N. C.

THOMAS AYCOCK.

Thomas Aycock was born Dec. 1836 and was seventy-eight years and five months old when he died June 3rd, 1914. He said if deliverance ever was given him it was when he was on his way to Camp Creek Church one Sunday. All at once something spoke to him saying, "You have been serving the devil, and trampling the mercies of God under your feet all the days of your life."

Then he asked the Lord to have mercy on him, and he believed his prayer was heard and answered. He went to the church at Camp Creek, Sept. 8th, 1872 and after being received, was baptized by Elder D. R. Moore. He was a kind husband and father, and a good neighbor, and faithful to his church duties. He leaves a widow and twelve children, besides a host of friends to mourn his departure.

A week before his death he sent for his son Charlie to come and talk with

him about the goodness and mercy of God, and asked him to sing two songs.

One was: "Father I stretch my hands to thee, No other help I know."

The other was: "Amazing grace, how sweet the sound, That saved a wretch like me."

And before the singing was finished he became very happy. He talked for half an hour, and said he asked the Lord to bless him to see all of his children grown, and this request had been granted, so he could not ask for a longer stay on earth, but was willing and ready to go at the Lord's bidding, but naturally shrank from the sting of death. But he died easy. After services by Elder J. W. Peed his remains were laid to rest in the home burying-ground. Written by his son.

A. F. AYCOCK.

J. E. G. BROWN.

Dear Brother Gold:—

Please publish the death of my brother, J. E. G. Brown, who was born Jan. 11, 1852, and died March 21, 1914 at his home in Wilmington, N. C.

He had been in failing health for two years and for the last two months was confined to the house and for the last month to his bed when the doctor said Brights disease was the trouble, that he was in very bad shape and then we need not expect him to recover although he did get better enough to go to his work on Tuesday the 17. But on Wednesday about 12 o'clock he lay down to read when he called his wife and told her he was paralyzed on the right side and he tried to talk until he found he could not. Even his tongue and throat were affected and he could not take any nourishment or medicine.

He gradually sank until Saturday night at 10 o'clock when he breathed his last without a struggle so easily that we were made to wonder if there was any sting to death.

Oh, how sad it was with us all, es-

pecially so was it with his wife who had been with him through all his sorrow and joys for the last thirty-seven years and was truly a wife to him being ready at his every call. Also was his only son, W. R. Brown and his brothers, C. C., J. L. W., J. O., I. T. and J. D. Brown, besides many friends were present at his bedside.

Owing to weather conditions, the wires down, no Baptist preacher could be reached to conduct the funeral services so they were performed by our brother, Elder C. C. Brown, which made them more impressive and sad.

We buried him in Bellview cemetery.

Although our brother never joined the church he was a Baptist. He attended all the meetings at home and in this association. He was more attentive perhaps than many of the members and enjoyed the preaching and association with brethren and to have them at his home. He was always ready to help pay the church expenses and the preacher and the poor in his neighborhood.

So we grieve for him not as for one for whom we have no hope, yet it is sad.

Our last trip together was to the association at Muddy Creek, but we will go together no more and sometimes I think I almost want to go with him. Soon I must go and Oh, may be prepared as I believe he was.

The last book in his hand was the Landmark. He reached for it with his best hand and tried to open it then handed it back and looked at the wall as though he saw something there which interested him and motioned us away. He looked pleased at what he saw and I believe he saw something I could not see. I was made to realize that our God has power even over death and has promised to never leave nor forsake those who love and serve him—those who know Him and are

known of Him.

Oh, may we serve our God in Spirit and in truth with all our might, mind and strength while we are blessed to live here, for He is God and there is no other.

May it be with us:

“That when the night of death shall come,

My flesh shall rest beneath the ground,

And await His voice to rend our tomb,
With sweet salvation in the sound.”

J. D. BROWN.

Wilmington, N. C.

JOHN E. HODNETT.

At Richmond, Va., on July 11, 1913, death claimed the spirit of John E. Hodnett, the third son of T. B. and Bettie C. Hodnett. He was born Dec. 24, 1897, making his age 15 years, 6 months and 6 days.

He was taken sick with appendicitis on June 7. An abscess formed for which he was operated on at a Richmond hospital, but the poison in his system caused by accumulated puss dilated his heart which resulted fatally.

The news of his death was a great shock to his parents and friends, especially his devoted mother. It was sad to give him up, but the Lord giveth and the Lord taketh away, blessed be His name.

Precious darling thou hast left us,

Yes, forever more;

But we hope to meet our loved one,

On that bright and shining shore.

He leaves an aged father, a devoted mother, one sister and one brother to mourn their loss, but they mourn not as those without a hope for they believe their loss is your eternal gain.

Farewell until the resurrection morn when we hope to meet thee.

Written by one who loved him.

NOT IN MAN TO DIRECT HIS STEPS.

Dear Brother Gold:—

I write these words by way of explanation. The churches, at which I had appointments, would, I dare say, like to know why I have not filled them. Now, it is my aim to be at my appointments ever. The reason of my not being at those referred to, is because of serious happenings over which I had no control. I am constantly taught, that it is not in man that walketh to direct his steps; the lot is cast into the lap, but the disposing thereof is of the Lord; man proposes, but God disposes. This lesson is learned only in the hard, but sure school of affliction. All who are disciples indeed, go to this school. It is a night and day school. The teacher is very skilful, understanding matter, mind and method. The pupils always improve under his tuition.

Wednesday after 3rd Sunday in July, our darling boy who has been afflicted with tuberculosis in the hip, for over two and half years became so weak(he suddenly succumbed to the bitter ravages of this awful disease, and has been confined altogether to his bed since. When he gave way on that Wednesday, we, I and wife, thought the Lord was taking him to himself. I felt it my duty, as well as anxious pleasure, to stand by his dying couch. I and wife, with tear stained eyes and bleeding, torn hearts have since been watching, night and day in the chamber of death. We have been thinking every day would be the last. Still he lingers. We neither know the day nor hour when the son of man cometh. It would be well, if we could be always ready. But we can not. Our times are in his hands. Sometimes we feel we would be glad if the

Lord would take him out of his sufferings, then again, we grapple him to our heart with hooks of steel. Oh, how hard it is, for weak, frail human nature, to stand by and say, Thy will be done, the master himself felt it. It took a Gethsemane to bring him to this victorious shout. I have been there for the past month and over. I have thought of the strange sweet mystery of death. Some times I think, Oh cruel death, then again, how sweet to be delivered from this vain world of sin. Saturday after our boy was taken so weak, alone, up stairs shaving, I was given the sweet spirit of submission. I said: Father, I deliver him up into your hands; but I do wish you could have been so kind as to have given my child a radiant sweet hope into Heaven. He has been fighting this grim disease—death in the dark forever two years. That evening, Saturday my boy broke forth in praise to God and all next morning, the 4th. Sunday, Oh, how grateful I was? I went to Flatty Creek that day for I felt free and happy and preached from this text: "The heavens declare the glory of God." I was so full I could not contain myself. I therefore have bright assurances of his eternal wellfare, but I do not know whether the Lord will give him bodily health. We know he is able, we know not the full purpose of the Father in this sore affliction. It has been more than I could bear. The Father hath sustained us. He whispers: What I do now, ye know not; but ye shall know hereafter, weeping may endure for the night, but joy cometh in the morning. He has braced me with his strong and mighty power and his exceeding great and precious promises. His ways and thoughts are not ours. He is too wise to err, and too good to be unkind, I must believe.

Remember us in prayers, dear people of God. May we be blessed to re-

joice in the Lord always.

How long the Lord is going to keep me in the dark valley of the shadow of death, I know not. His rod and staff will comfort us, I must know.

Yours lovingly,
JOHN A. SHAW.

KEHUKEE ASSOCIATION.

The one hundred and forty-ninth annual session of the Kehukee Primitive Baptist Association is appointed to be held with the church at Conoho, Martin county, North Carolina, on the 3rd 4th and 5th days of October, 1914.

Those coming by railroad via Hobgood will be met at Oak City, Friday, P. M. the 2nd day of October and those coming via Parmele will be met Saturday morning the 3rd day of Oct. at Oak City.

All lovers of the truth are cordially invited.

S. HASSELL, Moderator.
B. S. COWING, Clerk.
N. M. WORSLEY, Church Clerk.
Oak City, N. C.

The 5th session of the Salem Association will be held the Lord willing with the church at Burlington, N. C., commencing on Saturday before the second Sunday in October, 1914, and continue three days. An invitation is extended to all lovers of the truth who have a mind to come, especially the ministers.

W. L. TEAGUE, Asso. Clerk.
Winston-Salem, N. C.

A CORRECTION.

Dear Brother:—There are conflicting arrangements in the appointments made for me, of which I am sorry. Since writing to the Landmark a few days ago I have decided to fill the appointments in this section made by Eld. A. L. Moore, and to fall in with the other appointments at the Seven Mile Association and fill them from

there on as already published in the Landmark.

Yours in love,
C. H. CAYCE.

Ridgeway, Va.

LITTLE RIVER ASSOCIATION.

The Little River Primitive Baptist Association is appointed to be held with the church at Gift (Coats) Harnett county, N. C. To commence on Friday before the 4th Sunday in Sept. general invitation is extended, especially to ministers. Those coming from the North via Durham on Durham and Dunn R. R., will be met at Coats on Thursday evening before about 6 o'clock, p. m. Those coming from the South will be met at same place on Friday morning about 9 o'clock a. m. Those coming by way of A. C. L. R. R. will arrive at Dunn, from the S. about 1 o'clock p. m. from the N. about 3 o'clock p. m. and lie over in Dunn until Friday morning.

J. A. T. JONES, Clerk.

ELDER L. H. HARDY.

Monday night after 4th Sunday in September—Kinston.

Tuesday—Great Swamp.

Wednesday—Briery Swamp.

Thursday—Flat Swamp.

Friday—Mt. Zion.

Thence to the Kehukee Association.

Tuesday after—Lawrences.

Wednesday—Williams.

Thursday—Hopeland.

Friday at 10 o'clock—Falls.

Thence to the Contentnea Association.

ELDER J. W. BRAGG, OF ALA.

Nahunta—Sunday, 20th.

Mewborn—Monday.

Autry's Creek—Tuesday.

Lower Town Creek—Wednesday.

Tarboro—Thursday.

Cross Roads—Friday.

Great Swamp—Saturday.

Great Swamp—Sunday, 27th.

Flat Swamp—Monday.

Bear Grass—Tuesday.

Smithwick Creek—Wednesday.

Skewarky—Thursday, Oct. 1.

Spring Green—Friday.

Thence to Kehukee Association.

ELDER E. E. LUNDY.

Concord—Friday and Fourth Sunday in September.

Kitty Hawk—Tuesday night and Wednesday.

Thence to the Kehukee Association.

Cedar Island—Saturday and 4th Sunday in October.

Davis Store—Monday night.

ELDER JOHN P. TINGLE.

North River—Saturday and 4th Sunday in October.

Marshallburg—Sunday night, Monday and Monday night.

A. G. MORTON.

Crab Creek—Third Sunday.

Zion Monday.

Little River—Tuesday.

Peach Bottom—Wednesday.

Jordan—Thursday.

Thence to Mountain Association.

ELDER C. H. CAYCE.

Oak Forest—Monday after the 3rd Sunday in September.

Four Oaks—Tuesday.

Hannah's Creek—Wednesday.

Benson—Wednesday night.

Bethsaida—Thursday.

Thence to Little River Association at Coats.

Elder Joseph E. Adams will accompany him to Little River Association.

Angier—Monday.

Willow Spring—Tuesday.

Raleigh—Wednesday and at night.

Bear Creek—Association.
 High Hill—Tuesday.
 Wingate—at night.
 Pleasant Grove—Wednesday.
 Wadesboro—At night.
 Albemarle—Thursday.
 Greensboro—Friday.
 Reidsville—At night.
 Thence to Salem Association.

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REQUEST.

We are in need of money to pay expenses. While war is raging in the East we need money as much as if there were no war. We can help each other by paying debts. Please send on what is due on the Landmark, and let each one pay his debts, as far as possible, and this will help to relieve the distress.

P. D. G.

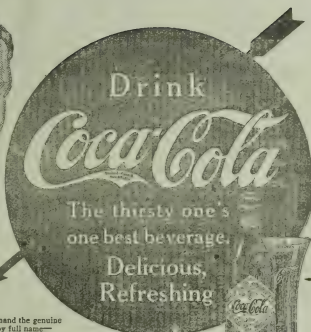
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NOTE—The following schedule figures published as information ONLY and are not Guaranteed.

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11:40 P. M. Daily—Night Express Pullman Sleeping Car for Norfolk.

8:00 A. M. Daily for Washington, New Bern and Norfolk. Pullman Parlor Car Service, Washington to Norfolk.

5:00 A. M. Daily, except Sunday for Washington.

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NORFOLK, VA.

ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

WILSON, NORTH CAROLINA

Primitive or Old School Baptist

VOL. XLVII, WILSON, N. C., OCT. 1, 1914. NO. 22.



P. D. GOLD, Editor.....Wilson, N. C.

P. G. LESTER, Asso. Editor.....Floyd, Va.

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WILMINGTON, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

A STATEMENT.

We, the Primitive Baptists in Kinston and in the surrounding section, wish to make a statement through Zion's Landmark and the Gospel Messenger for the information of all Baptists and their friends, concerning the progress we are making towards paying for our meeting house here in Kinston.

We made a statement through the Landmark of Oct. 15th, 1913, viz:

Funds on hand at that date \$1,176.28.

At that time we expected to purchase a lot and build a house, but later we decided to purchase the church property belonging to the Christian (Disciple) denomination, the price being \$5,000.00.

It is a good brick house in a desirable location.

About the 1st of May, 1914, having been very materially aided by the people of Kinston, we had gotten together \$2,500 which we turned over in part payment for the property which is deeded to the Primitive Baptists.

We now have possession of the property and hope that our ministers will remember us when making appointments.

There has been no church organized here yet, and we have no regular preaching.

We desire to pay on Nov. 1st, 1914, as large an amount as we possibly can on the remaining debt of \$2,500, and hope that our brethren, sisters and friends will remember our need.

We can hardly expect the people of Kinston to do very much more than they have already done, and we, a very few in number, and our friends are doing all that we can to lessen the debt Nov. 1st.

After then we will make another report and hope to be able to show the debt to be a much smaller amount.

May our Father who knows all our needs, put the desire to help in the hearts of His people.

Yours in christian fellowship,
JOHN H. DAWSON.

KIND LETTER.

Mr. J. R. Jones, Greensboro, N. C.

Very dear brother in Christ:—We received your truly kind and brotherly letter of July the 27th, and hardly know how to express our gratitude, to think you would take of your hard earnings and send help to me. While I feel unworthy of such kindness from you, and still I know that God works in the heart of the subjects of his grace, both to will and to do of his good pleasures. We record that the preparation of the heart in man, as well as the answer of the tongue, is of the Lord, that preparation is this.

Thou shalt love the Lord thy God, with all thy soul, and with all thy strength, and with all thy heart and with all thy mind. This wonderful preparation in man is alone the work of God, for no one is able to work themselves up to this great measure of christianity therefore it is inwrought by the divine spirit, that moves in one of God's people to show such a deed of kindness. I feel to thank God for the christian fellowship that exists in you towards us. May God ever bless you to share in his great love and favors.

Bro. Jones, I feel to thank you for your sympathy for my affliction. I received much sympathy and kindness in my sickness, but feel my insignificance is, that I don't feel deserving, nevertheless I hope I am thankful for it all. I am much improved in health now, but am not real stout yet. Bro. Jones in regard to your sympathy in behalf of the good preacher's wife, I feel to say, your words were very comforting to me. I can't find words to express my thanks for your repeated deeds of kindness to us. I feel so unworthy of such noble deeds.

Bro. Jones, I feel to offer an apology to you for not answering your good letters and ask you to please pardon me, as I don't write much to any one owing to my inability to interest. I just depend on Bro. Webb to do the writing for us both.

This leaves us tolerably well, and truly hope it may find you well and enjoying life.

Kindly your unworthy sister I hope,
LULA WEBB.

Hillsville, Va.

ENJOYED THE MEETING.

Dear Brother Gold:—I so much enjoyed the Union meeting at Tysons. Saturday when Bro. Lancaster rose up to preach I felt that I was the poorest of the great Shepherd's little flock and

I felt so imperfect that I did not feel worthy to be with the children of the Most High and blessed Saviour. I felt that I could witness with Ruth, when she said to Boaz, "I am not like one of thy hand maidens." "I pray you let me glean and gather after the reapers among the sheaves."

Sunday, Brother J. B. Roberts, T. B. Lancaster and A. J. Moore's sermons did so sweetly comfort me. My soul was filled with the sweet song of redeeming love, "and I gleaned in the field after the reapers."

Ah! what rich, golden grain it was to me. Oh! how sweet to the poor, the weary, the heavy laden soul, to be thus led into the golden harvest to rest and trust quietly under the shadow of the wings of the Almighty.

"Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

Your sister in christian love,

BESSIE BROOKS.

Greenville, N. C.

A GOOD LETTER.

Dear Bro. Gold:—The enclosed letter from Bro. C. B. Hall will, I think, tend to strengthen the feeble knees and lift up the hands that hang down if you see proper to publish. Such messages as this are of much comfort to me, and if I save the lot of Christ's heritage, I believe others of kindred travels will also rejoice and take courage in the assurance that God reigns and rules and none can hinder.

In much love,

Yours in hope,

R. LESTER DODSON.

New York City.

My Dear Bro.:—Your letter received this morning on my way to my

office. I felt like I had something good, even before I opened it, and I was not disappointed either, for you told me my own experience, in telling me of your trials. You spoke as though I had never been there, but let me tell you Bro., I am there, seemingly most of my time. It is only now and then, that I am permitted to bask in the sunshine of His glorious presence. Sometimes I see beauty in portions of His written word, but most of the time it is a sealed book. Sometime ago our pastor in his discourse said, I can't tell it like my brethren, but I feel it as good as any of them. Somehow, that expression took hold of my mind, and I tried to tell him and the little congregation how much the brother had said, in saying he could feel the preaching of God's ministers. Now you made me think of this again, when you said that you were declaring to me the things you had handled, seen and tasted. Blessed consolation this should be to you. A living child only, can taste, smell, hear, see and feel. Another thought here. All these senses are treasured up in the head, (naturally.) Christ is the head over all things to the church, which is his body. Christ is the head, (spiritually) Then if you feel, if you taste that the Lord is gracious, if you hear and know the joyful sound, if you see the image of Jesus in your brother, does it not follow that you do all these things through your head, Jesus. Then it follows that if the church is his body, that you are a member of that body, and the natural body is so wonderfully connected with the natural head, that it cannot be separated without causing death, naturally. Neither can the head of the church be taken away without causing death, (spiritually.) The natural body is composed of many members. I suppose that no man has ever been able to number his nerves so small that the natural eye cannot see.

Blood corpuscles invisible to the naked eye, yet all these have their duties or functions to perform, and are a part of that body. So is the church His spiritual body. There are more of them than the world can number, and the sweet thought is that you cannot touch any member of the body naturally without the Head having knowledge of the touch. That great nerve center the brain, is connected with the extremities, with the outer and inner parts. Even if you trim the toe nail the Head has knowledge of the act. So if you dear brother do feel to be far away, and can yet feel you may rest assured that you are a child of Jehovah, and a subject of Grace. I once thought maybe I was a toe in this body, but I said no, this cannot be, for the loss of a toe causes the body to limp, and its presence lends graceful movements of the body, and I know that I can't presume to be that. Oh! the toe is so important I dare not think of myself as bearing up the body. No, I am so small that I can't place myself in this wonderful body, but I feel to hope that I am some little particle, or atom in the makeup, and if I am, a small part, ever so small, I shall be present with the Head in glory after the death of this mortal coil. There will be no missing members when this body is assembled in glory. There was not a bone broken of his body when he was crucified, there was not a missing one, nor was there anything lacking to keep Thomas from recognizing him. His spiritual body, the church, will be complete, perfect, no deformity there, no extra fingers or toes. But will be a perfect body, without spot or wrinkle.

Bro. Dodson, you will be there. You have wonderful evidences, you feel, see and taste, closely connected with the Head. Your life is hid with Christ in God. Those senses are hid in the Head. So how much better evidence

could you ask than to feel, see, and taste.

I know so well how you feel when you are in the depths that I could not help but try to write you right away. I know that none but God can deliver you, but we are commanded to comfort one another with the same comfort wherewith we ourselves are comforted. May God in mercy bless this to your comfort, if it is his will.

I did not wait till the Association. Let me hear again right away from you.

Hope you can come to the Country Line Association. Try.

Love and best wishes to Mrs. Dodson.

We are all well.

May the God of Heaven bless you abundantly in my prayer.

Your little brother, I hope,

C. B. HALL.

Goldsboro, N. C.

ALL THINGS.

To the beloved of the Lord. My dear kindred in Christ as I hope:—We are told to trust not in uncertain riches, "but in the living God, who giveth us richly all things to enjoy."

He giveth us all things. I believe this means the children of God. Paul was addressing Timothy, both being the Lord's servants. He giveth us all things to enjoy. Now you can very readily see how we can enjoy some things, pleasant things, things our carnal nature desires that tickle our vanity, and in which there is no cross. It's easy enough to enjoy these things. But we are told "He giveth us all things to enjoy."

Shall we enjoy sorrow and sadness? Yes, because its only for a little while.

"Weeping may endure for a night, but joy cometh in the morning."

Trials and persecutions? Yes, for "all that will live Godly in Christ

Jesus shall suffer persecution." And blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake: rejoice and be exceeding glad, for great is your reward in heaven.

To be sure a person enjoys being blessed with a door of utterance, a tongue, as the pen of a ready writer, when he attempts to speak in the name of the Lord to poor, afflicted Zion: but suppose he is shut up, feels empty and dead, and the Lord neither fills him nor enables him to preach. Shall he enjoy this? His flesh says no, how can he? This is embarrassing, humbling,—surely I am deceived and have deceived the people.

But, beloved, know ye not that in this God is glorified, for mortals are made to realize their utter dependence on Him who shuts and no man can open—who opens and no man can shut. Then He giveth us richly all things to enjoy. Hath He not given us Jesus, that dear, spotless Lamb of God, who suffered and died for us, who gave His life a ransom for many? "And if God give you Christ, how shall He not with Him also freely give you all things."

How sweet that scripture has been and is to me. Surely if He spared not His own Son, but sent Him down to die and redeem His poor, fallen people, He hath given us all things: for He is all—and in all. There is death: what of it? That is ours. I feel that it is not something to be dreaded but a blessed transport from painful time to blissful eternity. Then I feel to rejoice and can witness with him who said, "All things are yours, ye are Christ's and Christ is God's." Glory to God! What more can we ask? This is enough. We may be poor in this world's goods, but we have a rich, almighty Friend, one who sticketh closer than a brother, and He hath given us all things.

May we be enabled to give Him all honor, glory and praise, both now and henceforth. Amen!

MARY JOHNSON THIGPEN.

Wilson, N. ., R. No. 1.

WOE TO WHOM?

Elder P. D. Gold:—It seems to me that I feel impressed to write something for the Landmark. If this is of the Lord some one will be benefitted, and I eased. I have been thinking much about, "Woe to them who are at ease in Zion." Who are they? Are they not those who have made an open confession of the Lord Jesus Christ and instead of following Him are carried away with the things of the world and the cares of life, etc., wrapped up in carnal security? God has allowed or admitted them to get wealth. These are natural blessings from God's hand, but He says to those who He has thus blessed in the 8th chapter of Deut., "Knowest thou not that it is the Lord that giveth thee power to get wealth &c," and in Prov. He says, "If riches increase set not your heart upon them." He knew the weakness of their carnal natures, therefore He is exhorting them. This to my mind represents the green field that christian and hopeful got into on their journey to the promise-land. The rigid way be came rought to their feet, and they become tired of it. Well what of it? Oh! what they suffered for leaving it, and taking up with the vanities of this life. Oh! christian, wherever you be, on land or sea, be watchful, be prayerful, for the day cometh as a thief in the night. To you who have been born again is this language addressed. A dead man, dead in trespasses and in sins, can neither work, watch nor pray, but those who have been born from above, born of God, are told to pray without ceasing. Oh lay down your cares, go to see the sick and

those confined, the aged. How many hearts are yearning just for a glimpse of your faces, and hear you talk and tell of the things of the kingdom. Go to the houses of the afflicted and sing the songs of Zion. Oh! how it will comfort their poor, mourning souls. Go to your meetings on meeting days, and let your poor, tired discouraged minister behold your face and see your seat filled. God's promise is "Where two or three are gathered together in His name, there Jesus is in the midst, &c." Wake up, put on the whole armor of God, that ye may be able to stand in the evil day, and having done all to stand; therefore stand by faith in His great name. God's word is true. The greatest pleasure of my life is in meeting with God's people to hear them preach, pray, sing and tell of His goodness, love, power and mercy to poor, helpless sinners such as I hope I feel myself to be.

Dear Bro. Gold, do with this as you see fit. Now do remember to come and see us as soon as you can, and bring dear sister Gold with you.

In the best of bonds to the household of faith.

Very affectionately,

BETTIE Z. WHITLEY.

Washington, N. C.

COMMUNICATION.

J. R. Jones, Revolution Mills, Greensboro, N. C., much esteemed and beloved brother:—I will try and answer some of your kind, brotherly letters we received last Friday. I was humbled and yet made glad for the abundant love and kindness you have shown us. For many years my wife looked out, and ahead to make her own living and to wait on her good mother, and she always brought in her mite of contribution to the church and to the preachers. And no one gave to her any money, and what little we have

we work and make together; and when she became sick she murmured that she could do nothing; and I had to pay out a little. While I was only too glad to get something to help her. She had got so she could work a little about the house, and Clarence brought your letter in. She came and sat down by me to hear it read. I opened it and read your letter to her, with the present. She was gladly surprised, and it was worth much to me to see her so pleased, and to hear her complimentary remarks of you. You have been uncommonly liberal towards me. We read that, God loveth a cheerful giver. That means a cheerful giver is loved of God. We do not give in order to buy the love of God; but we give because God hath so loved us.

But, Brother Jones, the favor seems to all be coming one way, and we are doing nothing to repay you. Nor have we ever done nothing good to repay the Lord for his gracious kindness in His great mercy toward us. You said you would love to be at Fellowship, and to wash my feet. It would be more proper to my feeling to wash your feet. It would be a pleasure to me to commune with you and to wash your feet. But your dream of seeing me heavy laden. It is this: I could not go to meeting any where. My daughter Pearl, that Grandma Edwards raised, has a bad case of typhoid fever, and I had to go to see her. She taught school last winter, and she had just finished her course in the Normal at Galax, so she could get a school this next winter, but now she is very sick, and I don't know how it may terminate. So I don't think I can leave to go to Stuarts Creek. Would love to go and meet with you, and the brethren there. It was there we have met in times past, where joy and gladness filled our hearts, where our fathers and other dear ones rejoiced together. And now I only feel to be a

fragment of such good company. Yet I feel to thank God that I have a place among the people of God, and for the blessed hope which is the anchor of the soul, both sure and steadfast. Just think, our hope is a sure thing, no uncertainty about it. But it is sure, as God is merciful, and as steadfast as God's throne. So there is no power to separate us from the love of God.

So may the love of God abide with you, dear brother, forever.

Your unworthy brother,

D. SMITH WEBB.

Hillsville, Va.

EXPERIENCE.

Elder P. D. Gold, Dear Brother:—I am enclosing a letter from Sister Minnie Hill, which I would be glad if you will publish, if approved. It was not written for publication, but feeling that it should be shared among the household of faith I have her permission to dispose of it as I thought best.

I cannot claim but little of the evidence she speaks of with reference to myself, as being a child of God, as I have not the many evidences she speaks of; but if not deceived I love the God you love, and the doctrine that you have so ably defended for these many years.

Hope you and sister Gold returned home and are well. Come to see us.

J. H. GOOCH.

Stem, N. C.

Mr. J. H. Gooch, Dear Brother:—As I hope, though I feel too unworthy to claim such sweet relationship with one who I feel to be so far my superior in both natural and spiritual things. I've had an impression to write you for over two years, but feeling so little and so unworthy, I've kept putting it off until it seems I must, for some cause I know not what. It seemed to me on Monday morning while the

brethren spoke so ably at our Association the impression came with such force I thought I could not wait another day before I wrote, but have carried the burden another week.

Please forgive me for writing.

I was raised by Missionary Baptist parents, so I was taught and carried to Sunday school and joined their church when I was a mere child. From my earliest recollections I had a great fear of death, and the hereafter. I wanted to be saved in heaven, and the way I understood their preaching was to join the church and be a faithful member, and hold out faithful to the end, and God would save me. On these conditions I joined the church and went on very well until I was 19 years old, when I was overwhelmed with trouble, and did not know what to do. I felt like I had sinned away the day of grace, but went on telling no body my great trouble until the fall I was 21 years old. I saw myself and felt myself to be such a great sinner, and had been a member of the church for these many years, and had never viewed things as I did then.

I became so miserable I went with my father to the church where my name was recorded, to ask them to take my name off, as I was such a great sinner I was not fit to belong to any church, but fearing the reproof of my parents I finally decided that would never do; so I went on until after I was married, then I was told, "you will have to be a Hardside now," by so many of my people and associates. I said, "No sir, I never would, and never would, if I had been left to my will.

From day to day my trouble got worse, seemingly more than I could bear at times. About 6 months after I was married Bro. Henry Cash visited Mrs. Hill. I heard that he was a great talker and I decided I was not going to hear him, so I went out to visit one

close by, but it seemed something kept telling me to go back, so I went back, but decided I'll not go in the house, I'll sit on the porch where he can't see me; but lo, when I got to the house, I could not stay out. I went in thinking maybe he would not notice my being in there. He was talking of the great warfare between the flesh and spirit, and he told me my whole trouble which I could not tell while he was talking. Then my burden still was greater. I begged the Lord to lead me and show me the right way, still I did not aim to ever tell any body. In a few weeks I went to Tar River to a union meeting. I don't know whether you were there or not. I begged the Lord to show me the difference that day, if it was his will. Elder Peed spoke first, and it seemed his whole sermon was directed to me. I wanted to get out of sight of everybody as I felt every body was looking at me and knew my great trouble. Elder Hall followed Elder Peed. While he was preaching, it seemed a great peaceful feeling went over me, my great burden was gone. I looked up. Elders Peed, Blalock and Elder Hall were in a wagon, a great light was shining around them, and they were three of the prettiest people I ever saw. I looked around to see if any one else looked that way, and this same Bro. Cash and Sister Lawson were sitting near, and I was made to love them then and there; but was determined in my own mind never to tell any one. Before I left there that day the door of the church was opened and I was so impressed to go, I got up and went out of the crowd to wear away the impression, but couldn't stay away very long, but did not offer to the church then as I felt too vile to even think of such a thing. With the impression to go to the church, came the impression for Elder Hall to baptize me. After this some one said to me, "Minnie,

I believe you are going to be a Hard-side," I said, "No sir, the more I see of them the more I hate them." In a second a voice said to me outright, "Aren't you ashamed of yourself to deny the sweet comfort you've enjoyed," then I felt like I had committed the unpardonable sin. I would have hid from the eyes of the Lord had it been possible. So I went on trying to beg the Lord to lead and guide me. I begged the Lord to show me in a dream the true church, and I dreamed of being away from home in a big woods, with paths to go every way, so I did not know which way to go. I was dirty and ragged, away from home, lost, not any way to get home. I wandered about in my dream this way, until I came to two old ladies sitting under a shelter. One rose up and told me "howdy," and called me by my name. I did not know her. She told me her name, and asked what I was doing there. I told her I was hunting the way home. She said, "I will show you the way." So she arose and went with me. We crossed a pretty, clear stream of water. She spoke and said, "this is Camp Creek, and right down yonder is where they baptize." She went with me to Camp Creek church, and said, "This is Camp Creek, a true church of God, your home," and then she was caught away from me like a spirit, so I never saw her any more; but I loved her, and always felt could I have the pleasure of washing her feet I would be satisfied, but never met her any more in this life. Still I was not satisfied. I wanted to know who some of the Lord's people were. I prayed to see some of them. I dreamed of seeing you Bro. Gooch, and Bro. Bob Hill, and a stranger I did not know, as 3 little children, and was told you three were children of God, and I was trying to tell you all what I hoped was the dealing of the Lord with me. This was before Bro.

Bob joined the church. I never have had one doubt since about where the church is, nor of you and him being of those chosen few. The stranger was to show me there were others that I was not to know in this life. I went on, not aiming to ever offer to the church until it seemed nothing but death if I did not go. For 6 months before I went to the church, everything I did seemed to be pointing to death for me, if I did not go, and I verily believe I would have died a natural death had I not gone.

The day I offered to the church was one sweet day with me. I felt so free I felt like I would never see any more trouble. This sweet peace lasted a few days, and since that time I have passed through many dark trials, and many ups and downs, but by His grace I hope I've been kept until now; not feeling worthy of a home with the dear people of God, but feel thankful they have borne with my vileness this long.

I must stop now. Bro. Gooch please pardon me for writing. I did not mean to write so much, but the half has never been told.

Pray for me when you have a mind to pray.

Your unworthy sister, if one at all,
MINNIE HILL.
Rougemont, N. C.

The 5th session of the Salem Association will be held the Lord willing with the church at Burlington, N. C., commencing on Saturday before the second Sunday in October, 1914, and continue three days. An invitation is extended to all lovers of the truth who have a mind to come, especially the ministers.

W. L. TEAGUE, Asso. Clerk.
Winston-Salem, N. C.

Send us your Job Printing and Minutes to print. Work neatly done.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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EDITORIAL

REQUEST VIEW.

Sister Jane Edwards requests my view of Matt. 24:19, "And woe unto them that are with child, and to them that give suck in those days."

Do all scriptures have a literal meaning and also a spiritual signification? Take the case of the flight of God's people in the destruction of the city of Jerusalem. We know that city of Jerusalem was destroyed. Its ancient glory is gone, and there is no temple there. Not even the place of its foundation can be located or traced. It was foretold that it should be trodden under foot of the Gentiles, so that the Jews are no longer a nation, nor have a prophet, nor altar, nor priest; yet they exist as a race, retaining all, preserving all their traits and characteristics as distinctly as though they had a national existence.

Now what is meant when Jesus said, Pray that your flight be not in winter, nor on the Sabbath day. How precise, particular and careful he is concerning the safety and comfort of his peo-

ple. It would be severe if their flight for escape should be in winter. They were not to go in their houses to take any extra clothing out, or any thing to protect them. They should have no time for that. It would be a sudden, hasty flight for their lives. They should know the time to flee. It would be when the Roman army should besiege Jerusalem.

Jesus said such suffering had never been before this, nor should ever be again. If the suffering should not be shortend no flesh should be saved, but for the elects' sake those days should be shortened.

This then was a most notable event—the destruction of the temple, the end of the Jewish nation, the passing away of that dispensation.

Pray that your flight shall not be in winter—severe weather, nor on the sabbath day when one was not allowed to flee far—not a full day's journey.

It would be severe for those that had young children, or gave suck, or such as were with child. It would be such difficult flight.

This teaches the fulness of instruction Jesus gives his people in times of danger for their safety.

Now specially may not this apply to the general conduct of God's people in this presnt life? The world is to be destroyed, the life, the travel of God's people all alonge life is to be one of watchfulness that they may shun the dangerous, the entangling alliances of the things of time. We should be separate from the things of earth. Let those married be as though they were not married, those that weep as those they wept not, mind not the things of earth, set your affection on things above, regard not your stuff. Let those that have things of earth, such as homes be as though they have them not

You are making a flight to escape the corruption that is in the world

through lust. Be not wedded to toys or things of earth, the works of your own hands, the things born of earth. Be strong in the faith—not enfeebled with worldly cares, run with patience the race set before you. Be ready for you know not the day, nor the hour when you are to depart. Set your house in order. Go not into your house to take out any thing to hinder your rapid flight.

Be not married or joined to false religion. Have no idols, no intermarriages with worldly institutions. Nothing of this world can aid you in your flight, nor help you, but trying to take it along will hinder your flight. “Remember Lot’s wife.”

Heaven has its full and complete preparation for those it is prepared for. They will need nothing of this world, nor can they carry any thing with them of this world. Blessed are they that are unspotted, unsoiled with this defiling world.

P. D. G.

AN OLD TRIP.

In 1890 I visited parts of Texas and Ark.

While in Little Rock, Ark., Brother Anderson said to me the Primitive Baptists in Arkansas got in a wrangle years ago in this State, and three Associations disputed and divided into confusion and distress, and they now desire to have a meeting and see if they can become united again, and of course if they have a sound mind they will come together again and live in peace and love as brethren. They have appointed next week to meet together about 50 miles from here up in this state, and I wish to go to that meeting and he said to me, “Will you go with me.” I replied, Yes, I will go for I would go a long distance if I could help to bring about peace among our people.

We went as he said. There were gathered quite a number of preachers and other members of the three Associations collected there. I remember Eld. D. Westall was one of them.

They said to me, “You have not taken part in this confusion, and we request you take charge of this meeting, preach, and then act as moderator.” This I agreed to do.

There were present brethren from the three Associations. The matter of their strife was on the three following questions, What is called the Absolute Predestination of all things—Eternal Vital Union, and Time, Conditional Salvation. Some were for one of these, some for the second, and some for the third. When men get wrong they can differ on any question, and strive about it and dispute and become wrong. Yet each one will protest his sincerity and consider that he cannot be wrong. For the nature of men is such that the way any matter appears to a man is the way it seems to him is right. Not until a man loses all confidence in himself he will not trust to and in the Lord God. But when God shows him he is a fool that trusts to his own judgment, then he seeks the word of God for guidance, and not merely what he considers that word to mean; but when God gives him understanding then he will follow the teaching of the Lord. For not until he sees and knows that he does not know any thing of himself as he ought to know, will he lose confidence in himself; but when he does this then he loves the Lord God and his word.

I spoke about one hour touching somewhat on these points and questions and sought to show the meaning of these matters. It is my manner and aim to speak plainly—not to confuse the important matters of salvation. I know that unless I have the mind of the Lord others will not hear me, nor be profited, unless they also have the

true desire of the truth. I know also it is not wise to seek for the mastery, and if I am right I do not want the mastery. If I love the hearers I desire to speak the truth to them.

I considered these three topics briefly, 1st, concerning the word absolute I said that there is no room or place for that in the bible, or it would be there. The Holy Ghost has supplied proper words for us to use. When men have to coin or substitute some other word to express their views because the bible words are too strong or not strong enough and sufficient to enclose and contain their meaning, there is room for confusion and strife.

What objection is there to the word predestination? Does not the word predestination declare what you believe? If not is not your belief wrong? If that word is too strong or not strong enough to express what you hold do you not claim more or less than the word of God declares?

I think I believe in predestination that predestinates.

There are other words used in the bible that help to explain this matter, such as God does all his pleasure, he makes the wrath of man to praise him, and he restrains the remainder of wrath, and he works all things according to the counsel of his own will.

He is not the author of confusion, but is the God of peace. God does not tempt any man with evil. His word condemns wickedness. There is no warrant in God's word that allows or authorizes any man to do wrong. When one is born of God he does not desire to do wrong, but is satisfied with God's word.

On the second question there was a contention. Some said the life of the christian is the life of Christ, and hence that the child is as old as the father—that a child is as old as God is. If the child I say is as old as the father then which is the father? In the bible

use of language we understand that the father is older than the child.

On the third question of Time Salvation there were some present that divided up salvation into time salvation and eternal salvation, for they held that the salvation which the christian works out is in time, and hence it is time salvation, but that which God does is all of salvation. Hence there are two salvations. But when I ask them what part of salvation does the creature work out, unless God works it in him first then the brother fails to tell me, so that without Jesus I can do nothing, but with him or through him that strengthens me I can do all things; for it is God that begins salvation working in us both to do will and to do of his good pleasure and also completes it. If all salvation is not of the Lord then is not Arminianism correct? If there is a single condition on which any part of salvation is placed or conditioned, then salvation is not by grace, but part of it is of works and that part of works would mar it all. It is either all of works or all of grace.

Question:—What sort of Baptists desire to work in this disturbing questions to cause divisions among the brethren? It is such as consider themselves safer, smarter, wiser than the brethren generally are. If such would go off-somewhere else where they could find people fond of debate and argument we could get along well without them. If one is satisfied with the doctrine of God our Saviour, and does not want a high seat among the brethren, but is content with a low seat he is happy and beloved.

What sort of spirit is there that breeds confusion among us?

None of us know anything of ourselves unless God has taught us. We know but in part, we know only in part. Let us tarry at Jerusalem until we be endowed with power from on high. It

is God's kingdom, and not of us. All my appointed time will I wait until my change come.

After speaking about one hour that day the brethren from all round came to me and gave me their hand and said, we believe this as you declare it. It was in July. After dinner we went into a conference, and after each one that desired to speak explained his view, they spent the evening until after sunset in settling up their differences so that the entire matter was settled.

Remarks:—The more we try to explain things that are not declared or revealed to us the more we darken counsel, and cause confusion.

The more we preach the things we have handled, tested, heard and felt, and have proven and hold fast to that which is good, or the things that make for peace, and whereby one may edify another, the more the Lord commends us as his servants preaching peace.

P. D. G.

TWO ENSIGNS.

My view is requested of Isa. 11:10-12. Two Ensigns are here set up. Ensigns literally are flags, standards, or devices, colors, or signs, declaring the nature of nations of the earth, their principles and purposes, also their armies and navies, or their defenses of strength.

Armies and navies are the weapons of warfare of nations.

At the present time one of the most surprising, frightful onrushes of armies of the principal nations of Europe is clinched in the most desperate conflict ever known among mankind. This too after there has been the most boastful utterances of progress and peace universal among the nations of earth, and such rapid progress of christianity as to signalizing this as the near approach to what they call the millennial day.

But instead of all becoming a lamb behold the wolf turned loose, the bear full of fury, the lion in the roaring of his rage, and the warlike untamed lust of man as furious as in the former days of barbarism. Is this the day when nations shall learn war no more? It is not the days when the Germans, the French, the English, or the Russians shall learn war no more, the immense standing armies of the leading nations of earth taxed so heavily to train and support their soldiers trained in the ferocious arts of war, and skilled in the bloodiest methods of man slaying his fellow man. The brains of inventors racked to construct the most deadly engines of war and destruction of mankind show the beastly nature of man when the restraints of supposed civilization are slackened so that the satanic spirit of ambition and hate break out in surprising frenzy. Yet there are people that learn war no more. The followers of the meek and lowly Jesus, the Prince of Peace, learn war no more. They beat their swords into plough shares, and their spears into pruning hooks. Instead of using the sword to slay their fellows, the child of God uses the plough-share to destroy the poisonous weeds of his own vile nature, to uproot the corruptions of the body of this death, and the spear becomes a pruning hook to trim off the pestiferous foxes of his own corrupt nature in order that the vines which have tender grapes may not be spoiled.

The 11th chapter of Isai. is a most wonderful and distinct declaration of the peaceful, righteous, triumphal and everlasting reign of the glorious Son of God, set forth as the rod that shall come forth out of the stem of Jesse, and a Branch shall grow out of his roots. The spirit of the Lord shall rest on him. He is Emmanuel, God with us, God manifest in the flesh, and his government shall be perfect.

This root of Jesse shall stand for an ensign of the people. By people is meant the Lord's portion in Israel. The power and glory of the Lord shall appear as the strength, the ensign of his people Israel. Verse 11, And it shall come to pass that the Lord shall set his hand the second time to recover the remnant of his people scattered about throughout all the earth, as he gathered Israel of old by his outstretched arm from Pharaoh and his host. This remnant was scattered in all countries, but the saving power of Jesus shall recover them from all lands where they are scattered.

Verse 12, And he shall set up an ensign for the nations. The middle wall of partition separating the Gentiles from the Jews shall be taken away, and Japheth which means the Gentiles shall dwell in the tents of Shem. The heathen shall become the heritage of the Lord. The blessed power of Jesus shall reign in and over all his people and great shall be their peace, for they shall be all taught of the Lord. No vexatious spirit shall rule, no envy or jealousy shall be found in the people of God. The tongue of the Egyptian sea, or the oppressive, lying spirit of wrath shall be cut off. In all the holy mountain of the Lord shall be love and peace. "The lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed. Their young ones shall lie down together. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all the Lord's holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea. But this is all in and of the Lord—in his holy mountain—not in this corrupt earth where wars and rumors of wars

shall continue.

We must know the Lord Jesus before we shall know the peace of God that passeth knowledge, and the reign of his grace. This kingdom cometh not with observation. It is within the people of God, where there is neither Jew nor Gentile, bond nor free, but where every one in Christ Jesus: for if any man be in Christ Jesus he is a new creature, old things are passed away and behold all things are become new, for all things are of God.

The doctrine of Jesus, the gospel of the grace of God that bringeth salvation is this banner of love, this ensign of defence.

P. D. G.

Obituaries.

T. E. HILLIARD.

Elder P. D. Gold, Dear Brother in hope:—By request of old sister Hilliard it has fallen to my lot to write the obituary of brother T. E. Hilliard for the Landmark.

Brother Hilliard was born Dec. 23, 1850, and died July 18, 1914. He was married to Roxanna Sullivan on Feb. 11, 1877. To this union were born twelve children, seven girls and five boys, three of these preceeding him to the grave. Nine now survive him, five married and four single.

Brother Hilliard was a good man and his death is keenly felt by many, for he had many friends as he showed himself friendly towards all.

He was a good citizen, good neighbor and all a husband could be. He filled the measure that God commanded—that a husband should honor, praise and protect his wife.

He was blessed with carnal and spiritual wisdom, for he reared a family

of lovely children.

I never visited a more gentle and quiet home. The children strove to please the father. Children this is great price to your father, it is better than gold or great riches.

His was a hospitable home to every one that visited it. He never turned the needy from his door without removing some of their burdens.

Brother Hilliard labored faithfully with his hands especially in his earlier life. He and his wife were poor in this world's goods when first married. By not being ashamed to labor, they with good judgment soon cleared away the trees and made fields where there had been forests, bringing them the necessities of life with some to spare. He died leaving considerable property. He was among the good farmers of our land.

He was a faithful member of the church at Healthy Plains and he honored his profession. I baptized him several years ago.

His walk was godly, his conversation pure, making his calling and election sure. His only hope was in Jesus, a sinner saved by grace. He showed his faith by his works. He ever bore his part of the church expenses and remembering his pastor even desiring to do more.

It was a pleasure to him indeed to have his brethren visit him at his home.

He remarked to me that when he should be called to his long home he hoped his passing moments would be quick as he desired to be of little trouble to anyone. When the end came he was having his grain thrashed on Saturday. He was cutting bands when he was attacked with pains in his left arm and breast which caused but little uneasiness. However he did not improve and the following Wednesday he consented to have a doctor. The doctor was received with the same cordial greeting he gave every-

one. He told the doctor he had heart trouble. The doctor after his examination told him he did not have heart trouble. He followed the doctor to the door saying, "I will not pay you now as you may have to come again. You are the only man I owe a penny." He then walked in the yard awhile and returned to his bed where he lay down with his face to the bed. After a few minutes he turned in bed and looked at his faithful wife. He immediately fell asleep in Jesus—in that long, sweet sleep where none ever awake to weep.

The Thursday following I preached his funeral to a large congregation of sorrowing friends and relatives after which we laid all that was mortal in the grave to rest until the Lord should come with the shout of an archangel and mortality shall put on immortality and body and soul be united and caught up on high with the Lord to ever be with Him in glory.

May we ever praise the Lord for such a man, such a life, such an example to live with and to live after.

May the Lord be a refuge to sister Hilliard in her deep affliction, causing her to ever feel that He is her husband-friend and all and that the loss of her earthly husband is only the loss of an earthly charm and will make heaven sweeter.

May his mantle abide and rest with his children; may they ever remember his walk, his words and his Lord.

Written by one who loved him.

His pastor,

G. W. BOSWELL.

Wilson, N. C.

R. W. MANGUM.

It is with a sad heart indeed that I try to write of the death of my dear husband, Mr. R. W. Mangum. He was born September the 22nd, 1864, and died June the 19th, 1914, making his stay here on earth, 49 years, 8 months

and 27 days. We were married May 17, 1893 and unto this union were born four children. He is survived by a widow and three sons, to mourn his loss, which we believe is his gain. I feel that he is at rest now. No one knows how I do miss him except those who have experienced such a loss.

I feel like my home is broken up forever. It is like the 656th hymn reads:

"My head and stay is taken away, and
I am left alone,
My husband dear who was so near is
taken away and gone;
It grieves my heart, 'tis hard to part
with one who was so kind,
Where shall I go to tell my woe, or ease
my troubled mind."

Mr. Mangum's parents died while he was very young, therefore he had no recollection of them at all. His childhood days were naturally very lonely, as he had no brothers or sisters. His health began to fail him in the early part of the year of 1912. He gradually grew worse, so the doctor advised us to send him to Westbrook Sanatorium, near Richmond, Va., but as he received no benefits there we had him brought back home, where he lingered on for several months, until his mind began to fail so rapidly that the doctor advised us to send him to the State Hospital at Raleigh. He was carried there in April, 1914, where he remained until his death which occurred about two months later. The cause of his death was paralysis of the brain.

His funeral was conducted by Elder J. F. Farmer, a large number of sorrowing relatives and friends were present to pay their tribute of love and respect to him. He was buried in Pine View cemetery, Rocky Mount, N. C. The large number of beautiful floral designs that covered his grave showed the love and esteem in which

he was held by his neighbors and many friends.

He had been employed by the A. C. L. R. R. Co., for ten years where he made a large number of friends, always having a kind word and a pleasant smile for all with whom he came in contact.

He expressed a hope and joined the Primitive Baptist church at the Falls of Tar River, Rocky Mount, N. C., in September 1912. I think that he had had a hope for himself for three or four years before he joined the church. Nothing seemed to give him greater pleasure than to go to preaching and be in company with the old Baptists. I had felt for a good while before he joined the church that he would do so some time.

It seems that I miss him more and more as the days go by. He was always a good provider for his family. A good, kind, loving husband, and father. He suffered so much here on earth, yet he bore it all with great patience. It was so hard to give him up, yet as we bow our heads in humble submission, we feel that

A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home
which never can be filled.

Written by his sorrowing widow,
MRS ALICE MANGUM.

RESOLUTION OF RESPECT.

Whereas God in his Providence has called away our dear brother Elder James I. Ambrose from his labors in his vineyard here to the church triumphant.

1st. Therefore be it resolved that while we mourn our loss we pray to be reconciled to the will of Him who is too wise to err, and too good to be unkind: and that the dear Lord will

send some one to take up the mantle of our deceased brother.

2nd. That a copy of these resolutions be sent to the widow of our deceased brother, also one to Zion's Landmark, and a copy be recorded on our Union book.

Done by order of the Eastern Union in conference with the church at Beaula, Hyde County, N. C., on Saturday before 5th Sunday in Aug. 1914.

ELDER E. E. LUNDY,

Moderator.

A. W. AMBROSE, Union Clerk.

MISS BLANCHE BAIRD.

Miss Blanche Baird was born Oct. 31st, 1865, and sweetly fell asleep in Jesus in the triumph of a precious hope in Christ, August 11th, 1913. The subject of this notice was born near Cave City, Barren Co., Ky., and spent all the years of her life at the old home of her childhood. This dear friend was a woman of wonderful character, one of the most self-sacrificing persons I have ever known. Her chief delight seemed to be to spend her life and strength for the comfort of others, never seeming to think of herself. It was my privilege to be at their home quite often, holding meetings there, as her dear aged mother was too feeble to attend at other places. This dear one always seemed delighted to wait upon and minister to all who came, and to sit in her quiet way and listen to the spiritual conversation and the preaching of the word. It was in this way and with the oft falling tear she told of her exercises and interest in the things of the kingdom of our God, which were unmistakable evidence of a gracious work within. She could not look upon herself to think anything of herself, yet no one loved to attend the meetings more. Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy coun-

tenance. By their fruits shall ye know them, and these fruits of the Spirit were abundantly manifest in the meek and humble life she lived. I was absent from home when the message of her death came and was forwarded to me, and I could not reach the dear old home until the evening of the day after her burial. The following day, August 14th, her sorrowing friends gathered again at the old home in her dear memory, and to mingle their tears in sympathy with her loved ones, where the writer tried to present the consolations of the gospel of Christ to the living in Christ. There never was but one Blanche; she died of tubercular trouble, having been a sufferer for some months, but the end was not thought to be so near; death came as a shock to all. She was resigned, and patiently endured all. She leaves a dear aged mother, her care, for whom it was her desire, if it were the Lord's will, to be spared to care for, but the path of the Almighty is in the deep. Who can understand his ways or set his bounds? Who can stay his hand or say unto him, Why or what doest thou?

She also leaves one sister and two brothers, with many friends, who deeply mourn her absence and feel the loss of her companionship. We feel the ever-supporting hand of the dear Lord has been graciously manifest unto all in the sad bereavement, and would ever pray its continuation for and in their behalf.

Written by request.

P. W. SAWIN.

MARION WINSTEAD.

Dear Brother Gold:—It becomes my painful duty to write a few lines on the death of my dear husband, Marion Winstead.

He was born Nov. 1st, 1950, and died Aug. 4th, 1914, with cancer of the

Still every effort did we use
To save him from the grave,
But little Robert's death brings to
view
That God only can save.

Precious darling thou hast left us,
Yes, forever more;
But we hope to meet our loved one
On that bright and shining shore.

Mr. Gold, please pray for the grief
stricken parents that they may be re-
conciled to God's divine will.

Written by her aunt,
H. Y. F.

Send us your Minutes and Book and
Job work. We do it with neatness and
despatch.

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AMERICAN MISSIONARY IN CUBA PRAISES PIANO CLUB.

The following letter just received
by the Managers of the Zion's Land-
mark Piano Club shows the tremen-
dous saving in price which you can
secure by placing your order for a
Piano or Player-Piano through the
Club of One Hundred. Owing to the
high import duty on new Pianos we
recommended to this Club Member
that he select a slightly used instru-
ment which could be shipped to Cuba
at reduced rate of duty, and which
cost him only one hundred and nine-
ty dollars. Read Mr. Mullen's letter
and you will see that, according to
his estimate, the Club has saved him
two hundred and sixty dollars. Here
is the letter:—

Guantanamo, Oriente, Cuba,
Aug. 3rd, 1914.

Ludden & Bates,
Atlanta, Ga.

Dear Sirs:—The Piano came about
the 23rd or 24th and was in our home
on the 2th. I was absent, in Havana,

attending an institute, and did not
get back till the latter part of the
week. So this is the first chance that
I have had to answer.

We are very much delighted with
the instrument, and are fully per-
suaded that we did a wise thing in
buying from you. An instrument not
a whit better would have cost us at
least \$450.00 down here. In fact we
were interested in such a proposition
when we heard of your plan. In all
that long trip and in the hands, here
at least, of inexperienced handlers, it
does not seem to be in the least out
of tune. Sincerely yours,

W. M. Mullen.

If your home needs a good Piano
or Player-Piano we cordially invite
you to write for your copy of the
Club's handsomely illustrated cata-
logue which describes and pictures
the many beautiful instruments and
explains the great saving in price,
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convenient terms. Hundreds of Club
members have written letters similar
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Or order the book from me.

P. D. GOLD,
Wilson, N. C.

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As they are distributing this book free, anyone wanting a copy should send their name and address at once.

mouth and throat. His sufferings were beyond any I have ever witnessed.

He was not confined to his bed but about two weeks before he died; up to that time he was up and down.

He fully realized he was going to die, and I never saw any one so humble or manifest more patience than he did—always saying his suffering were just and right and never murmuring at them. He said he was reconciled to it all and died in his perfect mind; knowing me to the last and wanting we with him where he could see me. It is the hardest thing I ever experienced, to stand by and watch the breath leave our loved ones, and see them passing to the Great Beyond.

I am left for a short while to mourn but I have the sweet hope, that he is resting from all his sufferings here, for I believe he died depending on Him that said, "He would have mercy on whom he would."

He said he wanted to go "Home" and I felt that the blessed Lord was with us both, giving me strength, and him patience to the end. He would look so humble, I would often think what the scripture said of the Saviour. "He was led like a lamb to the slaughter and opened not his mouth."

If I did not have the assurance that he is resting I feel like it would be so much harder to bear.

Brother Gold, he was a good husband to me and was always afraid I would die and leave him, but "God moves in a mysterious way, His wonders to perform; and works all things after the councils of his own will."

I am a poor, lonely, helpless worm of the dust. Pray for me if you can have the mind to do so.

In much love,

FANNIE WINSTEAD.

MEMORIAL.

Whereas it has pleased our Heavenly

Father to remove from our midst by death, our dear beloved sister Ella H. Rowe, the wife of our dear pastor, Elder Joshua T. Rowe. Words are inadequate to express our sorrow and grief in her demise. We can truly say none knew her but to love her—none named her but to praise. There is a vacancy in the church and in our homes that no one can fill. She always seemed so amiable, bright and cheerful, so ready to lend a helping hand wherever she could. As a minister's wife we do not feel she could be excelled—a real help-mate. O, how we will all miss her in every vicissitude of life, so hard to part with our loved ones, and she had endeared herself so much to us all; but we know we must bow to our dear Lord's will, who can never make a mistake, and we know all the affliction He puts upon us is for our good and His glory. Our dear Sister was a faithful member of the church, always in her seat, (when possible to be there,) and looking out for the comfort of others, but we feel assured she is at rest forever more, and our hearts go out in sympathy and love to our dear pastor and children. May God reconcile them and us to His will, is our prayer for Jesus' sake.

M. E. JOHNSON,
J. E. ALESHIRE,
H. C. CAINES,

For the Church.

The foregoing memorial was prepared at the request of the Ebenezer Primitive Baptist church of Baltimore City. It was read to them in conference assembled, by the committee named above, and the church approved same and requested its publication.

I wish to say that it is a source of much comfort to me, that the church of her membership feels to say such nice things about my dear wife, all of which I know to be true.

I wish to say further that I do not

know how I omitted to mention her funeral, in writing her obituary, lately published. Elder John G. Eubanks of Newark, Delaware, preached on the occasion, much to our satisfaction, from parts of the 15th chapter of 1st Corinthians. We very much appreciated his coming to us on the sad occasion, and hope that neither he nor any one will think that it was intentionally omitted in the obituary.

Her sorrowing husband,
JOSHUA T. ROWE.

CHARLES W. HENRY.

The subject of this sketch was born Sept. 14, 1868 and died Aug. 4, 1914. He was married to Virginia Walton, Dec. 22, 1887, who survives him. He is also survived by nine children, Bessie, Mattie, Samuel, Hugh, Annie, Laura, Julia, Charles and Mrs. Alice Yates.

A devoted father and husband has gone but never will be forgotten.

CHURCH ORGANIZED.

Among the religious bodies in the city to perfect an organization is that of the new Primitive Baptist church, Zion's Rest, which organization was perfected yesterday morning, the selection of the pastor to be left until the next business meeting which is to be held the first Saturday in March.

At the residence of J. H. Melton, No. 638 Copeland street, corner of Lackawanna avenue, services were held at 11 o'clock yesterday morning with an attendance of twenty-five, the meetings to be held at the residence of Mr. Melton until a location is secured for the erection of a church building. The business meetings will be held on the first Saturday of each month and the services the following Sunday, Wednesday night prayer services, however,

to be held every week.

Elder J. T. Dalton, of Luray, Va., will preside at the meeting Wednesday night of this week.

The services yesterday were conducted by Elder M. L. Gilbert, of the Dade City Mount Enon Association, present also being Elder J. R. Dukes, of Butler, of the Suwannee Association.

At the perfection of the organization yesterday of Zion's Rest church, J. H. Moring was elected as deacon and L. L. Wright as clerk.—Jacksonville, Fla., "Times-Union."

The next session of the Mill Branch Association is appointed to be held with the church at Black Creek, Horry county, S. C., on Friday, Saturday and 1st Sunday in Nov. 1914.

Visitors coming from West of Hamlet buy tickets to Mullins, S. C., via S. A. L. They will be met at Mullins about 12 o'clock on Thursday before.

Visitors will also be met at Nichols, S. C., on A. C. L. from Wilmington to Florence on Thursday. Also those wishing to be met at Tabor will notify C. W. Brown at Tabor, N. C.

C. W. BROWN, Clerk.

The 84th annual session of the Contentnea Primitive Baptist Association will convene with the church at Red Banks, Pitt county, N. C., about four miles from Greenville, Oct. 10, 11 and 12th.

Those coming by Greenville will be met at Greenville and Winterville. Those coming by Norfolk Southern will be met at Greenville and Simpson, Friday evening and Saturday morning.

A cordial invitation is given.

J. J. EASON.

WHITE OAK ASSOCIATION.

The fall session of the White Oak Primitive Baptist Association is ap-

pointed if the Lord will, to be held with the church at North East, Onslow county, N. C., commencing on Saturday before the third Sunday in October. A general invitation is extended.

Those coming by rail from east should come to Kellum Station will be met on Friday p. m.

Those coming from west should come to Kellum Station will be met on Saturday a. m.

H. T. MORTON, Clerk.

KEHUKEE ASSOCIATION.

The one hundred and forty-ninth annual session of the Kehukee Primitive Baptist Association is appointed to be held with the church at Conoho, Martin county, North Carolina, on the 3rd 4th and 5th days of October, 1914.

Those coming by railroad via Hobgood will be met at Oak City, Friday, P. M. the 2nd day of October and those coming via Parmele will be met Saturday morning the 3rd day of Oct. at Oak City.

All lovers of the truth are cordially invited.

S. HASSELL, Moderator;
B. S. COWING, Clerk.
N. M. WORSLEY, Church Clerk.

Oak City, N. C.

REQUEST.

We are in need of money to pay expenses. While war is raging in the East we need money as much as if there were no war. We can help each other by paying debts. Please send on what is due on the Landmark, and let each one pay his debts, as far as possible, and this will help to relieve the distress.

P. D. G.

All orders for Primitive Baptist Minutes and any other kind of Printing neatly and promptly executed by us.

ASSOCIATION.

The 39th Annual session of the Black Creek Primitive Baptist Association will be held with the church at Upper Black Creek (D. V.) Friday, Saturday and 4th Sunday in October, 1914, 23, 24 and 25. Visitors will be met at Lucama on A. C. L. from 2 to 3 o'clock Thursday, October 22, 1914. We cordially invite all who have the mind to visit us and especially ministers.

J. F. FARMER,
Clerk.

The Mayo Association is appointed to be held with Pine Ridge church Oct. 17, 18 and 19, beginning on Saturday. All lovers of truth are invited. Ten trains a day. Get off at Walnut Cove.

J. W. MOSEFIELD.

Eld. P. D. Gold; Dear Brother:—You will please publish in the Landmark the ordination of Brother W. R. Dodd. He was ordained to the full work of the ministry on August 15, 1914.

The Presbytery was composed of Elders N. T. Oakes, C. T. Evans and G. W. Hundley and deacons T. C. Dodd, N. B. Bryant and T. H. Oakes.

Brother Dodd is a worthy young man, sound in the faith.

Your brother in hope,

R. Y. BLAIR,
Church Clerk at Cannan.
Witt, Va.

E. E. OLIVER, Washington, D. C.
Kehukee Association.
Tuesday, Oct. 6.—Whitakers.
Wednesday, 7.—Falls.
Tuesday, 8.—Robersonville.
Friday, 9.—Great Swamp.
Contentnea Association.
Kinston,—Monday night.
Sandy Bottom.—Tuesday.
Sand Hill.—Wednesday.

Muddy Creek—Thursday
 Thence to White Oak Association.
 Stump Sound Tuesday.
 Wilmington—Wednesday.
 Goldsboro—Thursday.
 Black Creek Association.

ELDER J. E. ADAMS.

Hancocks—Tuesday after 2nd Sunday in Oct.
 Kinston—Wednesday and at night.
 White Oak, Jones county—Friday.
 White Oak Association.
 South West—Tuesday after.
 Bay—Wednesday.
 Stump Sound—Thursday.
 Wilmington—Friday and at night.
 Thence to Mill Branch Association.

ELDER JOHN P. TINGLE.

North River—Saturday and 4th Sunday in October.
 Marshallburg—Sunday night, Monday and Monday night.

ELDER J. T. ROWE.

Conoho at Kehukee Asso.
 Tarboro—Tuesday after 1st Sunday in Oct.
 Sparta—Wednesday.
 Farmville—Thursday.
 Thence to Contentnea Asso.
 Kinston—Tuesday after 2nd Sunday in Oct.
 Newport—Wednesday.
 Hadnots—Thursday.
 White Oak—Friday.
 White Oak Asso.
 South West—Tuesday after.
 Maple Hill—Wednesday.
 Memorial—Thursday.

ELDER ISAAC JONES.

Wolf Island—Sat. and 2nd Sunday in Nov.
 Reidsville—Sunday night.

ELDER E. E. LUNDY.

Cedar Island—Saturday and 4th Sunday in October.
 Davis Store—Monday night.

ELDER W. N. THARP.

Kehukee Association.
 Kehukee—Tuesday after.
 Mt. Zion—Wednesday.
 Tarboro—Thursday
 Great Swamp—Friday.
 Thence to Contentnea Asso.
 Tysons—Tuesday.
 Farmville—Tuesday night.
 Meadow—Wednesday.
 Mewborns—Thursday.
 LaGrange—Thursday night.
 White Oak—Friday.
 Thence to White Oak Asso.
 Hadnots Creek—Tuesday.
 Newport—Wednesday.
 Thence to Black Creek Asso.

Mayo Association meets Saturday and 3rd Sunday and Monday in Oct. will get off at Bellview Creek.

Dear Mr. Gold:—Please publish in the Landmark the death of my little nephew Robert Wooten. He was the infant son of Drew and Rebekah Wooten. He was born Sept. 17th, 1913, and departed this life Sept. 18, 1914, making his stay on earth 12 months and one day. He was not sick but one week before he died. His sickness was that dreadful disease pneumonia. He leaves behind two grand-mothers, mother, father and one little sister to mourn their loss, but their loss is his eternal gain; for we believe he is at rest. All was done for him that loving hands and physician could do, but none could stay the icy hand of death for the Lord giveth and the Lord taketh away, blessed be the name of the Lord.



And feel your thirst slip
away. You'll finish refreshed,
cooled, *satisfied*.

Demand the genuine by full name—
Nicknames encourage substitution.

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52

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you see an
Arrow think
of Coca-Cola.

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SCHEDULE IN EFFECT JUNE 14, 1914.

N. B.—The following schedule figures published as information ONLY and are not Guaranteed.

TRAINS LEAVE WILSON EASTBOUND.

11:35 P. M. Daily—Night Express Pullman Sleeping Car for Norfolk.

8:02 A. M. Daily for Washington, New Bern and Norfolk. Broker Parlor Car Service, Washington to Norfolk.

5:03 P. M. Daily, except Sunday for Washington.

WESTBOUND.

4:55 A. M. Daily for Raleigh. Connects for all points South.

9:26 A. M. Daily, except Sunday for Raleigh

6:32 P. M. Daily for Raleigh.

For further particulars and reservation of sleeping car space, apply to

K. G. WINSTEAD,

Ticket Agent, Wilson, N. C.

J. D. STARK,

Gen'l Superintendent

Gen'l Passenger Agent.

NORFOLK, VA.

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ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

AT

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Primitive or Old School Baptist

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P. G. LESTER, Asso. Editor.....Floyd, Va.

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WILMINGTON, N. C.

ZION'S LANDMARK

DEVOTED TO THE CAUSE OF JESUS CHRIST.

Dear Brother Gold:—Since writing my short business letter to you this morning, in which I alluded to the interesting account given by brother Charles of his interview with Satan, the current of my thoughts has brought me to these words of the Apostle, "Yet not I, but the grace of God which was with me." So far as I can judge by any experience of my own, and by what I can know of the exercises of others, the more the Lord's people do the works of obedience, the more they have to say in praise of the riches of God's grace. Two or three of my correspondents of late have asserted that works of obedience are not of grace in the same sense that being born again is of grace. This has led me to observe how absolutely in the experience of loving souls from day to day, and in the testimony of all the inspired writers, all that is righteous in the works and walk, in the "heart and lip and life" of a child of God, he fully and unreservedly ascribes to the grace of God, and would not take any of the credit of it to himself. This, I know, is not according to the wisdom and reasoning of the world; but neither is the experience of spiritual things according to the wisdom of the world. The moment one begins to reason according to the understanding of our natural minds he will only see that a man can do right or wrong, according as he wills to do, and that if he does right

he is entitled to, and will receive the credit of it. The person himself will reason that way concerning himself, when considering this subject abstractly, as he considers any worldly subject. But when he has called to the Lord "out of the depths," having deeply and sorely felt "the plague of his own heart," and has seen and felt how utterly destitute he is, that is, his flesh of any good thing, and then has been brought into paths of righteousness and obedience, he is lost in wonder, love and praise, as he realizes how gloriously grace has reigned in his case. At such a time he has not one word to say in commendation of himself, but has more than he can ever express in praise of grace. He cannot say to any one, "If you will be obedient as I have been you will enjoy the comfort I do"; but he rather feels like saying to every poor, despairing soul, "Behold the wonders of grace that has brought so vile a sinner as I into paths of obedience, and be encouraged." I thought of that good man who stood looking at a drunken man, and said, "But for the grace of God there is John Bunyan." Then I thought of Paul, when it was necessary for him to tell of his labors as more abundant than those of the other Apostles; he hastened to disclaim any merit or credit to himself in the matter, but took the strongest language to ascribe all to grace: "It was not I that did the

good work. I am as poor as the poorest of you all; yea, less than the least of all saints," and am not worthy to be called an Apostle. And even now, when I would do good evil is present with me. How to perform that which is good I find not. Behold, then, in me the unspeakable wonders of God's grace. Not only did he call me out of darkness, and out of the most terribly sinful state, by his grace, and give me a hope of deliverance from that body of this death by the riches of his grace, through Jesus Christ our Lord; but his grace, which is with me, and not I, has done these abundant labors." That is my understanding of what Paul tells us, and that is the way I feel about the subject.

For our sins, our transgressions, our lack of merit, our wanderings, our failure to do our duty, we are justly to blame, and when in our right mind we feel that blame, and do not have a thought of laying the blame upon the Lord, even though we believe that all our times are in his hand, all events at his command. But when we are obedient (truly, from the heart), and are walking in the order of the gospel, we do not think of assuming to be better than another, do not think of taking credit to ourselves for our good works, but are humbly thankful to our dear Saviour for the grace and love that have constrained us in all this gospel world and work; for we know that if left to ourselves we should have been as far away from truth and righteousness as any one can be. So we have to say with David, "He leadeth me in the paths of righteousness for his name's sake."

Brother Gold if this is according to your experience you may give it a place in the *Landmark*.

Your brother affectionately,

SILAS H. DURAND.

Southampton, Pa.

Elder Gold, Dear Brother in Christian Love:—It has been on my mind for some time to write you my experience, if not deceived. But I am so weak spiritually and imperfect I have put it off from time to time, fearing I may be mislead, for I understand one can't write unless the god Spirit is leading them. When I was about sixteen years old some terrible feelings of fear took hold of me, and I could not tell what it was. Thus it went on for some time, and in my seventeenth year I was married and became unconcerned as to what would become of me if I died then. The trouble came back on me. There was a protracted meeting going on of the missionary order, and I attended some. I saw my relatives going to the mourner's bench, as they called it, so I went too, for some time, and their teachers told me to exercise faith. I worked to the end of my strength with all my carnal views, and saw I was doomed, for the teachers' talks and my carnal confidence in self were of no avail, so prayer in earnest came to me, and I said Lord, save me, for I have done all I can do, and then there was a space of time I have no memory of. When I opened my eyes the most beautiful light I ever beheld shone in my soul. I then rose to my feet and rejoiced in a Saviour's love, and was not ashamed to own my Lord. It seemed my feet were not on the floor, that I was in the air rejoicing with the angels. I loved every one then, and they all looked pretty to me. I went to my aunt's that night to stay all night, and went to her bedside to tell her I had found Jesus precious to my soul, and the tempter was there too. I could not utter one word to her. She said she saw my countenance was changed, and knew I was changed. They gave an opportunity for joiners so I went and joined them and was dipped under water with a host of other poor blind souls. I stayed close three

years with them and never attended but two meetings that I remember. I felt no desire to worship with them. I went to old Baptist meetings and loved them, so I was at a meeting on the Sandy Ridge. Elder Wm. Sutherland preached and gave an invitation for joiners, and the first thing I knew I was up and gave my hand, and told a part of what I have written, was received in their fellowship and was baptised the next monthly meeting at Dump's Creek church by Elder John Duty. Ever since I have had the assurance that the old Baptists are the favored people that the Lord spoke of, but whether I am one or not is the trouble with me. Why am I tossed to and fro, and have so many doubts if I am one? I do know that there are no enjoyments in this unfriendly world outside of sitting in heavenly places in Christ Jesus, and hearing the glad tidings of great joy and salvation by grace proclaimed by God-called and qualified man. The doctrine of predestination, election and choice is where I base my hope of heaven. If I was not embraced in that covenant of grace, ordered in all things and sure, I am gone world without end.

Your unworthy and weak sister in christian love,

PERE KISER.

Rock House, Va.

Elder P. D. Gold, Esteemed Friend:—If you will bear with my broken manner of explaining myself I will try and be brief, that I may not detain you longer than really necessary. I would not approach you again, but at times the great power that has induced me to act and speak as I have in regard to the power and mercies of God seems to burn within me with such great force I cannot find rest, and again it seems that I am driven by this power to speak notwithstanding the darkness and trouble I have undergone since ex-

perimentally witnessing the three articles that have been sent to you, and also after my withdrawing from the church there grew upon me a great darkness. I caught at every natural means within my reach, hoping that the darkness might through them be dispersed, but I found no relief and grew worse, even my health gave way in a greater degree. It seems fearful to admit, but a portion of it was dissatisfaction because my experience had reached the press, and had not been more eloquently expressed, or, in other words, my nature loved the fashion of this world, while there seems to be a grief, or a lamentation for the church. Oh, what a great consolation it is to be taught that God leads us by a way we know not, and snatches us as a brand from the burning brink, for we were children of wrath even as others. I had been deeply impressed with this same pride in substance under the shadow of the demands that is given that we should not be ashamed of the Gospel of Jesus Christ. Under this shadow I saw it and tried to avoid the sin, but it was still in my haughty nature, and I really had no power to avoid it, and there was no way for it to be cast out only through the mercy of His grace of the evil one swayed over me. I felt that my life was darkened even unto death. In this condition I remained several weeks, when at last by the manifestation of His Spirit and through the mercies of His grace I saw a flash of light while it seemed that the Spirit bore witness that I had through and by His mercy been lifted from the pit. I felt it go forcibly. I remarked to my sister that I had been lifted from the pit, or I am on the edge of that pit for several days. My spiritual life, as well as my natural life gradually seemed to revive until there seemed to arise within me a Spirit that seemed to be uncontrollable, that commanded me to bear witness of

the true faith, which was, I felt, bound to be the Primitive Baptist, for I felt as if it had been revealed to me through the supreme power to such an extent I dared not further refuse. While I had accepted evidence it seemed given to me to write it, that it should be published with the article I last sent you. I will not dwell on the great pressure or weight that followed. I referred to it in my last writing. At this time my improvement was more permanent again I hope. I also felt the spiritual life revive. In this way I was awakened until I hope I was enabled to witness by an eye of faith the gospel blaze, which I cannot remember of ever even thinking of it in this light until it was revealed to me. Neither can I believe it is possible for us to receive the things of God in any other way but by revelation. As I viewed it in a natural point it reminded me of a light borne by a man through the dark, but in a spiritual sense as I hope I felt it applied by the electrified power of divine grace to my soul. How grand, how eloquent, and sublime was the scene. Its supreme brightness and hope of glory was wonderful, all bitterness was swallowed up by victory of His grace. My love seemed to be caught up and borne away in a great degree from this world and I felt to be awakened to a love that was needed for the church, that was saved in the purpose of God and is enclosed in His covenant. Oh, the grand and wonderful things of this enclosure and love, the arm of earth or flesh cannot reach it. The world and all its brightness grew dark before this mighty grace.

"My soul mounted higher,

In a chariot of fire,

And the world was put under my feet."

While with a wonderful sensibility did I feel the weight of this scripture,

for these circumstances I feel that my soul had been taught to witness it with that sweet peace that is given through His grace which is not as the world giveth, "For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Yes, this new, yet old profession of faith that has been revealed when I knew it not—and was shut from the sound of the gospel. Again it was like the first sweet, pardoning manifestations of my sins when I had been laboring under the burden of sin for years, feeling it from time to time with more force until at last it grew of longer duration and so dark my soul despaired, and as my soul was I hope lifted by the power and mercy of His grace I saw by an eye of faith the blessed angel hovering over me, while there was a supreme light that seemed to light up my entire soul as well as around me with a new and inexpressible happiness. From this point of infant happiness I seemed finally to have slept until I was awakened by His mighty power to realize my faults—the sin of my depraved nature, wherein I inherited by and through the fall of Adam, and as the Lord spoke to me at one time by the power of His Spirit I felt to be dumb as if I had never spoken. Although my husband called me, I had no inclination to answer while this sentence ran through my mind with extreme power and force. The sheep lieth dumb before its shearer's; my heart burned while Jesus spake and glowed with sacred fire. He stopped and talked, and fed, and blessed, and filled the enlarged desire.

Brother Gold, I experienced and wrote after the last piece I sent to you with a slight exception, but of late my imperfections look so black before me after I complete the articles and the Spirit leaves me that tempts me to write them I dread to send them. Do with it whatever you think proper, for the remainder of my days I desire to be led by those who follow in the footsteps of Christ, and with Ruth, my soul feels to plead, entreat me not to leave thee, nor from following after thee,

"For this hope of perfect love,
It lifts me up to things above.
It bears on eagle's wings,
It gives my raptured soul a taste
And makes me for some moments
feast.
With Jesus, Priest and King."

Your friend,
ALICE Y. HORNER.

Dear Brother Gold:—Sister Cobb, a very worthy member of Town Creek, kindly insists that I write out my experience for the dear readers of Zion's Landmark. Perhaps the dear sister would not request me to do this if she knew how unworthy I felt myself as a contributor to the columns of this paper in which so many who are rich in bright experiences of grace, write to the edification of the saints. I trust however, that what I shall say may cause some dear brother to rejoice with me in the hope of a salvation which is wholly of the Lord. Sometimes I feel that my hope, if I have one, is of small consequence, then again when it pleases God to lead me beside still waters and direct my steps into blessed paths of peace, I would not be bereft of this (at times very minute hope) which now seems great, for thousands of worlds like this sinful place of abode. I cannot tell, as some can, just to

the hour or day when I first felt relieved of my troubles concerning my soul's welfare, and sometimes the thought of this greatly troubles me, and then it is that the following scripture, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth"; so is every one that is born of the Spirit, serves as a mighty bulwark, trusting I hope, all to Jesus who cannot err, but always guides aright that soul who implicitly trusts all to His keeping.

I became troubled about my soul when quite a youth, and would often try to pray to God for guidance, but my prayers seemed to be of no avail. Finally one day after I had been much concerned, I was riding with a Methodist minister. I had by this time grown up to manhood and was telling him about my troubles. Said he, "Johnnie, you only need to join some church and then all will be well with you." But said I, I don't feel that I can afford to do that, I don't feel that my sins are yet forgiven me. I had always tried to lead a moral life, and he knew this, therefore he said to me, "you need not look for any great change to take place with you, because you have always been a moral and good boy, and if you join the church you will not only benefit yourself thereby, but many others who have watched your morality all along, may be led to follow you in this step." I thanked him for his clever opinion of me, but still I felt that I was unfit to go to any church, and failed to see how one like myself could lead others to Christ, when I myself could not go, as I so much desired. After we had parted I thought much about what had passed between us, and this thought of his sprang up anew, "if you join the church you will be a more useful citizen in every way." I then and there made up my mind that I would very soon do as he had re-

quested. Finally, after much prolonging of time, I sought membership in the Methodist church in the village where I was raised, and for a while felt much better. In this same village, however, is a dear Old Side Baptist church, where my dear mother's membership has been since I can remember. To this church I had gone in company with her to her regular meetings, from my earliest boyhood days, and to me it was a hallowed spot. I had not been long among the Methodists before I found myself wandering where mother always rejoiced so much to worship, and I found pretty soon too, that the crumbs there dropped from the Master's table were far more palatable to my spiritual appetite than any gathered elsewhere, and when I would thus feast my weary soul, O how I longed to be a Primitive Baptist. I had always had the utmost respect for this dear people of God, and shall never forget what mother said to me when I told her that I wanted to join the Methodists. She said, "You have always been so nice about getting me around to my meetings, but I now feel that my son will not care to do this longer, and like others who differ with the Primitive Baptists, he will become in a measure disrespectful toward them." But in this she was mistaken. She, perhaps did not know that I revered this people very dearly, as my actions at that time seemed to prove otherwise. I do not wonder that she should justly rebuke me. I remained enrolled with the Methodists some more than six years, and notwithstanding I was not long since assured by a minister of that persuasion that the Primitive Baptists would soon become extinct, I am rejoicing because I believe that Jesus who reigns supremely, has listened to my humble petition and granted me that rest of soul which I have been unable to find elsewhere. If I have any evidence that I am a child

of God, that evidence is manifested in my love for the brethren. I feel that I can never praise God enough, for leading me home to my friends. What a comforting thought that I can now join with mother and sister in partaking of the glorious emblems of the precious body and blood of our Lord and Savior Jesus Christ. I feel that I have said enough unless I could do better. I cannot close however, without reference to the happiness that has been mine since uniting with the church at Old Sparta the last Saturday and Sunday in December. What a glorious meeting that was. I can never describe the joy that was mine when dear brother Lawrence led me down into the river where mother and sister Fannie had long before delighted to go, and baptized me into the fold with them. No Christmas was ever before fraught with such joys, and that favorite of all hymns with me,

"Awake my soul to joyful lays,
And sing thy great Redeemer's praise.
He justly claims a song from me,
His loving kindness, O how free,"
comes nearer suiting my desire to praise Jesus, than anything my mind can conceive of just now. This hymn throughout is full of grandeur to me.

Wishing you to remember me at a throne of grace, I am your brother in hope of eternal life.

J. E. MOORE.

DO I LOVE THE LORD.

For ten days the above question has been in my mind with more force than ever before and it has caused me much anxiety and made me look deeper in the matter of love than I had been used to do.

The Lord has said, "If a man love me he will keep my words," and "If ye love me keep my commandments," &c.

Christ loved his people. This He manifested in every act of his life and his death.

If I love him will I not show it in my outer life as he showed in his outer life that he loved us? Paul tells us of charity. This is love manifested or acted out in such a way that the party loved gets the benefit of it. The Lord loved us ere the world began, but while in a state of nature we are perfectly ignorant of that love. By his presence revealed in our hearts by his spirit we see what he did for us in his life, death and resurrection from the dead. Here is love that does us good, love revealed, charity. No sounding brass nor tinkling cymbal in this.

If I love him how shall my love be known? Will words tell it? Then all the world loves God for they so profess. No, it is not expressed in words. It is told in doing the words of the Lord.

While they were eating the Lord said to Peter, "Lovest thou me more than these?" He referred to the natural food they were eating. Here was a test. It is a test now. Did Peter love the Lord? He said so, but does the Lord stop with Peter's confession? No. He commands, "Follow me." That is prove what you say by leaving these things and walking in my love. Did Peter do this? Yes, and felt interested about John too. He said, "What shall this man do?" "What is that to thee?" is the prompt reply. Peter could not lay off John's work nor do it, if it was not done it was not Peter's look-out. Whether he lived or died it was not unto Peter. His business was to look after that which the Lord had assigned to him. This well done and he had both given out and yet had the evidence that he loved the Lord. The answer of this was like the commandment given to him previously. John did not get Peter's inheritance in that which he did before the Lord.

"Do I love the Lord?"—still sounds in my heart. We might emphasize the question still more heavily, for it is continual. I have said to the Lord's people, I love thee. If I love them I must love Him, for no man can love God whom he hath not seen and not love his brother whom he hath seen. If I love them do they know it? My saying so is no evidence to them that I love them. Even some who are dead in sins will make that as a confession. If I love them will I not seek their company and conversation above the company and conversation of every other one? We have many things by which these things are tried. If I love Jesus better than the things which are designed to serve and comfort the body will I still cleave to them or to Him? Will the necessities of my body so engage my attention that I will neglect the love of Christ? or will I, like Peter, leave the fishes and follow Him? If brother John does not go and if I do not know what he is going to do will I not go? Will I not do the bidding of Him I love? If my neighbor is more successful in life because he adheres closer to the affairs of this life than myself, yet will I not do the bidding of my Lord if I love Him? If I love Him more than these will I not leave them and follow Him?

I left the things of the world and went to the church and professed before them that I loved them. Have I proven this to them for these 26 years by showing that I love their companionship and their heavenly conversation more than the world? If I truly love them more than my worldly affairs will I not leave my worldly matters to meet with them when they meet? stay with them when they stay? Their meetings are long and I cannot wait so long for my dinner, or I must go and attend to looking after my company, do I love Jesus more than these? I could sit and hear

a good smart political speech two or three hours but an hour preaching Jesus is long, do I love Jesus? I could stop my work and go to a show, a picnic, even on a good day, a rainy day, a hot day, a cold day, my work would not hurt much in a day. Jesus is to be preached not half the distance from me but my work is pushing, my hands would loiter around and cheat me out of my money and I must see after these things. Do I love Jesus? It costs me and those for whom I am responsible ten or twenty dollars to get ready, spend the time and go to a place of amusement, but two dollars a year is a big price for me to pay in all church expenses. Do I love Jesus or His people? A fair is coming off not more than fifty or one hundred miles away, it will not cost much to go for rates are cheap and board will not be very much and I will see how the world is progressing and learn something, I will go. I go and come home delighted, have not paid for my money and my time, my eyes and my ears have been fed and talked and laughed and saw old friends &c. Next month there is going to be a gospel sermon preached not many miles away, but I have heard that preacher before, he is a good preacher, I would like to hear him but I am so pushed with my work, it is a good tobacco season, or it was, and now I have a big lot bulked down and it must be taken to market or I am going to lose it. That preacher will need some help or he ought to have some help, but then mine is a good excuse, the rest will go, a few any how and if he gets a dollar that will do for this time and I will go to market. Saturday is our church meeting any way and I will try to get back by that time and if I don't I will go on Sunday, that's the big day anyway and I can see more folks. Do I love Jesus more than these? This question is serious to me. And now if I can well af-

ford to do these things, go to town on church meeting day and never go near the church house, loiter around the street and enjoy the goossip, go to all these other places of worldly show and amusements and spend time and money that awy, but because my church is a cheap one I never spend much time and very little money for this cause it is a sure evidence that I do not love the Lord Jesus Christ. God is my Father but I do not love Him, Jesus is my elder brother and husband but I do not love Him, the church is my home which He hath prepared for me but I do not love her. He has chosen me out of the world but I have gone back in my love. He has redeemed me from my vain conversation but now I find myself in love with it. Oh, poor fallen man that I am! Who shall deliver me from this state?

The Lord bless us that this worldliness shall pass and that our bodies, souls and spirits may all be devoted to Him.

"Do I love the Lord?"

Your brother in hope,

L. H. HARDY.

SANCTIFICATION.

This country is infested with people who profess to be so completely sanctified that some of them claim they have not committed a single sin for many years, and one fellow claims that during this many years there has not been a minute that he has not been rejoicing and praising God. He claims that he is so spiritual that when driving along the road he often has to hold fast to his buggy to keep from going right up to heaven; and sometimes in their revival meetings he gets in such a tantrum that he will call out to his friends, "Catch me, catch me! Hold me! I am gone, I am gone!" And don't you think the poor deluded creatures will grab the man and pre-

tend to hold him down to keep him from going to heaven? Of course it would be best for him if he could go, and in my opinion it would be best for this country if they would loose him and let him go.

I suppose that in some sections they are making broad inroads, mostly among other denominations, but I find in this country, among the colored people, they are extending their pernicious influence among the Primitive Baptists, and this is one thing that prompts me to write this letter.

I believe in sanctification, and while these fellows are, as we think, exaggerating so widely on the subject, we should not be intimidated by them, nor stop short of giving the subject a fair and impartial consideration.

I believe there is a sense in which God's people may in some degree sanctify themselves, from the fact I believe there is a way for us to do every thing God commands us to do. When Israel were journeying from Egypt toward the Canaan land, as they were traveling in the wilderness of Sinai, and as they were nearing on to the mount where Moses was to be called up unto God to receive the law, the Lord spake unto Moses, saying: "Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes and be ready against the third day," &c. Exodus 19.

Now this work of sanctification was something that Moses was commanded to do. Then in Leviticus, 11:44, "For I am the Lord thy God: ye shall therefore sanctify yourselves and ye shall be holy, for I am holy." Then again it is said in Ezekiel, 37:28: "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." These scriptures compare well and are in harmony with Philipians 2:12, 13: "Work out your own salvation with fear and trembling, for it is

God that worketh in you both to will and to do of his good pleasure."

Now, the question with us, in what does this work of sanctification consist and what does it mean to us now in this the gospel day? As well as I can see, the matter is clearly illustrated in Paul's experience. He says in Romans, 7:23: "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." We see that this law of sin worked in him so that he says, "The good that I would I do not, and that evil I would not, even that I do." From this it seems that even this eminent and highly favored and much gifted apostle might have lived a very disobedient and disorderly life had it not been for the grace of God and faith given him, by which he was enabled to mortify the deeds of the body and bring his members into subjection.

But now let us, for argument's sake admit that one should mortify every member of his body that is corrupt, and I admit that one should do that. Suppose one should mortify every deed of the body and bring every member into subjection and keep them so, for a day or for a week or a year, or any other length of time? All this would not make those members spiritual, as those sanctified heroes claim it does. Those members are yet carnal, and are only subjugated and brought in and held in subjection by the nobler powers of the inward mind of man, and thus made to serve to the honor and glory of God, as it is said in Gen., 25:23: "And the elder shall serve the younger."

The apostle James presents a beautiful light upon the subject, and takes the horse for an instance. We know the horse is an animal of great strength yet, as the apostle says, and while the bits are in his mouth and the reins or lines are in the hands of an expert driver, the horse is held in subjection and

made to serve, so that nearly all of his great muscular strength is utilized to the use and benefit of his master. But all this does not do away with the brutal nature of the horse, for as soon as the bridle or the bits are removed the horse runs off and kicks up his heels as if even dared his master to approach him.

The tongue is one of the members that needs to be brought into subjection. James says, "It is a little member, and boasteth great things, and notwithstanding every kind of beast, and of bird, and of serpent, and of things in the sea, is tamed and hath been tamed of mankind, but the tongue can no man tame." But we can bridle it and hold it in subjection, and James tells us that if any man among you fails to do this his religion is vain. And now I suppose that the bridling of the tongue and the mortifying of the deeds of the body, and the bringing our members into subjection, might, according to the generally accepted meaning of the word, be properly called sanctification, and all pertains to the common salvation.

And Paul says again, in 1st Thess. 4:5: "For this is the will of God; even your sanctification, that ye should abstain from fornication." In Romans 8:10 it is said: "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." God has not as yet seen fit to sanctify or spiritualize these vile bodies while in their mortal corruption and make them fit for the higher court of heaven, and the reason why he has not is none of our business. No, they must be submitted to the ordeal of death; they must return to the dust from whence they were. Yet hope predominates over everything, and we live in glorious anticipation of the resurrection, when the body shall be quickened into divine life, and then, and not until then, we shall be sanctified, both

soul and body. And yet the apostle John says: "It doth not yet appear what we shall be, but we know that when he doth appear, we shall be like him." And that is enough.

A. M. DENNY

ASSOCIATION.

The 39th Annual session of the Black Creek Primitive Baptist Association will be held with the church at Upper Black Creek (D. V.) Friday, Saturday and 4th Sunday in October, 1914, 23, 24 and 25. Visitors will be met at Lucama on A. C. L. from 2 to 3 o'clock Thursday, October 22, 1914. We cordially invite all who have the mind to visit us and especially ministers.

J. F. FARMER,
Clerk.

The next session of the Mill Branch Association is appointed to be held with the church at Black Creek, Horry county, S. C., on Friday, Saturday and 1st Sunday in Nov. 1914.

Visitors coming from West of Hamlet buy tickets to Mullins, S. C., via S. A. L. They will be met at Mullins about 12 o'clock on Thursday before.

Visitors will also be met at Nichols, S. C., on A. C. L. from Wilmington to Florence on Thursday. Also those wishing to be met at Tabor will notify C. W. Brown at Tabor, N. C.

C. W. BROWN, Clerk.

The Mayo Association is appointed to be held with Pine Ridge church Oct. 17, 18 and 19, beginning on Saturday. All lovers of truth are invited. Ten trains a day. Get off at Walnut Cove.

J. W. MOSEFIELD.

ELDER E. E. LUNDY.

Cedar Island—Saturday and 4th Sunday in October.

Davis Store—Monday night.

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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WILSON, N. C., OCTOBER 15, 1914.

EDITORIAL

Dear Brother Gold: I want your views on this scripture through the Landmark: Matthew 8:11: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness."

And Rom., 13:2: "Whosoever therefore resisteth the power, resisteth the ordinance of God."

I hope the Lord will bless you with a long life on earth.

I still remain your brother, saved by grace, if saved at all,

G. T. GRIFFIN.

Remarks:—The many that shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob, &c., are the Lord's people among the Gentiles, while the children of the kingdom who shall be thrust into outer darkness are the Jews who are the children of Abraham, Isaac and Jacob; but reject the kingdom of heaven, reject Jesus, and to this day

are scattered all over the world, and are in outer darkness. They know nothing of the spiritual comfort of Jesus. They have no saving knowledge of the Lord. They are devoted to worldly traffic, are bound under the curse of the law of Moses. They know nothing of the blessed liberty of Jesus, or of the love of his people, nor his service.

Blindness is fallen upon them. They are in outer darkness of this world.

It does not mean that they are the children of God, or are born of God. But as the fathers, such as Abraham, Isaac and Jacob, were the fathers of that chosen race with whom God dwelt, and hence these were their children, they are the children of the kingdom in that sense, to whom God gave a law, a government and prophets, priests and a worship.

"Whosoever therefore resisteth the power resisteth the ordinance of God."

The governments of the State and Nation are ordained of God. Whosoever obeys them has the protection they afford. Whosoever violates them receives punishment, or should receive it as his reward.

It is our duty to obey the laws of the land or powers that be, because God has ordained them. If we resist the powers that be we resist the ordinance of God, and shall suffer.

Some men violate the revenue laws. This is wrong. We should seek to obey the powers that be. If the laws are oppressive be the more careful to keep out of their clutches by doing right.

P. D. G.

Friend L. R. McNeely requests my view of Mal. 3:8:

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

This was under the law dispensation

or first covenant, wherein the Jews were required to give a tenth of all their fruits of all kinds—called tithes. This the Jews failed to do. Indeed the Jews failed to do all things commanded, and did all things forbidden. That is there was not a command of God that as a nation they did not disobey, nor a prohibition that they regarded. They did those things forbidden, and neglected or did not do those commanded.

"Ye are cursed with a curse; for ye have robbed me; even this whole nation," Mal. 3:9.

Then the Jews were a nation. None did good. Now what is the hope of salvation for such a people under the covenant of works? None in the world. Where, or how can one be saved by the law of Moses? He that continueth not in all things written in the book of the law cannot be saved by that law. He that offends in one point is guilty of all.

Is it a high rent to pay one tenth to the Landlord who furnishes everything—soil, air, rain, ability for you to labor, knowledge how to labor, and all else? Was it robbery to withhold this rent or tithes? Was it not due the Lord, and yet they failed to pay it. This is robbery. Will a man rob God? Yes, the whole nation of the Jews robbed him.

When last of all he sent his son, saying surely they will reverence my Son, what did they do? They said this is the heir, come, let us kill him, and the inheritance will be ours. Then we will have nothing to pay. We will be free, be our own masters, do as we please.

God took away their place and nation—regarded them not, because they continued not in his covenant.

God hath made a new covenant with the house of Israel—dependant not as the first one on their conduct, but founded on what his Son Jesus has

done who fulfilled the first covenant in all things, magnified the law, and made it honorable—was made sin who knew no sin—bear our sins in his own body on a tree, and was made a curse for us. The reproaches of them that reproached God feel upon Jesus.

In the new covenant not written upon tables of stone, in which there are no conditions, in which sins are no more remembered, and in which the Lord himself is our righteousness, there are no tithes to be paid, nor is there any desire in this new heart to sin against God, all are dead to the law, free from it, under grace, and all are happiest when they are yielding the fruit of praise and honor to the Lord. He makes his people willing in the beauties of holiness in the day of his power. He works in them both to will and to do of his own good pleasure, and they being the Lord's free man love to serve him. They walk by the faith of Jesus.

When they take the cup of salvation and give glory to the Lord it is not the tenth, but all is given to the Lord, and they then feel the happiest.

D. G.

Dear Brother Gold:—Please give your views through the Landmark on Isaiah 5:1-6.

Your brother,
L. J. PINER.

Remarks:—This is very peculiar language, "Now I will sing to my well beloved a song of my beloved touching his vineyard."

Who sings this song? Not an enemy. Why sing this song touching this vineyard which is to be destroyed because it brought forth no good fruit. One would feel more like singing naturally as he beholds the prosperous condition of the Lord's works.

The Lord of Hosts planted this vineyard. The house of Israel is this vine-

yard, and the men of Judah this pleas- and plant. The Lord said, what more could have been done to my vineyard that I have not done in it? Did not the Lord do marvelously in choosing his people? Abraham was an idolater. Israel was few when he called him. He was helpless when he delivered him out of Egypt with an outstretched arm and wonderful mercies. How great were the deliverances God wrought for him in the desert. Yet they denied the Lord, rebelled against him, worshipped false gods, transgressed all his wise commands.

He planted them in a goodly land, watered them from heaven, sent them prophets that speak the truth, walled them with hedge of his glorious presence, planted them a goodly vine; yet when he sought fruit thereon he found none. Last of all he sent his Son saying, surely they will reverence my Son: but what did they do? They said, this is the heir, come let us kill him that the inheritance may be ours.

Now two things may be asked here. Who ever did as much for another as God did for these people? What false god ever did any thing for his subjects? What other nation did the Lord ever so bless as he did Israel? Yet who ever acted so wickedly as Israel? No idolaters were ever so unfaithful to a false god, as Israel was to the true God of heaven. Be asonished, O ye heavens. Let the earth stand ashamed and mute as it views the conduct of this people.

What good thing have we done? We often hear the talking and preaching in this latter day that the Lord has done all he can for man, and now man must do his part. Well what did man do under the first covenant? He sinned from Egypt to the promised land, and ever after. What has the Lord done for these sinners under the first testament? He has miserably destroyed that nation, and

scattered that people, and withheld his rain or blessing from them. They are a hissing and a by-word to this day. The Lord has poured out his fierce wrath upon them.

But the Lord is not disappointed. How shall I put thee among the sons? Thou shalt call me Abba, Father. The Lord has done a new thing in the earth. He has taken away the first covenant of works that he might establish the covenant of grace upon better promises—not promises dependant at all on man's performances, nor forfeited because of man's failure, but resting altogether on the perfect obedience of Jesus the Son of God; nor were they the blessings of a temporal life here on earth only with the blessings of rain and dew and earthly fatness, but the blessings also were heavenly blessings, eternal life, as well as the life that now is. For God has now made a new covenant with the house of Israel and the house of Judah, not according to the covenant that he made with their fathers. He has put his laws in their minds and written them in their hearts. He is merciful to their unrighteousness, and their sins and their iniquities he remembers no more forever. His people now are his pleasant plants. He comes into his vineyard, and gathers the fruits thereof. The fruit of the Spirit is love, joy, peace, &c. His people are made willing in the day of his power. God quickens the dead. The origin of the obedience, its starting point, is not in the sinner. God begins this good work. The dead hear the voice of the Son of God, and they that hear shall live. Jesus is the life of his people. He was made sin for them. He shall see of the travail of his soul and shall be satisfied.

So those that preach and teach that the Lord has done all he can do, and because the sinner will not do his part God is disappointed, and will destroy

the sinner, are far behind the times. They are almost two thousand years behind, and have never heard the good news of the coming of Jesus, and are ignorant of God's righteousness and are going about to establish their own righteousness. Oh they are so blind and ignorant, and glorying in their ignorance, and know nothing as they ought.

But who sings this song to the well beloved?—It is the church of God singing the song of Moses the servant of God and the song of the Lamb. When we are convicted of sin we feel and see the justice of God in our condemnation. The Lord turns the earth upside down. All our works are cursed and wither. We know that we are vile. But the Lord shows mercy and reveals his blessed Son who takes away our sins, the sin of the world, and a new heaven and a new earth appear, and we behold the trees—and pleasant plants—of the Lord's planting, and we sing unto the Lord the song of Moses the servant of the Lord, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. We see that the law praises God and the covenant of grace praises him.

Now Israel is his goodly seed, and Judah his pleasant plant.

Now the desert blossoms as the rose, and is as the garden of the Lord.

P. D. G.

SIGNS FOLLOWING

A friend writes me that she desires to know what I think of the following: "The things I once loved I now hate. I have been stript of self righteousness, and I have been killed to the love of all works. I have been bound by the mercy of God to love the truth, and feel the need of it."

Granting that in nature we are dead in trespasses and sins, and children of

wrath even as others—none more deeply steeped in sin than we—loving the things of earth and this flesh, is it not true that when such a change has been wrought in us that we hate the things we once loved, and now love the things we once hated, that old things have passed away, and behold all things are become new, and that all things are of God, because we are a new creature and God creates a new heaven and a new earth, and it is so marvelous to us. By grace are ye saved through faith, and that is the gift of God; not of works, for we are created in Christ Jesus unto good works. We behold the Lord's works now so great and perfect, and ourselves stript of our once thought to be good works, but now filthy rags so they seem thus to us. We seem to ourselves to be vile. It seems to us there is as it were a plague in the house—the leprosy. To be stript of self righteousness which is as filthy rags so that it is far better to be stript of them, yet we cannot strip ourselves when we are defiled with filthy rags. Before a clean dress should be put upon one all the unclean filthy rags should be cast off and be destroyed. It is the gracious work of the Lord to clothe one with the beautiful work of salvation and put a new song in our mouth, even praise to the Lord. The new tongue given unto his people, causes them to ascribe greatness to the Lord, even the greatness of saving such a sinner as I am. When we truly feel that he is able to save us it is near to saying he hath saved us, not called according to our works but according to his own purpose and grace which was given us in Christ Jesus before the world began.

To be killed to the love of all works—the works of the flesh—is surely blessed evidence of the salvation of the soul—one of the gracious signs and sure fruits of them that believe. We are to bring forth fruits meet for re-

pentance, and think not to say within ourselves we have Abraham to our father.

What a gracious sign to be bound by the mercy of God to love the truth. The power of God unto salvation is manifested in these vessels of mercy, for God will have mercy on whom he will have mercy.

Jesus said to one in whom and for whom he had shown such marvelous mercy, "Go home to thy friends, and tell them what great things the Lord hath done for thee, and hath had mercy on thee."

P. D. G.

Rocky Mt., N. C., Sept. 28, 1914.

Elder P. D. Gold:—My dear friend, my mind has been on writing to you ever since I received the Landmark. You can't imagine how much I enjoyed reading it. It was the first one I had read through since June. I have been where there were no Primitive Baptist people. Your preaching sounded sweeter to me last Second Saturday than pound cake. I wish I could call you brother rather than Mr. I will tell you what I have seen, and I want you to give me your views on them in the Landmark. One night ten years ago something like a large black lion got after me. I was standing on the top of a fence, and when it climbed to the top I thought I rose and flew up higher than it could go, and again some years later, I don't remember how many, I was on my bed asleep and I saw twelve white angels flying around over my head and I rose and flew with them, and when I woke up I was slapping my hands for joy. That was one happy time with me, and ever since then, I haven't found anything on this earth to want to stay here for. What pleasure I see is while I am at church, and if there is any denomination right I believe it is the Primitive Baptist. If I am saved it will be through and by

the grace of our Father above.

I hope it will not be long before I can hear you preach again.

Yours in love,

F. J. E.

Remarks: Our friend, it seems to me, is much interested in salvation, and has evidence that he has felt the power of the Lord God which saves.

The black lion appeared as an enemy but the Lord raised you up above the power of that enemy.

The angels with whom you flew shows that you have joy with them, and are raised above this world. You desire to be with the Lord's people, and hear preaching shows that you have heard and felt the joyful sound of the gospel. The fact that you love the Lord's people, the brethren, proves that you are born again, not of corruptible seed, but of incorruptible seed by the word of God.

He that denies self, takes up his cross and follows Jesus will find greater treasure than can be found on earth to every one whose heart is circumcized to love the Lord God. So put on Christ by baptism, buried with Christ by baptism into the likeness of his death and so you become risen with Christ by baptism into the likeness of his resurrection.

P. D. G.

Elder P. D. Gold, Dear Sir:—Please give your views on Acts, 2:1, 8? What is meant by Pentecost? What is meant by speaking in other tongues? Is it speaking different languages, as a spiritual gift, as an evidence that one has received the power of the Holy Ghost? Is speaking in tongues the only evidence of receiving the Holy Ghost?

MRS. E. A. GUTHRIE.

Cortez, Fla., Sept. 27, 1914.

My view is requested of Acts 2:1-8. (See Lev. 23:4-16 and Deut 16:9.)

The day of Pentecost means fifty.

The day of Pentecost was the fiftieth day after the resurrection of the Lord Jesus Christ.

By reference to the scriptures above named the reader will see that the feast of the Passover, which was observed first when Isarel was delivered from Egyptian bondage, typified the crucifixion of Christ, 1st Cor. 5:7, "For even Christ our passover is sacrificed for us." Then the Jewish passover is emblematic of Christ slain for his people.

He was crucified at the feast of the passover, Exodus 12th chapter. At even the passover was slain; Christ was crucified on the evening of the day before the Sabbath. He rested in the grave on the Sabbath which is the seventh day. Early on the morning of the first day of the week he arose from the dead. According as the Jews counted time that was three days he was in the grave. Fifty days from the day he arose brings the Pentecost, see Lev. 23:4-16. The feast of the passover was also called the feast of unleavened bread, when the first feast began. Christ is the first fruit, and he is holy. Remember that Christ rested in the grave according to the commandment. He saw no corruption. He perfectly kept the Sabbath. God raised him from the dead early on the first day of the week. This is the beginning of the days to the redeemed. Christ is become the end of the law for righteousness to every one that believeth.

How did they count weeks in order to make the Pentecost or fifty days? They counted from the day before Christ was raised from the dead numbering 7 weeks which makes forty-nine days. The next day after makes the fiftieth day, which is Pentecost.

That is the time of gathering in the full ripe crop or harvest. Christ is the first ripe fruit. Fifty days after he is risen who is the first fruit which is

holy, and if the first fruit is holy then the entire crop or harvest is holy, as if the first fruit be holy so is the lump also holy. Now is Christ risen who is the first fruit of them that slept. If he is risen shall not they also rise from the dead? Most surely they also shall rise. For if we believe Jesus died and rose again them that also sleep in Jesus will God also bring with him.

What sort of a harvest was there on the day of Pentecost? "And when the day of Pentecost was fully come they were all with one accord in one place." Acts 2:1. Their coming together did not bring the day of Pentecost. The mighty and wonderful coming of Christ in the flesh, his life, death and resurrection in the fulfillment of scripture caused all this. The day holding its glorious treasures and fraught with such rich fruits controlled all. When the day of Pentecost was fully come then the entire body, apostles and all were gathered with one heart, and one mind in one place with one accord. Suddenly there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting. "Cloven tongues as of fire sat upon each of them, filled with the Holy Ghost, and they began to speak with other tongues as the Spirit gave them utterance."

Peter was an ignorant and an unlearned man, and spake in the Hebrew tongue. Yet there were 17 nations of people represented there, and they all heard Peter in their own native tongues where in they were born. It was a most marvelous miracle.

They spoke with cloven tongues so that their words were so sent and applied by the Holy Ghost that the same preaching went to each of these hearers in his own native tongue wherein he was born. While the Spirit gave the preachers utterance so wonderful, there was also wonderful hearing. For these subjects of grace were quickened

in heart and understanding, and heard as they never heard before.

Very different were those that were cut in the heart even another class that accused them of being drunken, and full of new wine.

What a harvest was this? Who ever beheld a more wonderful harvest? The entire crop was ripe. People from every tongue and nation under heaven heard the gospel preached in their own native tongues.

Speaking with other tongues or in other languages was done by the Apostles. Paul spake in other tongues more than they all; yet he would rather speake five words for edification in a known tongue than ten thousand in any unknown tongue.

Tongues are for a sign to them that believe not, but prophesying is a good sign to the believer, for he that prophesies edifies.

Every true believer speaks with a new tongue in the sense that he understands and speaks the truth in the love of it, and in praise to God. The pure language of Canaan is given to every true believer in Jesus. Every one that knows the truth speaks the truth as it is in Jesus.

P. D. G.

"WHY DO THE HEATHEN RAGE?"

In troublous time such as these, when the brakes and restraints that check the beastial tendency in man to seek what is not his own, lusting after that which belongs to others, and civilization causes him to maintain orderly behavior, he is rated high in the scale of progress. Then the world is boasting of man's progress and predicting that the world is about converted to the Lord, and soon will be, if enough money is forthcoming.

Last year how bright was the prospect in men's view of universal peace. But now the leading nations of the

foremost quarter of the globe are lunged and embroiled in the most brutal, savage war I have ever read of. Every agency of machinery that ordinarily is used for man's comfort or convenience such as for transportation of various sorts is now made a tool that shows the cruelty of man to his fellow man. And men who say we are all the children of God because God is the Father of us all, because we are all brethren, are using steam, electricity, flying machines, steam boats, railroads, everything at command to murder each other in the most brutal manner, and mankind who have never felt the deceitfulness of the heart of man are astonished at this.

Why do the heathen rage, and the people imagine a vain thing? Yet God has set his King on his holy hill of Zion, and does all his pleasure?

Some say he is the author of wickedness. But he is the author of peace, and makes wars to cease to the ends of the earth when it pleases him. He uses devils and wicked men to punish each other. He takes off the brakes or restraint of law and order, and allows wicked men and proud nations to make war on each other, and punish each other. This is not putting wicked desires in man, nor tempting man with evil, but men are allowed to do what is already in their hearts, which is born in them and develops in them to the destruction of themselves and others.

Men boast of their free agency, freedom of will to do as they please, not foreseeing what it will lead to and end in, when it is allowed its natural effects. But when the Lord God shows them what is the evil of their nature, and causes them to repent of the evil they intended, then they see that they know not what they were doing. The consequences of evil deeds men do not foresee. When this is shown them then they bless God who rules in heav-

en and on earth and cannot do wrong.

Why do the heathen rage, and imagine a vain thing? Yet God does his blessed, perfect-will.

After the heart of man is humbled he sees that God's way is perfect and that he cannot do wrong.

He makes the wrath of man to praise him, and restrains the remainder of wrath. He has the glorious power of commanding the light to shine out of darkness and the region and shadow of death to appear as a door of hope.

P. D. G.

Obituaries.

Mary Emeline Scott

The subject of this notice Mary Emeline Scott, daughter of Elder Joseph Gilliam and wife, Sarah Gilliam, was born December 23rd, 1846, died March 10th, 1914, was married to David Scott April 9th, 1868. Unto them were born four children, one boy and one girl preceded her to the grave. Her husband and two daughters, Mrs. Monroe Chrisman and Mrs. Cicero Maxwell of Brown Summit, still survive her. Mrs. Scott united with the Primitive Baptist church at Gilliams in October, 1899, was baptised by Elder F. L. Oakley and remained a faithful communicant until death. She was very faithful to attend her meetings as long as her health permitted. For the last several years of her life she was quite feeble and attended services only a few times, but continued strong in the faith and was always willing to do her part in caring for the financial needs of the church. She was a constant reader of and a great admirer of the Landmark. She was a woman of few words but often expressed herself as wanting to do right. She loved truth and worked

for peace. I feel sure that it can be truthfully said of her that she was mild, modest and unassuming and true to every trust imposed on her. She was very industrious and, while surrounded with every necessary comfort, she continued to labor diligently as long as her health permitted. There could not be too much said of her as a faithful wife, mother, neighbor and friend. We feel that the best advice that we could give to her bereaved family and friends would be to say, strive to live as she lived, and my wish is that they may die as she died, strong in the faith of our risen Lord. The writer served for a few years as pastor of her church and was called to conduct her funeral service, and also requested by the family to write this last account of her life and death..

Yours in hope,

O. J. DENNY.

Charlotte, N. C.

W. H. Patterson and J. D. Patterson

Brother Gold:—I am sending you the death of my dear brothers, as I take The Landmark and would love to have it in print.

My youngest brother J. D. Patterson died August 13, 1914 with heart trouble. He was fifty-one years old.

The oldest one W. H. Patterson died September 3, 1914 with Bright's disease. He was sixty-two years and only three weeks between their deaths. It is so sad to see my brothers go so fast. I only have one left. One of them was a Methodist, the others one a Missionary Baptist. They seemed perfectly resigned for the Lord's will to be done and talked very pretty about dying. They left every evidence to lead us to believe that they are better off. Their funerals were largely attended and they were laid in the cemetery in Danville.

Sleep on dear brothers and take your rest,

We love you but Jesus loves you best.

Written by their unworthy sister,

MRS. RHODA SHIELDS.

Danville, Va., September 30, 1914.

Deacon David Columbus Moore

Brother David Columbus Moore, son of David and Arsenia More, was born on a farm near Bethel, Pitt County, N. C., September 18, 1850, and died at his home in Greenville, Pitt County, N. C., 1:00 p. m., Saturday, June 13, 1914. On December 23, 1875, he married Miss Martha C. Andrews. They lost their first three children in infancy, one boy and two girls. His wife and four sons survive him—Andrew Jackson, Thomas Jefferson, Allen Thurman, and David Columbus. Andrew, Thurman, and David are single, and live with their mother; Thomas is married and lives in Wilmington, N. C. In 1877 Brother Moore was made a justice of the peace; in 1878 and 1880 he was elected to the State Legislature. He resided in Bethel and served as mayor of that town sixteen years; in 1885 he was made a member of the County Board of Education; in 1891 to 1893 he was Deputy Register of Deeds; and in 1898 he was elected Clerk of the Superior Court, and discharged the duties of that office most efficiently until his death, nearly sixteen years. He had a wonderful memory, and was upright and honorable, and obliging and courteous to all and highly esteemed by all, and was "everybody's friend." His older brother, Elder Samuel Moore, who was born February 24, 1839, and died November 6, 1904, was a most worthy man and an able Primitive Baptist preacher, and, even in his last moments, seemed to be talking, singing, preaching and praying with his brethren. The two brothers on Saturday before the first Sunday in October, 1869, heard Elder Silas H. Durand, of

Southampton, Pa. (on his first visit to North Carolina), preach the introductory sermon at the Kehukee Association held with Flat Swamp church, from Isa. 33:20—"Look upon Zion, the city of our solemnities" etc., and both of them were deeply impressed, and felt that they could, by an eye of faith, see the Church of God in her solemn, peaceful, and indestructible beauty, and they were given to hope that by divine grace, they were, in spirit, members of that church. The older brother publicly professed that hope at Great Swamp Church, in Pitt County, N. C., and was received to membership and baptized in July, 1871, and became a tender and faithful minister of the gospel. The wife of the younger brother united with the church in March, 1907; and he confessed his hope to that church, and was received and baptized in May, 1911, and he was ordained to the deaconship in December, 1911. He improved and enjoyed his religious privileges, delighted in entertaining his brethren and sisters and friends at his hospitable home, and took especial pleasure in singing the songs of Zion at the meetings held every Wednesday night at the residences of the members in Greenville. He was liberal to his pastor and to the poor. During the latter part of last March he had an attack of gallstones, from which, for two weeks, he suffered greatly with pain and fever. Early in June he went, with his wife and Sister Lena Harrington, to Seven Springs, in Wayne County, N. C., and seemed somewhat benefitted. He returned home Thursday evening, June 11th, rested Friday, and attended to his business Saturday morning, June 13th, and, going home at noon for dinner, he lay down and soon gently breathed his last. In the presence of a large number of sorrowing relatives and friends, his remains were interred, on Sunday afternoon, near those of his three little children in the

Andrews burying-ground, about two miles north of Bethel, to await, as we believe, his Savior's call to a new and heavenly life on the morning of the resurrection.

—**SYLVESTER HASSELL.**

Mrs. Dice A. Gainor

Mrs. Dice Almata Gainor, daughter of Robert E. and Nancy Turnage, and sister of my husband, Aaron P. Turnage, was born in Pitt County, N. C., January 29, 1855, and died July 23, 1913, after two weeks' illness with typhoid fever. In 1881 she was married to George Washington Gainor, who died in 1896. She lived about fourteen years of her widowhood in Williamston, N. C., to educate her children. About twenty years ago she united with the Primitive Baptist Church at Flat Swamp, in Pitt County, N. C., and was baptized by Elder George D. Roberson. She was a quiet, humble, and excellent woman, and was devoted to her church, and was glad to attend its meetings when she could. She left three sons and one daughter to mourn her loss—Ernest, William and Lloyd, and Eva, who was her youngest child. Roy, who was twin brother to Ernest, died several years ago.

—**MRS. A. P. TURNAGE.**

Farmville, N. C.

ELDER W. N. THARP.

Scotts—Monday after 4th Sunday in October.

Contentnea—Tuesday.

Wilson—Wednesday night.

Upper Town Creek—Thursday.

Falls—Friday.

Mill Branch—Saturday and 1st Sunday in November.

Lower Black Creek—Monday.

Memorial—Tuesday.

Goldsboro—Wednesday night.

Brother Stephen Cavenaugh—Thur-

day night (met at Wallace.)

Muddy Creek—Friday.

Cypress Creek—Saturday and 2nd Sunday.

Maple Hill—Monday.

South West—Tuesday..

Bay—Wednesday.

Wardsville—Thursday.

Yopps—Friday.

Wilmington—Saturday and 3rd Sunday.

ELDER L. H. HARDY

Wednesday night after the 2nd Sunday in November—Selma.

Thursday night—Durham.

Saturday and 3rd Sunday—Prospect Hill.

Monday—Lynch's Creek.

Tuesday—Arbor.

Wednesday—Gilliams.

Thursday—McCray.

Thursday night—Greensboro.

Friday night—High Point.

4th Sunday—Asheboro as Mr. Thomas Lambert may arrange.

Tuesday—New Hope.

Tuesday night—Reidsville.

Wednesday—Wolf Island.

Thursday—Macedonia.

Thursday night and Friday—Reidsville.

Saturday and 5 Sunday—Manticeo lo.

Monday night—Selma.

Tuesday—Bethany.

Tuesday night—Goldsboro.

Thursday night—Kinston.

Saturday and 1st Sunday in December—Sandy Grove, Beaufort county.

ELDER W. N. THARP.

Black Creek Association.

ELDER J. T. ROWE

Wilson—Monday after 4th Sunday in October and at night.

Falls—Tuesday.

Robersonville—At night.
Norfolk—Wednesday night.

The next Staunton River Union Meeting will be held with the church at Oak Grove, Campbell County, Va., Friday, Saturday and 5th Sunday in November, 1914.

Brethren coming by rail will get off at Wind Fall Station on the Lynchburg & Durham Railroad 25 miles Southeast of Lynchburg.

ELD. N. T. OAKES.

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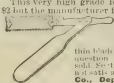


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P. D. G

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P. D. G.

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Primitive or Old School Baptist

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BY REQUEST.

Because many requests have been made to me to reproduce the correspondence between Dr. Hooper and myself concerning my withdrawal from the Missionary Baptists, and uniting with the Primitive Baptists, I republish his first letter to me and my answer to him.

This is all of that discussion I have. If any one has the remaining part of the correspondence I should like much to obtain it.

Dr. Hooper was a fine scholar and an elegant gentleman. He has long since departed from these scenes of strife.

P. D. G.

TO ELDER P. D. GOLD.

Dear Brother Gold.—Your defection from us and your going over to the party of those styling themselves "the old side, or Primitive" Baptists, has, as you may well suppose, excited the surprise and displeasure of your former brethren; and, as it is an implied censure of them and their cause and even a public declaration that they were so much in the wrong that you could not with a good conscience remain among them, it seems to justify them in asking your reason for taking this step. No one questions your right to follow your best judgment and

the dictates of your conscience, in changing your church relations. But as you must be aware that all such changes wound the feelings of many, imply something very wrong in the party abandoned, and serve to increase the lamentable divisions of the church which bring so much discredit, I had almost said disgrace, on the sacred cause of our common Master, we are entitled to believe that some serious apparent objection, at least, lies against the churches distinguished by the name of "Missionary Baptists"—a distinction unfortunately rendered necessary by the withdrawal of our former brethren from us and which attaches to them the opposite, and we should think the unwelcome appellation of "Anti-missionaries." I believe we "the Missionaries" wish to do right and if by mistake or infirmity we go astray, the well-meant, tender and candid rebuke of a brother will be meekly and thankfully received. Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller whose works have been a standard authority for Baptists, both in England and this country, ever since they appeared. They recognize and set forth prominently God's electing love, effectual calling and preservation of his saints unto final salvation—the sinner's guilt and helplessness and his entire dependence upon God "both to will and to do of his

good pleasure." But they hold and prove it by scriptural example, that all this is perfectly consistent with the most urgent appeals to sinners to repent, believe, and obey at the peril of their souls, and that these are the appointed means of rousing them to flee from the wrath to come. On those who profess to be christians they inculcate the duty of showing their faith by their works, of being abundant in good works, of devoting health, strength, zeal, property, to the cause of Christ. They teach that the love begotten in the soul by redeeming love ought and will impel to a life of active usefulness and to zealous exertions to extend the knowledge of that love to the ends of the earth. Every true church must therefore be a missionary church and the very doctrines which we preach and the practice resulting therefrom are what set in motion the christian world towards the end of the last century, and gave the Baptists the honor of being pioneers in the great work of evangelizing the world, a work which has since been going on with accelerated speed, owned and blessed of God by the conversion of multitudes of the poor heathens, who were once just such monsters of violence and pollution as Paul describes the Romans and Corinthians to have been, but have now like them, "been washed and sanctified and justified, in the name of the Lord Jesus and by the Spirit of God." If any of our number do not preach and love this doctrine, it is not because they belong to a society which does not inculcate it, but in opposition to all the efforts and teachings of our pulpits, and books and periodical press.

When will the people, with whom you have chosen to affiliate yourself, produce any like fruits? Has not their opposition to us produced a reaction in the contrary direction, and made them adverse to all progress in

knowledge? Do they not repudiate all helps to the interpretation of the scriptures, and take for granted that the meaning adopted by every preacher that can read the English Bible is the teaching of the Holy Spirit? And does not every one that listens to their preaching hear the wildest and most groundless fancies of the human brain delivered from the pulpit as the truth of God, and the food appointed by Christ for the nurture of his sheep? Can it delight you to see the mass of the people delivered over to the tuition and custody of such shepherds? Forgive me, if I have, in any particular, spoken too harshly. We regret to lose such a man as you, and to have you added to a body who make it a part of the regular ministrations of the pulpit to decry us as enemies of the truth and recreants to the good old Baptist doctrine.—In one sense we may conceive hope from the proselytism of intelligent men. They will serve as a leaven which will gradually leaven the whole lump, and the whole body will gradually drop their errors and again amalgamate with us. We do not deny that there are among the "anti-missionaries" many truly pious people and that many of their preachers hold and preach true, saving doctrine; but we claim that the very same wholesome and saving truth is heard from our pulpits, while we charge upon these, our separating brethren, the error of departing from Scriptural precept and example by preaching the doctrines of predestination and election in such an unguarded manner and disproportionate quantity as to lead to the practical effects of fatalism; the sinner being lulled in contented slumber until his time shall come, and the convert discouraged, after his conversion, from actively exerting himself in doing good, on the plea that he is thereby trying to work

out a righteousness of his own. Thus all active exertion is branded with the reproach of helping God to achieve his purpose by our puny hands. Yet God does not scorn our fellowship in his work.—Are we not called “workers together with him?” The truth is, God carries on all his operations for the setting up of his kingdom on earth through the agency of human hearts and hands. He who used the winds to waft Paul to Macedonia and Troas, uses Titus and Timothy’s hands and feet to visit and serve the churches which he nursed. He who wants his imprisoned ministers to have comforts in their bonds, makes use of Epaphroditus to carry those comforts from Phillippi and Thessalonica, at the hazard of his life. This consistency of human effort with divine pre-ordination is so obvious, that we wonder how our brethren styling themselves “Old School” can fail to see it and act upon it as we do. But may be our opponents will say: We don’t object to your working but you don’t work in the right way.—Very well. Now my dear brother, come forward and tell us how we ought to work, “show us a more excellent way,” and we will all heartily thank you, if you can suggest some better way of working; for we are always trying to find out the best way.

If I have in any respect misrepresented the doctrine or the practical results of the preaching of your new associates I shall be very glad to be corrected, and will take back most willingly any wrong statement of which you may convince me if your intercourse with this class of christians be sufficient to authorize your denial of this commonly received opinion of their instructions and their church proceedings. I make no other apology for being the one who takes the liberty of asking for this explanation from you, except my age as seem-

ing to warrant me in watching with a kind of fatherly interest over the lives and labors of our rising ministry.

Wm. HOOPER.

TO DR. HOOPER.

My Dear Sir:—A communication addressed to me appears in the Biblical Recorder of April 27th, 1870, calling on me for a statement of the reasons for my leaving the Missionary Baptist denomination and uniting with the Old School Baptists. It was not my intention to offer any excuse of my conduct, as it is unpleasant to be thrust before the world, either in abusing those one has left, or in defending his new associates as if he felt himself to be their champion. But since yourself and many others of your denomination are held in much esteem, and your request is accompanied with a promise of a candid consideration of my reasons, it is not easy to decline giving some of them. I write to needlessly offend no one, neither arrogating any superiority nor charging any person with insincerity.

I can bear my former brethren testimony to their zeal and earnestness in propagating what seems to them to be truth, and would not, if not so directly called upon, any further wound their feelings by any public expression of my own views which are so opposite. It shall be my endeavor to give what seems to me to be Bible teaching, brought to my view in experience, and let all who are disposed to consider my views try them by the word of God; for they are worthless if not sustained thereby. According to Bible authority, spiritual truth can be discerned and received in the love of it only by those that are spiritual, so that he who relies on that standard never satisfies those opposing.

I was, perhaps, as much opposed to

"this sect everywhere spoken against" as any one of your number, and verily thought such a course was doing God service. I embraced the Andrew-Fuller system, and was under teachers of theology—was sincere in thinking salvation was offered and only offered to all men—that it depended on the creature's own will whether he accepted it or not—that Sunday school teaching was a wonderful help in the Lord's work—that missionary boards were a happy organization for spreading the gospel—that theological teaching was a wise provision for training a man to preach—that money would hasten the conversion of the world, if we only had it; glorying in this age of wisdom in devising and developing many fruitful measures for accelerating the progress of truth, and regarding the man blind and bigoted who would not come up to the help of the Lord against the mighty.

During this period of several years, some of my actions were bad enough to stagger me. Trouble like dark billows would at times roll over me, succeeded by short relief. My zeal, however continued unabated; but the tasks began to increase.

Suddenly corruptions arose every where within me with a fierceness uncontrollable, and sin raged like a devouring fire. The law confronted me with a killing sentence, and death, I thought was on me. Hell was the only place that could fitly receive me, and it was so just in God in sending me there that my soul must approve the righteous sentence. While sinking down Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, "If God give you Christ, how shall he not with him also freely give you all things." Since then Christ is my only hope, and all human righteousness appears as filthy rags from which I wish to be delivered. A painful sense of sin forbids

confidence in the flesh, and I am entirely dependent for faith on its author and finisher.

Upon this new, and I hope heavenly teaching, which was about five years ago, followed fresh troubles, but of a different sort. A general dissatisfaction with the principles and practices of the denomination I had until then gloried in began to arise.

Salvation must be either by works or of grace, and not by blending them; but your people, it seemed were trying to blend the two systems. That it is by grace both the Bible and my own experience taught: "By grace ye are saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast."

"If it is of grace, it is no more of works," &c. It was presented to me in some such manner as this, that in the new covenant of grace Jesus, the second Adam stood for his seed, as the first Adam stood in nature for his, and that they must all be in him, as the first Adam's seed were all in him, and that Jesus made all that were in him righteous in his obedience; and though the law is given that the offense might abound, this affects not the covenant, for where sin abounded, grace did much more abound—that the names of his children were all written in the Lamb's book of life, from the foundation of the world—that they were the Father's who gave them to Jesus, and made him who knew no sin to be sin for them, and that he in holy obedience fulfilled the law for them, and gave his life in all prevailing righteousness for their ransom. It was necessary for Christ to die, as he was surety for a people actually under sentence of death. When he, the Shepherd is taken to pay their debt, God turns his hand on the little ones to shelter them and they escape. Jesus is crucified and the church receives forgiveness and the blotting out of

sin; Jesus rises from the dead and the curtain is justified: "He was delivered for our offences, and raised again for our justification. To make manifest unto them their salvation, Jesus is exalted a prince and saviour, to give repentance and remission of sins unto Israel: God carries out his own counsel according to the purpose of reordination: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified."

Will any but these be saved, and will not all of these be saved? was a leading question in my mind. Will any sheep for whom Christ laid down his life be lost; will the lawful captive be delivered? Shall Jesus see of the travail of his soul and be satisfied? Shall God, who commends his love to us while we were yet sinners, by giving his Son for us, in whom we are reconciled through his death, fail to draw any to Christ, since none would come without the drawing of him whose love is everlasting. Is what Jesus said true, "Glorify thy Son, that thy Son may also glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him?" I am free to say, that all blessings which man enjoys come to him through Christ; but here the question is, as to his chosen people to whom he gives eternal life. The Saviour prays that he may be glorified in their salvation, but if one were lost how would the completeness of his atonement be glorified in that? Will all that the Father gave to Christ come to him? "All that the Father giveth me shall come to me." Will any others? "No man can come to me, except the Father that sent me, draw him." "But ye believe not, because ye are not of my

sheep." Human nature, which cannot help to bring the sinner to Christ, cannot prevent it in the day when "shall come" makes him willing. Such questions were sweetly answered in scriptural assurances, powerfully enforced—that God, who declares the end from the beginning, and whose faithfulness will not fail, will not suffer any sheep to be lost, any wheat to be left in the chaff, nor any child to be forgotten: "Here am I and the children that God hath given me;" it also convinced me that no goats would appear in heaven with the sheep, no chaff with the wheat, no bastards with the children.

Mankind are ready to question God's right to discriminate among a mass where all are equally guilty. They say is he not unjust in choosing some of Adam's broken creation to eternal life, and leaving the rest where a holy law assigns them? Accordingly most denominations attempt to apologize for it, by accounting for it, either on ground of foreseen or afterseen good works, thus giving the creature an important part to perform, and ground for boasting. But God has not chosen them for, or according to, their works of righteousness, but according to his mercy: "He will have mercy on whom he will have mercy, and whom he will he hardeneth." He is not the author of sin, nor does he tempt any man to sin, nor can he be tempted with evil. He made man upright, but Adam the vessel, was marred and fell by his disobedience procured by an enemy; and hath not God power of this same broken lump, to make one vessel unto honor, and another unto dishonor, when justice said all should be made to dishonor? None but God could have such power to save. He fits the vessel of mercy to glory aforehand, and on these he will have mercy; he bears long with the vessels of wrath, fitted, suited only to destruction and the very

blessings he sends on them they pervert to their own hardening, and judgments harden them. He makes their condition no worse. What keeps them from coming to Christ? They love darkness rather than light, because their deeds are evil. It is not predestination that keeps men from Christ, but it brings them to him. Men manifest their love of sin by choosing it invariably and constantly when they are left to follow their own wills. Man can no more plead his inability to come to Christ, as if election caused that inability, than he can plead his love of sin as the reason for not coming, since it is his love of sin, and not election, that keeps him away, and by so much as he is unable to come, by so much does his sin appear. What electing love decrees is, to give some eternal life, and make them willing to be saved in Jesus. The saint feels that so dead in sin was he that if the Lord had waited for him to begin this work, he had been left as Sodom, and if his salvation had depended on his performance of the less than least possible condition, he would be forever lost, or if daily grace should be withheld on account of daily unworthiness, his hope would perish. The wonder with him is, why God should ever have chosen him, and not why he should have left him out. He never can see any good thing in himself as a reason why he should be saved. The sweet mystery is wrapped up in the folds of grace, and the righteousness of such a choice is unfolded alone in the blood of Jesus.—The apostle's reason suits me: "That we should be to the praise of the glory of his grace."

I have, at some length, expressed my views as to the nature, extent and power of the atonement, knowing that your denomination seem to regard it as universal, and held to a very general, uncertain, and indefinite application of it, reconcilable with man's na-

tural power of accepting or rejecting it, according to the motives that may be brought to bear on that natural power and will.

But the redeemed by nature are children of wrath even as others, being by nature dead in trespasses and in sins. Now an important question, as it seemed to me, was, by what power can these dead sinners be quickened and made sensible of their lost condition? and, who shall reveal the arm of the Lord unto them? If they are dead in sins they cannot bring themselves to life, and it is equally certain they cannot be brought into life by man. The scriptures say it must be of God. They must not only be born of water, which alludes to the washing of regeneration, that is effected by the shedding of the blood of Jesus; that is, they must not only be redeemed, but they must be born of the Spirit, or born of God—that one cannot see the kingdom of God until he has a spiritual birth. What power produces this birth? "The Spirit quickeneth whom he will; 'The Spirit giveth life.'" Then the Holy Ghost is the only, and always effectual agent in the heavenly birth. The ever blessed Trinity are equally engaged in salvation; God the Father gives the people to Jesus, and lays their sins on him, and no less a personage than God the Son can make the atonement, and he is put to death in the flesh to make an end of sin. It requires God the Holy Spirit to quicken the dead sinners and reveal Christ unto them. "No man can say that Jesus Christ is Lord but by the Holy Ghost."

What shows the sinner that he is lost: not human teaching, for that but sets him to building up himself by setting him to work in the fleshly nature. What makes the sinner sensible of his poverty, but the Holy Spirit quickening him to see the spiritual holy nature and demands of the law of God

and then this same Spirit takes the things of Jesus and shows them to the sinner, and seals him an heir of salvation. A question that was long in my mind was this: What is the design of preaching? and to whom does the gospel come in demonstration of the Spirit and of power? "How can they hear without a preacher?" It pleased God by the foolishness of preaching to save them that believe." It was through preaching that the knowledge of salvation was communicated, as the Lord gave to every man. The apostles were commanded to go into all the world and preach the gospel to every creature, and he that believed, &c. shall be saved. Let it be observed, that faith is indispensable, and so also repentance, and that faith is no less than repentance the gift of God.

Faith is just as much of grace as any part of salvation. "It is of faith that it might be by grace," &c. Faith is a fruit of the Spirit. "We through the Spirit wait for the hope of righteousness which is by faith."—Faith sees God's way of saving sinners and rests the soul in an imputed righteousness. Faith cometh by hearing, but how would it come to a human heart if it were the work of a creature? How does hearing come? "By the word of God."—The birth of the incorruptible seed by the word of God developes hearing. The soul then can hear, and to such faith comes. How can they hear without a preacher? The apostles and others called of God, were sent forth, and they preach—not a round of human works, but Christ, which is the gospel of God's wisdom and power unto salvation. Some believed with the heart unto righteousness. Who did believe? "As many as were ordained to eternal life believed." God ordained them to salvation from the beginning, and ordained the means for it. God hath from the beginning, chosen you to salvation, through sancti-

fication of the Spirit, and belief of the truth." By faith the knowledge of salvation is received. Nothing but faith can apprehend that eternal spiritual righteousness that justifies a sinner and God gives that faith.

The apostles are ministers by whom the saved believed, even as the Lord gave to every man. Then the true preacher has his gift. How can they preach except they be sent? The Lord of the harvest sends these laborers into his harvest, and they reap wheat. It pleased God, by the foolishness of preaching, to save them that believe.—Then we are told that they cannot preach unless they be sent, and one cannot believe unless it be given him from above. Then, where is the proof that one ever believed unless it was of the Lord, or that one ever preached the gospel unless it was of the Lord? The Holy Ghost endows men to preach and every gift is to profit. Even the apostles were to tarry at Jerusalem until they were endued with power from on high before they went to preaching. Who sent Paul to preach to heathens? "And the Holy Ghost said, separate me Paul and Barnabas, for the work whereunto I have called them."—Paul was directed by the Spirit where to go, because the Lord had people at such places, and he was restrained from going to certain places.

Preaching, then seems to be the appointed means—not of making sheep, but of feeding them after gathering them into the fold, and for this high purpose certain ones are called and endowed by the Holy Spirit that guides them and is their mouth and wisdom, and seals the heirs of salvation: and who is sufficient for these things, if his sufficiency be not of God? Who makes him an able minister of the New Testament? The treasure is in earthen vessels, but the excellency of the power is of God. No wonder the

frail earthen vessel trembles when burdened with such a treasure. But the feet of such are beautiful as they publish peace to poor famishing souls. The blessing is to the hungry; the poor have the gospel preached to them. The wisdom and power of God in a finished salvation are proclaimed, and while the words are powerful and searching, and expose the hidden darkness of the heart, bringing every secret thing to light, as a wonderful interpreter, telling the poor soul all he ever did, faith sweetly unfolds the glory of Christ and his righteousness to every one that believeth, and then how sweet the message to Zion's convert, "thy God reigneth."

The gospel is a savor of life unto life in them that are saved; but how different to them that perish. These will boast of free agency and despise the gospel. The carnal mind is enmity against God, and cannot be subject to his law. Now if you can tell me what can give such scoffers a new heart, that could desire Christ, unless you tell me that God does it, perhaps you can declare a new thing under the sun. One thing seems clear to me; that the human will never wants Christ and never comes to him.

But how can one preach except he is sent? Some of your people say that boards send them, and that they cannot go without money secured after your way of obtaining it, which was enough of itself to cause my soul to distrust boards. Does not the Lord of the harvest send forth his laborers? He sent the apostles, who went into all the world and preached the gospel to every creature. Who prepares them to preach? God teaches all his preachers, as well as his people, and the preaching and interpretation are the same. They are all thrown under one schoolmaster, the law; a flesh-killing teacher he is, too; and there they are hedged in, until Christ is revealed,

then they are no longer under tutors, but Jesus teaches them.

But say you, cannot the schools aid in training and fitting one to preach, cannot colleges which men have originated and built up, aid the Holy Spirit in preparing men to preach? Paul says he was not taught the gospel by man, nor did he receive it of man, but by revelation, nor did he confer with flesh and blood; but straightway after baptism preached Christ that he is the Lord. How any man who knows anything of the divine fitness necessary to prepare one to preach the gospel, and the utter insufficiency of human schools to aid at all, can yet, in the face of Paul's plain declaration, that he was not taught by man, but by revelation, insist that he went into Arabia to a school for that purpose, was such a stumbling block to me that I could have no fellowship with those that avowed it. But one says, were not the disciples with Jesus three years before they began to preach? Yes, and if they are not with him all their lives, what is their preaching worth? Are the schools in the place of Jesus, or is he to be found by going to them? and is that the way to get with Christ?

But say you, were there not schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any can give for them. Do any of them ever tell us that they were called out of any school, or ever called to go to any such place? They spake as they were moved by the Holy Ghost. But who were the sons of the prophets? I suppose their children. They tell us of false prophets fed at Jezebel's table, and these perhaps were taught by man or some lying spirit.

But you say, will not human learning aid man in preaching the gospel—will not it give him words and power over men's minds and enable him to

present the gospel in a more attractive form? I am free to admit the value of human learning in man's earthly affairs, and heartily commend its acquisition in that sense. But what does inspiration say about spiritual things, and how they are spoken? "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Not many wise men are called, but God calls the ignorant and foolish to confound the wise. Witness Peter and John. While Peter was an unlearned man, he preached the gospel to men, speaking about sixteen different tongues, and each one in his own tongue heard the wonderful works of God. You say those days had miracles. But can man, of himself, any more preach the gospel now than he could then? A man that has never been taught that he is a poor, blind, helpless sinner, knows nothing about it.

When man thinks by human learning he can find out God or serve him, he is puffed up. When the Lord calls a learned man (though he does not call many,) that man glories in becoming a fool that he may win Christ. Let every man abide in his calling. If the ignorant man is called, let him know that out of the mouths of babes God's praise is perfected; if one is called being learned, let him know that the foolishness of God is wiser than the wisdom of men, but let him use his knowledge as occasion serves. The faithful study of the Scriptures, in humble dependence on the anointing which is from above, thoroughly furnishes the man of God unto every good work.

But do we not need men of human learning to preach to intelligent christians? Human learning makes no part of the new man, and the saint who has human learning is just as weak

and dependent on God for his crumb as any other, and all are fed with the same kind of food. But, say you, after one is certainly called to preach, cannot the schools polish him and give him more influence over men, and enable him to better command their respect, by keeping pace with human learning. Tell me, from scripture, where one ever tried it, or where it was ever authorized? How much can frail man add to God's gift? How much pride do you think is necessary to influence man to presume on such a task? Do not the scriptures pointedly forbid the employment of worldly weapons in building up Christ's kingdom, and are not all appeals to the base passions of human nature contrary to heavenly teaching? Is the minister of Christ to suit his message to proud man's tastes? "We speak wisdom to them that are perfect, but not the wisdom of this world." If a natural man cannot discern the things of the Spirit because they are foolishness unto him does it follow that a spiritual one will be edified by worldly wisdom, the very food that most delights man's pride?

It seems to me that the scriptures make some allusions to such schools though in the way of alarm? "But the time will come when they will not endure sound doctrine, but will after their own lusts heap to themselves teachers, having itching ears." Much as the Bible is talked of, its doctrine is not endured, but the progressive age calls for theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so much time and labor in the preparation for the ministry are worthy of positions of influence and profit. The teachers come from these schools dosed with a sort of preparation from dead men's brains that will make them sick enough if God should teach them where their dependence lies—How do

these schools heap up teachers? They afford opportunities for obtaining an education, open the way to positions of honor and reward, so that there is but little trouble attending the road; and, if money enough could be commanded, it would be difficult to tell how many would be heaped up; but they shall have itching ears and shall turn away their ears from the truth, and shall be turned unto fables. The doctrines and fables of men are accepted. Andrew Fuller becomes a wonderful standard. Not content to walk in the way of revelation, and live in dependence on God, for their message, their success, and their bread, they must follow the cunningly devised fables of men. The fables are powerless unless cunningly devised; the wolf of course coming in the sheep-skin, the messengers of Satan transformed into angels of light. Does not Mr. Fuller teach salvation by grace? so do all other denominations in their way, no doubt all thinking they are right. But how are they detected? if they are not of the truth they will cross the right way somewhere. And Andrew Fuller takes repentance and faith out of the covenant of grace, and puts them under law, in the sense that he makes them man's duty, and not gifts of grace. If salvation comes on account of man's performance of his duty, it is of works in some sense. He brings in the modern Missionary enterprise, a system somewhat like the Popish measures for propagating their creed, but unknown to the Bible and to Baptists, and is a disturber of gospel peace and order among the churches. By reading his works one can see from his own statements that his views were strange and new to Baptists, and it may be inferred from the opposition to him. Those who condemned his plans, and desired to follow the apostles' ways, abiding in their doctrine, as Baptists had done up

to that time, were such as you now call Anti-Missionary Baptists, while those that followed Mr. Fuller are the modern Missionary Baptists, claiming him as their standard, though it is doubtful if his followers have not departed further from the truth than he did, as he refused flattering titles, which they accept for modesty's sake without much urging, and do not preach salvation as nearly by grace as he did, so they are waxing worse and worse. The system of doctrines which he brought in required and contained in its fruitful womb all the off-spring of modern missionism. Since the whole world is now to be evangelized under his theory, many teachers are needed, and since man has so much to do, and can do it so well, he must prepare these teachers—and so theological schools are brought forth. Inasmuch as money is so good just here, in equipping them and upholding the enterprise; a wise system of begging to obtain it is devised, in the name of religion. As the world is to be converted to our measures and religion, where can we so well begin as with the youth, while their minds are tender and their conversion easier, and Sunday schools rise up as a wonderful means for this work—the nursery and right arm of the church.—Human knowledge becomes the hand-maid of religion and how sweetly they walk together. Some man must hold the hand of the Missionary while he goes down in the wells, and he must see how his bread comes before he goes, and your churches combine in forming such tremendous agencies of power as your conventions, while all glory in the fruits of your wise system. That your denomination generally endorse your system is manifest, and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, "great is Diana of the Ephesians."

In this system, salvation is somewhat dependent on what man does or himself, it is not a gift, unless he does something to obtain it, and he may forfeit it by his misdoing. Much power is claimed by your boards, even that of sending out, directing and sustaining your Missionaries, and controlling their work; much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself above all that is called God, sitting in the temple of God, and showing that he is God. In popedom the power of pardoning sin (God's prerogative) is boldly assumed as the mystery of iniquity. In Protestant denominations this power is covertly claimed in sprinkling children—a practice condemned by your people, yet it seems to me you are allied to the man of sin in various ways. You hold your traditions of men; you put yourselves in the place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to go; when you teach your missionaries to place their dependence for support on yourselves it looks like taking it away from its proper place; and what less when you teach that if money enough be contributed you can evangelize the world? For your frequent use of the anxious seat, no apology is made that does not suppose some power in the preacher, time, place, or occasion to aid in conversion. Your preaching too savors of the idea that it is the means of procuring the new birth. If you say these are important means, and we judge them to be righteous because of their good fruits, I should take issue with you generally. Why did not the apostles, who are the twelve judges in the church proclaiming the law that is final, authorize them? See what fearful penalties they foretell for those who either add to or take from the

law that governs in Zion. Are not their terrible cautions against the love of money and making gain of godliness, enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up. God's ministers are sent to preach the gospel, and woe is to them if they go not, money having nothing to do with their going. The preacher like Paul, the true Missionary, labors night and day working with his own hands for the support of himself, and those with him, coveting no man's money or apparel, rather than be burdensome to the church; for Paul tells the preachers of the Ephesian church he had set them such an example for that intent. The true preacher being delivered from the snare of covetousness, seeks first the kingdom of God and his righteousness, resting the matter of his support with him who feeds the sparrows and clothes the lilies, feeling that he, as well as any other man, should labor with his own hands for his bread, if Providence orders it so; while true churches are likewise delivered from the snare of covetousness, and need not be begged for a gift, but of a ready mind minister of their temporal things to those that minister to them in spiritual things. The preacher is content to let the matter of giving rest in the free cheerful contributions of Christians, and feed the flock of God which he has purchased with his own blood, taking the oversight thereof, not for filthy lucre, but of a ready mind; while the churches as freely give, not only to him, but to any in need, and know the blessing of the cheerful giver.

But now attend one of your meetings, such as an association or convention. What a gathering place for agents, appointed to raise money, artful men trying to make such good im-

pressions that one will be glad to give them, and what consummate skill do they use in begging for each other; telling the pastors the more the people give the agents the more will they give to them. The arrangements of the meeting are wisely adapted to raise money, the speeches ring of it, the pet measures are discussed when the largest crowds assemble, and such appeals as that the heathen are perishing because the people will not give them money enough to send the gospel to them are urgently made. When fever heat is attained, and the coveted moment for casting in the money drag comes, such excitement prevails that an observer might well conclude that money is indeed an object with them. Those who refuse to give them are of a bad spirit, those who have nothing to give feel that they are held at a low valuation, while those who give much are heralded abroad as worthy; for the standard of piety consists in part in this sort of charity falsely so-called.

You speak of the fruits of your system. I have often heard of the speed you were making; your seers have often promised us the golden harvest of the universal reign of religion and peace, if the money could but be raised. Well, you have raised enormous sums of money, you have compassed land and sea, the kings of the earth have given you access to their countries, and you have said the fields were ripe. For about a hundred years you have experimented. Now, ignorant people that cannot see afar off, must look around their own homes, and in their own country to see the fruits of your system. What then are some of the fruits at the fountain in our own midst? In the name of religion your northern brethren, leaders in the missionary movement, have waged a ruinous war on us all, our once good government is gone, our once happy people down trodden, vice prevails,

and the very fountains of government seem to be poisoned. I know no such fruits as these among the people I am with.

You think we are opposed to the preaching of the gospel, because we earnestly contend for the faith once delivered to the saints, withdraw from those who cause divisions and offences contrary to the doctrine of Christ, and sharply rebuke these errors. But we rejoice in the preaching of the gospel in all lands. We think that preaching the gospel is the appointed means, not of making God's children, but of calling them out of the world, and feeding them, and that the government of this family rests upon the shoulder of the wonderful Counselor, of the increase of whose kingdom there shall be no end—that he holds the preachers or angels in his right hand and walks among the candle-sticks, and that he as much directs and protects his people as he ever did, chastening them for their wanderings and bringing them back.—It is as much their duty to obey their king on the holy hill of Zion, and keep themselves from idols as it ever was. The Lord gives his people a new heart, and works in them both to will and to do of his good pleasure, making them willing in the day of his power, and hence they are careful to maintain good works. They are dead to the love of sin, they see nothing pleasing in the world, and the world sees nothing pleasing in them; each being dead to the other. The urgent appeals of scripture are addressed to the Lord's people, to save themselves from the untoward generation, and every evil way, while the threatenings on the ungodly are prophetic of their final doom. It is of the utmost importance to every one, to examine himself and see whether he has a hope of a well grounded nature, to watch, and fight the good fight of faith.

We think the gospel is preached to every creature, but do not understand that the world is ever to be converted—that wonders after the beast.

You stated that we are workers together with God. Do you mean that there is an equality or partnership? No more that there is between the ploughing and the plough. The Lord, it seems, calls, sends forth, goes with and works in his people by his Spirit and directs them where to go, and when, as he did of old, and no man, nor set of men, can take his place, nor take the work of preparing, directing, and upholding his laborers out of his hand, or put it in their own.

You lament my association with a people who do not rely on human helps in interpreting the Bible. Well, if one has the anointing that teacheth him all things, why should he rely on man? If he can go to the clear fountain, why drink in the muddy branch? You are mortified to see the people delivered over to the custody of men who attempt to preach without reading any but the English Bible. If they are called they can preach, whether they can read the English or Hebrew Bible, and if they cannot read either. Without God sends one can he preach? Is not the gift which the Spirit bestows the indispensable qualification for preaching, and if one has that can he not preach? As far as I am able to judge, if at all, the Old School Baptist preachers study the Bible more, and understand the gospel better, than any other class of preachers.

You ask me to come forward and show you a more excellent way, if yours is not right, for you must labor in some way. I have no way of my own to show you. Paul says charity is the more excellent way—the love of God in Jesus, who is the way, the truth, and the life. If one come bringing not this gospel, neither receive him into your house, nor bid

him God speed. Let each one walk worthy of the high vocation where-with he is called, in all meekness and long suffering, forgiveness and brotherly love. As for labor, there is plenty of that in the good old way, but it is neither easy nor fashionable. One should always abound in the work of the Lord, seeing his labor is not in vain, and he can have as much hard service with an old enemy, the flesh, which is never ashamed of worrying him, but which he is daily to deny, as any poor saint can desire. There are always hungry sheep to be fed, but the Lord saves us from the impossible task of teaching one another to know the Lord in the new covenant: "For they shall not teach every man his neighbor, saying, know the Lord, for all shall know me from the least unto the greatest." One can find the heathen here all around him: but what good will preaching to dead men do, unless the Lord goes with him? But does the Lord go with him unless he sends him, and he goes in his name, and how can he go in the Lord's name and in the name of some other? The Lord alone leads Jacob, and no strange god is found with him.

The Lord has long ago redeemed his sheep, paid the price down, not a corruptible one either, such as silver and gold—but his precious blood and he will not leave a hoof behind. He just as much brings the last stone as the first in this building, and not by human might, but by his Spirit, nor will he be debtor to man. No hurried zeal of Jehu hastens him—no wanderings of Jonah hinder him. He who is God, seeing the end from the beginning, will do all his pleasure, casting down every high thing that exalts itself, and raising the beggar from the dunghill to the throne: his righteousness will be brought to the noonday light in taking vengeance on man's inventions, and his grace be glorious

in saving those that wait on him, such as hope in his mercy, and call on his name. Oh! who will not fear before God, for marvellous are his works and just and true are his ways, who is king of saints.

I have in this way been trying to answer your inquiry, by giving you the impressions that were made on my mind, endeavoring to condense the account as much as possible, to express my views. A few years ago these views took such possession of my mind that I could not preach any other doctrine. But, many of the people I was with objected; some saying there was a disproportionate quantity of election; others said, let us have more works—and, if this is true, God is unjust; while others said it was a dangerous doctrine and I had better go to the “hardshells.” There was confusion—like the number of the “Recorder” in which your inquiry appears wherein one lauds Andrew Fuller as the standard, while another charges him with defection from the truth. Your Northern Baptists were your enemies, and you opposed to them in the sense that there was poor fellowship. There was, it seemed to me, striving for honor among you, there was an improper resort to the world for its good will, and many evils I felt to be inconsistent with Christ's church. I could not endorse your pet measures, and your denomination did not love the doctrine that was dear to me. Honesty required me to leave. I would not advise any man to leave you who believes you are right.

While you had disorder, it seemed to me that the Lord's church was one abiding steadfastly in the apostles' doctrine, and walking blameless in the ordinances of the Lord's house, not resorting to the artifices of men, the fascinations of wealth, the power of learning, nor any device to swell their numbers; but dwelling to them-

selves, separate and from the nations, and were content to heartily receive in their fellowship all poor sinners which the Lord sent them. The Old School Baptists seemed to be that people, and I loved them. There were many people among you I loved as christians, and I hated to wound the feelings of any by leaving them: but the Bible said pointedly to me—“Come out of Babylon.” “Be ye separate, saith the Lord, and touch not the unclean and I will receive you.” Whom should I obey, God or man? No one knows the grief I felt for years. I thought of going to an unknown country and there offering myself to them, to avoid the thing of which you are complaining. But at length an open door is given me, and I am made willing in the face of all the reproach to go where I have found gospel peace, rest, and fellowship worth more than all the world. Whenever any of your people become dissatisfied with the burdens and confusion of your denomination, and wish to unite with a people that love the doctrine of grace in word and deed, feeling that nothing else can save them, and spurning everything else as wicked, desiring baptism at the hands of those who have kept the ordinances as the apostles delivered them, let them come out and take Christ's yoke and they will find rest to their souls. It is not my desire to needlessly offend any, and if this should be of any true service, I am willing to suffer the reproach that will follow upon its publication.

Respectfully yours to serve,

P. D. GOLD.

ELDER W. N. THARP.

Cypress Creek—Saturday and 2nd Sunday.

Maple Hill—Monday.

South West—Tuesday..

Bay—Wednesday.

Wardsville—Thursday,

ZION'S LANDMARK

"Remove not the ancient landmark
which thy fathers have set."

P. D. GOLD,.....Wilson, N. C.
P. G. LESTER,.....Floyd, Va.

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EDITORIAL

ASSOCIATIONS.

This year I have been favored to visit several Associations. The first one was the Lower Country Line which met at Camp Creek. Forty years ago the Country Line then undivided was held there. Elders A. N. Hall, D. R. Moore, J. S. Dameron and others were present belonging to that Association. Besides there was a large visitation of ministers from corresponding Associations. I am the only one that survives out of all that number.

There was a large gathering of brethren and friends, perhaps equal to that which assembled 44 years ago. That great assemblage has been swept off, but another as interesting and holding the same truth was there gathered..

The next Association was Staunton River, which met in Pittsylvania Co., Va. I have visited that Association every session for 40 years without a break. Not a preacher that was present 40 years ago was present except

myself. Such preachers as Elders John R. Martin, Jno. C. Hall, Wm. McLowell were present then, but all are gone. Other preachers occupy their places now. I do not know that a single member then present is now alive. The preaching is the same doctrine then preached.

The next Association was the Upper Country Line. A large gathering assembled and the preaching was good. There were many visiting preachers present. There was scarcely room for all to speak even once.

The Abbotts Creek Association met in Salisbury—a town I lived in during 1891, a young lawyer then. There were many preachers visiting this Association also. In September I visited the Seven Mile and the Little River Association. The assemblages were large and many preachers at these Associations. There seems to be no dearth of preachers present. Scarcely room for most of the visitors to preach more than once.

In October I visited the Kehukee, Contentnea and Black Creek Associations. At all of these there were many preachers and much preaching. There is no falling off of crowds gathered, nor of preachers, both of their own Associations and of visitors.

At the Black Creek Association there were ten of our own ordained preachers belonging to the Black Creek Association, and all present. There was no strife, nor contention among the preaching brethren. All contended earnestly for the faith once delivered to the saints. There was no strife, no hobbies rode upon, no firebrands thrown in, no disturbing element. If any one sought to be great he was so artful he kept it concealed from the hearers. But if there were such what good would it do them? If any would be great let him be servant of all.

P. D. G.

COMMON—ETERNAL SALVATION.

Jude 3; Titus 1:4; Hebrews 5:9.

The word common in scripture is interpreted by different writers and speakers according to the views they hold. For it is the nature of man to color the meaning of scripture according to the light or darkness that is in him, so that he sees according to his desire or judgment. Hence if one holds that salvation is conditioned in his behaviour he will so construe the meaning of scripture. But if he sees that there are no conditions in salvation, because Jesus is the Saviour, and besides or except him there is no salvation or Saviour, either in time or eternity, but that all the promises of God in Christ Jesus are yea and amen to the glory of God the Father, because Jesus has fulfilled all the law, and has perfected forever them that are sanctified by the one offering of himself one for all the family of God, or all the promised seed.

Such as hold this view consider that Jude when writing of the common salvation, in which he should use all diligence, states that it was once delivered to the saints, and should be earnestly contended for. Why is it common? Because it equally belongs to them all—to one as much as to another. There is no difference. It is not common as something inferior or unimportant. But it is common in the sense that the saints at the pentecost had all things common, and no man called any thing his own, because it belonged to one as much as to another. So Jude calls it the common salvation, as Paul also in writing to Titus concerning faith says "to Titus mine own son after the common faith." Was there or is there any other or better faith than the common faith? No: it is common in the sense it is the gift of God, for by grace are ye saved through faith, and that not of your-

selves, because it is the gift of God to each one. It is precious. To them who have like precious faith with us through the righteousness of God and our Saviour Jesus Christ. There is no living without this faith, for the just shall by faith. So that there is no living without it, in that sense it is common or necessary to each one. Some may possess more of this faith than others, but the quality is equally good in each one, and without faith it is impossible to please God.

Now if faith is the gift of God, and is by grace what is the condition to be performed by the creature on which it is obtained? That which is dependent on a condition to be performed by the creature brings no relief or blessing unless this condition is performed by the creature. Of course if he performs that condition it must be in time, and this constitutes it the work of the creature, and this not by grace. But it appears to me that there is no such condition.

When the Lord works in us both to will and to do we give him glory, because he works in us both to will and to do. What do we pray for? Is it not among other things that God will perform in us that which is well-pleasing in his sight? God ordains peace for us, because he works all our works in us. What part of salvation is not of the Lord? Is it the common part that the creature performs? Do we not thank God when we feel that he works in us both to will and to do.

What is meant by the scripture, "And being made perfect, he became the author of eternal salvation unto all them that obey him." Through the sufferings of Jesus he was made perfect, having learned obedience by the things which he suffered, hence he became the author of eternal salvation unto all them that obey him. Now what is lacking or wanting in eternal salvation? What is greater than that?

Does it not include all salvation? Eternal includes all. There is no part left out, because the greater includes the less. If all my times are in his hand no part is left out, and one part is as great as another part.

Jesus is the author of eternal salvation, or all salvation, to all them that obey him. Without Jesus we can do nothing. Then are we not saved by grace, and are we not indebted to the Lord for our entire salvation. When Jonah cried "Salvation is of the Lord," was he not uttering a great and most blessed and wonderful truth.

P. D.

TRAVELER.

Brother Allen T. Ballard of W. Va., an old subscriber, writes of the stumbling course he is blundering, and halting along the way. He finds that earthly wisdom is no help nor aid in this winding stairs. The wisdom that guides us is out of sight—above us. While we cannot see nor comprehend this way, yet it comprehends us, knows our frailties, pities us in our blunderings, measures our aches and pains, and heals our sores, showing us that we should have no confidence in the flesh.

He states that one of his troubles for a while was the first resurrection fearing that it would cut him off. But when he was brought to see the true light he rejoiced greatly. Paul to the Ephesians said, "you hath he quickened who were dead in trespasses and in sins." In the resurrection of Christ from the dead those for whom he was delivered were quickened together with Jesus who was delivered for our offenses and raised again for our justification. For we thus judge that if one died for all, then the all for whom he died were dead or died so that they also live by his res-

urrection. When we see Jesus by faith thus risen from the dead then we rejoice in his resurrection and live because he lives, and are holy in Jesus who ever lives to make intercession for us. He is a very old man and says for 18 years he has been watching the scriptures with deep interest to find out his travail, and considers that it is a blessed thing to have witness that the Lord has commenced his gracious work in his people. My faith he says is sounded when the Master commences his work in one he will perform it until the day of Jesus Christ. The way marks as seen in the wilderness, and sought out of all them that have pleasure therein, cause much earnest inquiry in the souls of them that truly seek the Lord. Soon the warfare shall be accomplished, for the last enemy is death and he that dies in the Lord is free from sin and death.

P. D. G.

Obituaries.

ELDER JAMES T. JORDAN.

It becomes my sad duty to try to write an obituary notice of Elder Jas. T. Jordan, who was born May 11, 1840, in Gwinnett County, Ga., and departed this life May 28, 1914, but do not feel that I am equal to the task. He was very near to me; baptized me, performed ceremony when I was married, and was one of the presbytery and moderator when I was ordained. On November 17, 1859, he was married to Miss Lucinda Miller. To this union nine children were born, eight of whom are still living. In 1861, when the South called for men to go to the front and defend the cause near and dear to every true Southerner, he enlisted as a volunteer in the 12th

Georgia Battalion, Company C, and was a true soldier, ever ready to defend the cause. On the 10th of Oct., 1864, he was wounded at the battle of Fisher's Hill, and had to be carried home, but never returned to the army. He received a hope in the mercy of God March, 1868, joined the church at Camp Creek, Gwinnett County, and was baptized by Elder H. D. Teat, in September, 1860. When the war was over, he did not feel himself freed, for he felt there was a greater work for him to do. He soon began to feel the burden of the ministry. He began to exercise in public in 1865, and was ordained to the full work of the ministry July, 1866. He was soon called to the care of four churches, and had charge of that many until his death. He served Camp Creek, his home church, and Sweet Water, the whole 48 years of his ministerial life; was clerk of the Yellow River Association twenty-seven years, and moderator of the same thirteen years. The Lord blessed his labors. The churches which he served always enjoyed peace and prosperity. He was humble and meek, continually laboring for the things that make for peace, and was an able defender of the doctrine and order of the Church; his language simple and plain, no one could take any offense at what he said whether you agreed with him or not. Truly he fulfilled the injunction of Paul to Timothy: That "the servant of the Lord must not strive, but meekly instruct those that oppose themselves." We are going to miss him, as the whole Yellow River Association looked upon him as a father; but the Lord knows best; he filled out his days, and God called him home. We feel like we can truthfully say, "For in a good fight, he kept the faith, henceforth there is a crown of righteousness laid up for him." May the God of all grace comfort the heart of his dear

companion, for she was a companion indeed and in truth, always with him in his trials and afflictions, ever ready to lend a helping hand. Also his dear children who were so good and kind to him, especially during his last sickness. May they ever have the life of their dear father as an example for them in this life. Also his dear brother in the flesh who loved him dearly and who feels so lost without him; and all of us, his dear brethren and sisters and friends, who loved him as a man of God. May we ever have the life of this dear man before us, as an incentive for us to follow, remembering that he did not go in his own strength but in the strength of the God of Israel. He directed his own funeral His desire was that Elder S. A. Huff and myself take part, and he wrote each one of us a letter explaining how he desired it to be carried out nine years before he died: myself to go first, using hymn No. 430 in Lloyd's, tune "Devotion," Brother Huff to follow, using hymn 397, Lloyd's, tune "Sleeping Sinner." We tried as best we could to fulfill his request at Camp Creek church before the largest assembly that I ever witnessed at a funeral, which speaks more for the love of this man than any one could ever be able to write. He was very nicely laid to rest in the church yard at the above stated time, May 29, 1914. May the Lord ever keep us in the faith in which he lived and died is the prayer of his unworthy son in the ministry.

R. L. COOK.

JOHN JONES.

The subject of this notice was the oldest son of the late Peter Jones and wife Eliza, whose maiden name was McRae. John Jones was born on the 5th day of October, 1846. He was one of the younger soldiers in our Southern Confederacy and a most loyal

follower of General Lee. During the year 1873 he was happily married to Nancy Jane Rushing. They raised 6 children to be about grown, their oldest son Levander being killed by lightning in his 17th year in the summer of 1893. His wife died in February, 1908. For the two last years he has been much afflicted and failing with Brights disease, but kept up most of the time and was cheerful, being very much attached to his children and of such a kindly disposition toward all. He bore up under these afflictions with great fortitude and patience and as we hope and believe fell asleep in Jesus at his home in the town of Wadesboro, N. C., July 24, 1914. Truly it can be said a good man has gone to his reward. He never joined the church but had a good hope and talked freely of this to the writer just a few days before his death. He expressed his willingness to go when his time should come and we believe that he now sleeps that blessed sleep from which none ever wake to weep. He was a most faithful husband, kind and indulgent father and a model citizen.

He leaves four daughters and one son, John W., who have the sincere sympathy of the people of the entire county.

It was an inspiration to witness their devotion and attention to their father. We commend them to the care and protection of our Heavenly Father. Blessed are they who die in the Lord.

His cousin,
J. W. JONES.

THE BLACK CREEK UNION.

This Union will be held with the church at Healthy Plains, M. H., Wilson Co., N. C., on Saturday and 5th Sunday in Nov.

Elder J. C. Hooks was chosen to

preach the introductory Sermon, and Elder J. F. Farmer to be his alternate.

Messengers and visitors coming by way of Wilson or Raleigh will be met at Bailey, N. C., on Norfolk Southern Railway Saturday morning.

R. H. BOSWELL,
Church Clerk.

The next session of the Dutchville Union will be held with the church at Cedar Grove, M. H., in Wake Co., N. C. on Saturday and 5th Sunday in Nov. 1914.

Those coming by Raleigh will get off at Wake Forest at 12:20 Friday. Those coming by Durham will be met at Creedmore, Friday, if writer is notified in time to get conveyance.

A cordial welcome will be given, especially to ministers.

J. W. POWELL,
Church Clerk.

The next session of the Contentnea Union will be held at Autrys Creek, Edgecombe Co., N. C., Sat. and 5th Sunday in Nov. Elder T. B. Lancaster was chosen to preach the first sermon and Elder J. B. Roberts his alternate.

Visiting brethren and sisters are invited to attend.

Those coming by rail will be met at McClesfield on Friday evening. Please notify any of the following brethren:

A. M. Crisp, J. F. Brown, R. B. Edwards at Macesfield, N. C.

The next session of the Smithfield Union will meet with the church at Smithfield, Johnston Co., N. C., on Saturday and 5th Sunday in Nov. 1914.

Brethren, sisters and friends, especially ministers, are cordially invited to attend.

Elder J. H. Johnson is appointed to preach the introductory sermon and

Elder J. T. Coats his alternate.

It is convenient to railroad for passengers who wish to come.

Your is hope,
J. A. BATTEN,
Union Clerk.

LINVILLE UNION.

The next session of the Linville Union is appointed to be held with the church at Winston-Salem, N. C., on Saturday and the fifth Sunday in November, 1914.

An invitation is extended to all who have a mind to come, especially the ministers.

W. L. TEAGUE,
Church Clerk.

The next session of the Skewarkey Union is appointed to be held with the church at Cross Roads, Edgecombe Co., N. C., on Friday, Saturday and 5th Sunday in November, 1914.

W. H. WARD.

The next session of the Staunton River Union will be held with the church at Oak Grove, Campbell Co., Va., Friday, Saturday and 5th Sunday in November, 1914.

We extend an invitation to all lovers of the truth that wish to come. Those coming by rail will get off at Winfall Station on the Lynchburg & Durham road 15 miles South of Lynchburg. The church is one mile from station.

W. N. JEFFERSON,
Church Clerk.

The next Black River Union meeting will be held, the Lord willing, with the church at Primitive Zion, Harnett County, N. C., Saturday and 5th Sunday in November, 1914.

Brethren coming by rail will be met at Dunn, Friday p. m. Those coming

on the Durham and Southern will be met at Turlington, Friday p. m. All lovers of the truth are invited, especially ministers.

ELDER W. G. TURNER,
Moderator.
CORNELIUS HODGES, Union Clerk.

The next session of the Mill Branch Association is appointed to be held with the church at Black Creek, Horry county, S. C., on Friday, Saturday and 1st Sunday in Nov. 1914.

Visitors coming from West of Hamlet buy tickets to Mullins, S. C., via S. A. L. They will be met at Mullins about 12 o'clock on Thursday before.

Visitors will also be met at Nichols, S. C., on A. C. L. from Wilmington to Florence on Thursday. Also those wishing to be met at Tabor will notify C. W. Brown at Tabor, N. C.

C. W. BROWN, Clerk.

The next Staunton River Union Meeting will be held with the church at Oak Grove, Campbell County, Va., Friday, Saturday and 5th Sunday in November, 1914.

Brethren coming by rail will get off at Wind Fall Station on the Lynchburg & Durham Railroad 25 miles Southeast of Lynchburg.

ELD. N. T. OAKES.

R. E. ADAMS.

Thursday night before the 1st Sunday in December—Durham.

Friday—Camp Creek.

Saturday and 1st Sunday—Surl.

Monday—Helena.

Tuesday—Flat River.

Tuesday at night—Roxboro.

Wednesday—Shiloh.

Thursday—Stories Creek.

Friday—Ebenezer.

Saturday and 2nd Sunday—Wheel
ers.

Monday—Prospect Hill.

Tuesday—Lynches Creek.

Wednesday—Arbor.

Thursday—Pleasant Grove.

Friday—New Hope.

Saturday and 3rd Sunday—Monticello.

Monday at noon—Gilliams.

Tuesday—McCrays.

Wednesday—Harmony.

L. H. HARDY.

ELDERS B. L. TREECE AND J. E. WILLIAMS.

Freedom—Nov. 23.

Harwood Chapel—24.

Deaton's Stand—25 and 26.

Suggs Creek—28.

Calieutt—29.

Rock Hill—30.

Pierces Chapel—Dec. 1.

Toms Creek—2.

Flat Creek—3.

Mountain Creek—4.

Albermarle at night.

Conveyance needed for three.

ELDER L. H. HARDY

Wednesday night after the 2nd Sunday in November—Selma.

Thursday night—Durham.

Saturday and 3rd Sunday—Prospect Hill

Monday—Lynch's Creek.

Tuesday—Arbor.

Wednesday—Gilliams.

Thursday—McCray.

Thursday night—Greensboro.

Friday night—High Point.

4th Sunday—Asheboro as Mr. Thomas Lambert may arrange.

Tuesday—New Hope.

Tuesday night—Reidsville.

Wednesday—Wolf Island.

Thursday—Macedonia.

Thursday night and Friday—Reidsville.

Saturday and 5 Sunday—Monticello.

Monday night—Selma.

Tuesday—Bethany.

Wednesday night—Goldsboro.

Thursday night—Kinston.

Saturday and 1st Sunday in December—Sandy Grove, Beaufort county.

ELDER B. F. McKINNEY.

Lynches Creek—Thursday before the 4th Sunday in Nov.

Harmony—Friday.

Prospect Hill—Sat. and 4th Sun. in Nov.

Wheeler's—Monday.

Flat River—Tuesday.

Roxboro—Wednesday and at night.

Surl—Thursday.

Stories Creek—Friday.

Durham—5th Sunday night in Nov.

Mt. Lebanon—Monday.

Burlington—Monday night.

Greensboro—Tuesday night.

High Point—Wednesday night.

Abbotts Creek—Thursday.

Saints Delight—Friday.

Hillsdale—Saturday.

Reidsville—Saturday night.

Lick Fork—1st Sunday in Dec.

Will need conveyance while off the railroad.

ELDER ISAAC JONES.

Wolf Island—Sat. and 2nd Sunday in Nov.

Reidsville—Sunday night.

ELDERS E. F. POLLARD AND J.

G. GOULD.

Sister Wadkin's—Tuesday at 2 p. m. after 1st Sunday in Dec.

Maple Hill—Wednesday.

Cypress Creek—Thursday.

Muddy Creek—Friday.

Willow Bottom at night.

Sand Hill—Sat. and 2nd Sunday.

Beaver Dam—Monday.

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The Cedar Island Union is to be held on Friday, Saturday and fourth Sunday in November instead of the fifth Sunday.

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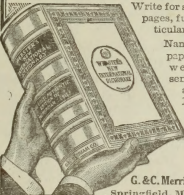
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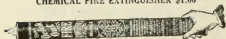
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